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TOLERATION IS A CRIME.

And 'Tis Blasphemy to Advocate It, According to the Blue Law and Puritan Idea.

BY THEODORE SCHROEDER.

[The pioneer Secularist in America was Roger Williams, whom the Puritans of Massachusetts banished to the wilderness because he denied the function of the civil government to punish for infractions of religious ordinances. Then as now the dissenters from orthodoxy who voiced their protest were accused of breaking the peace. The very thing we observe in our own day—that the disturbance uniformly arises, not from the writer or speaker, but from those who would forcibly suppress him—was noted by Roger Williams, who pointed out that the persecution of people for their religion was itself the first "breach of civility." This discourse on "ROGER WILLIAMS AND FREE SPEECH" occurs in the course of the argument in preparation for use in the Connecticut blasphemy case, now pending.]

THOSE who desire adequately to understand the meaning of our constitutional guarantees of free speech must first understand both the English and American controversies which brought about the existence of those guarantees. When we acquire a clear view of the precise issues involved between different conceptions of tolerance, as these were debated in the prerevolutionary period, then only can we acquire an intelligent appreciation of the better meaning of the language of our constitutions.

In England the slowly changing attitude toward tolerance may be said to date from Milton's immortal "Areopagitica," published in 1644. The Star Chamber court was abolished in 1641. During its existence a youth named Roger Williams took shorthand notes of the speeches and proceedings. Thus, doubtless, he learned something of what does *not* constitute liberty. He probably studied law with Sir Edward Coke, but abandoned that calling for the ministry. He left for America December, 1630, and settled in Massachusetts.

The founders of the Connecticut colonies came from Massachusetts and brought with them all the theocratic notions of the dominant Puritan faction. Roger Williams had been under their suspicion for some time for his too great liberality. In 1636 he was banished from Massachusetts by a court which had already decided that "anyone was worthy of banishment who should obstinately assert that the civil magistrate might not intermeddle, even to stop a church from apostasy and heresy."

Thus the mere advocacy of tolerance was penalized.

Beginning of the Secular State.

The colony of which Williams was the founder was built upon an entirely different theory of government from any that had previously obtained in America or Europe. He was of the Puritan minority. Here we find the first declaration of a democracy, and the beginnings of a secular state devoted to toleration in a new sense. America and the whole world have profited by the practical application of Williams's theory to the affairs of government. We must understand Roger Williams's conception of tolerance if we would understand the meaning of constitutional freedom of speech and press.

The colony at Providence undertook to define and defend human liberty in matters of religion, instead of that "liberty of the gospel" by which others sought to dominate in temporal affairs. Roger

Williams and his followers were for the protection of intellectual freedom, and in 1637 went so far as to disfranchise a man for refusing liberty of conscience to his wife (Bloody Tenet of Persecution, p. 28; also Records of the Colony of Rhode Island, p. 16), in not permitting her to go to meeting as often as she desired.

During the following years there raged a considerable controversy over the subject of free speech in matters of religion. In this controversy Williams published a number of tracts in criticism of the intolerance of his Massachusetts neighbors and in defense of his own position against the attacks of the Massachusetts divines. The collection of Williams's tracts has been republished under the title of "The Bloody Tenet of Persecution." I am quoting from the London edition of 1848. Here we find the beginning of the free speech controversy in Rhode Island, in Connecticut and in the United States. For over a century this controversy raged between theocracy and democracy, and between free speech and blasphemy laws. By the time the American constitutions were formed, these ideas of Roger Williams had secured the ascendancy over the idea of the majority among the earlier Massachusetts and Connecticut colonists. Under the leadership of Jefferson and the Virginia Act of Toleration (Reynolds v. U. S. 98 U. S. 163; Peop. v. Croswell, 3 John. Cases 393), our American constitutions recorded the people's verdict in favor of the contentions of Roger Williams for a separation of church and state, and in favor of free speech for all controversies over religion. To understand the significance of that new constitutional policy of freedom of discussion, we must compare the idea of the early Connecticut colonists, already recorded, with those later and contrary



ROGER WILLIAMS.
America's Pioneer Secularist.

ideas which found expression in the constitutions of Connecticut and of the United States. Furthermore, to get the true meaning of these provisions we must look to the ideas of men like Roger Williams and Thomas Jefferson, who demanded such provisions, and not to the opponents of freedom.

Truth vs. Peace.

In one discourse Williams personified the two sets of ideas under the form of a dialogue between *Peace* and *Truth*. These words really symbolized the conflict quite perfectly. The friends of censorship and repression always make their justification to depend upon the importance of immediate and transient peace-requirements. In the interests of this immediate peace they are willing to suppress irritating claims of truth, and to ignore the more remote and less apparent advantages of intellectual freedom.

The friends of free speech always place the emphasis upon the relatively greater importance to be attached to claims of truth. In consequence of this different valuation, the friends of truth say that for its sake we must take some chances on disturbing the immediate peace, but we believe that in the long run peace will be more lasting, because more intelligently conditioned, where all claims of truth are given full freedom to be heard.

The early Connecticut colonies had the absolute and only divine truth, and wanted only "the liberty of the gospel." Therefore, in a conflict between mere heretical claims of truth and their own absolute truth and peace of mind, they always decided in favor of the latter. The Rhode Island colonies were perhaps equally certain that they possessed the absolute truth, but disagreed with their neighbors as to methods of propagating truth. They placed emphasis on free speech for all, as the very best means of establishing truth more perfectly in the minds of men. The Connecticut and Massachusetts colonists placed their confidence in the efficacy of forceful suppression of "error." A more modern conception is that all claims of truth should be tolerated because none of us has the absolute truth; because all "truth" is but a partial and incomplete aspect of the absolute truth and a purely personal concept.

In order to make clear the conflict between the ideas of tolerance entertained by Roger Williams, and embodied in the Connecticut constitution, and those entertained by the earlier colonist as embodied in the blasphemy statute of 1642, it becomes necessary to give a more thorough portrayal of Williams's contention, even at the risk of becoming tiresome.

The Prosecution Is Breach of the Peace.

When Williams was told that he erred in defending the rights of those who expressed themselves with such "arrogance and impetuosity as of itself tended to the disturbance of the peace," he drew the line between spiritual peace and civil peace. He pointed out how a company of men might "hold disputations, and in matters concerning their society may dissect, divide, break into schism and factions, sue and implead each other at the law, wholly break up and dissolve into pieces and nothing, and yet the peace of the city not be in the least measure impaired or disturbed." Citing other illustrations, he concludes: "And notwithstanding those spiritual oppositions in point of worship and religion, yet hear we not of the least noise, nor need we, if men keep but the bond of civility, of any civil breach, or breach of civil peace among them, and to persecute God's people then for religion, *that only was a breach of civility itself.*"

He classifies his opponents with satanic accusers in these words: "Which charge [that dissenters are arrogant and impetuous], together with that of obstinacy, pertinacity, pride, troublers of the City, etc., Satan commonly loads the meekest of the saints and witnesses of Jesus with" (p. 49). This he justifies by reference to the Bible. Thus he makes plain that he does not intend to heed the cry of fear of disturbing the peace, which is too easy a pretense in the hands of persecutors.

This "Dialogue Between Truth and Peace" of course contradicted the theory of the English common law as to blasphemy and so contradicted the official conception of the Christian religion. It was seditious, very seditious, and blasphemous also, because no *proper* interpretation of Holy Writ could warrant such toleration as it advocated. Therefore the circulation of this book was a crime. Furthermore the very advocacy of tolerance tended necessarily to encourage the enemies of government to believe in their right to express their treasonable sentiments. What more logical, then, than that a government which does not believe in free speech and does believe in suppressing books for their evil psychologic possibilities, should order Roger Williams's plea for toleration burned by the common hangman? This was actually done by the House of Commons. (See Journals of the House of Commons, vol. 3, 20 Car. I, p. 585.)

Williams's prime contention was that the civil powers should have no authority whatever over the consciences of men. The corollary of this opinion was that the Church of England (and its government) was anti-Christian—of course from the viewpoint of Williams's interpretation of Christianity. (Dict. of Nat. Biog., vol. 61, p. 445). Prynne denounced the book as a "lycentious book." If now we are to interpret the statutory words "blasphemy" and the "Christian religion" according to this English precedent, and according to the very evident aversion to free speech that is exhibited by the early Connecticut colonists, then Roger Williams's argument for toleration is still a violation of the law.

Perhaps even this present argument is a blasphemy under the statute of 1642. For we are contending for that tolerance of Agnosticism, Deism and Atheism which orthodox Christians agree has a tendency to destroy all that is fundamental in a united Church and State. If evil psychologic tendencies, speculatively ascertained, determine guilt, then every academic argument for freedom would be held criminal by a court and jury who emotionally and intellectually were opposed to freedom. Is not the tendency of every argument for religious toleration a more or less direct incitement to the commission of blasphemy? Indeed the upholding of blasphemers is necessarily itself a form of blasphemy. Thus the idea that psychologic tendencies are to be penalized, logically and unavoidably requires us to penalize all those who contradict holy writ by any demand for tolerance.

If, however, the constitution of Connecticut was designed to preclude that, then it must be interpreted according to the views of tolerance advocated by Roger Williams. From that viewpoint no man can be punished upon the basis of a mere speculative existence of an evil psychologic tendency of his idea. Then we shall also conclude that the Connecticut statute upon blasphemy has been annulled and Mockus must be discharged.

A Connecticut Confirmation.

Simon Backus must not be mistaken for the Rev. Isaac Backus. The latter stood for religious liberty in every form. The former (Simon) was one of the pronounced opponents of separation of church and state as well as of free speech, and in 1804 wrote a pamphlet defending his views. In it he said: "To say, therefore, that there is no occasion for the civil magistrate to interfere in matters of religion, is either to contradict plain and demonstrative fact [as he had just before shown from holy writ], or else to charge the divine author of that dispensation with adding the sanction of his approbation and the seal of his authority to a useless and unnecessary institution." (A Dissertation upon the Right and Obligation of the Civil Magistrate to take care of the Interests of Religion and provide for its Support, p. 15.)

Under this interpretation of Holy Writ, which was in harmony with and in defense of the old Connecticut régime, every argument for a separation of church and state and for tolerance in religion was a denial of part of the Holy Scriptures. Under the common law, interpreted with Connecticut theology, it must be blasphemy; and this very argument now being made must be held to be a crime, if this statute of 1642 is held to be constitutional.

The objection that union of church and state is an infringement of personal liberty, Simon Backus answers by saying: "This objection proves too much, viz., that God did authorize the Jewish magistrate to do that which was an infringement of the just rights and liberty of conscience, and manifested his approbation for so doing. That is, that the God of truth and righteousness, with whom it is impossible to do anything but what is perfectly just and right, did approve of that which is in its own nature unjust, and repugnant to the eternal rule of rectitude, or to the moral law."

Thus to asperse the justice of God is just as es-

entially blasphemy as to argue that he is a liar because of real or supposed contradictions found in Holy Writ. To uphold this blasphemy statute of 1642, therefore, means that this court must punish as blasphemy all such arguments for tolerance as have been made by those who have heretofore advocated tolerance, or who now assert the unconstitutionality of the blasphemy statute. All punishments for blasphemy are based upon Holy Writ. All denial of their justice or their morality is an aspersion upon divine justice, not to be tolerated in a "Christian Commonwealth."

That all arguments in favor of tolerance are blasphemous has American precedent, antedating the action of the House of Commons. Let us be again reminded of the action of the Massachusetts colonists, also in the case of Roger Williams; that "any one was worthy of banishment, who should obstinately assert that the civil magistrate might not intermeddle, even to stop a church from apostasy and heresy." (Bloody Tenet of Persecution, p. 15.)

Rationalism—Its Meaning.

This word is defined as a system which makes reason the supreme arbiter in all matters connected with the Bible and the Christian religion, and which refuses to accept any doctrine or historical statement that reason rejects.

We now have a correct idea of Rationalism and what its work is when it gets into action. It is to destroy, root and branch, Bible superstitions, and to put Christianity out of business as a divine institution with its man-god, fictitious heaven, fanciful hell, and all the demons, devils, ghosts and angels that are made to play their various parts in the origin of sin and the scheme of salvation.

Any man with brains enough to seek shelter when it rains, can find freedom from Bible superstitions through Rationalism, if he will only use it as an aid to thinking, for it makes these follies so clear and transparent that common sense refuses longer to accept them.

But it might be said that common sense never did accept them, for through unrestrained credulity alone do they find entrance to the human mind. Reason instantly detects their falsity and absurdities, for they are too raw and glaring to pass the portals; but let us not forget that Bible devotees and Christian believers do not reason, their speciality is seen in receiving all things by faith. They are taught to question nothing, but to accept the whole business with childlike credulity, such as one sees when a mother imparts information to the infant at her knee.

I say they do not reason, which is not wholly correct, for with reason applied to baseless assumptions instead of solid facts, one can reason himself into delusions and errors just as readily as rational thinking when confined to actual realities and demonstrated facts will take him out of such a mental state. When the fundamental follies of Christianity are received as facts without doubt or question, they give a working basis for reasoning that can and will lead one far astray; for reason works with mathematical accuracy on whatever it is applied to; so that if debased by use on imaginary products of the mind, instead of well-known and indisputable facts, one can be led to hold onto unmitigated nonsense as well as living truth.

It all depends on how you start. If you start wrong you go wrong, and that is what every man does who accepts a belief in any kind or form of superstition; and the starting point with all kinds is the same—blind faith.

The Christian never uses reason until he has started on the wrong road, when, of course, he can convince himself by argument that he must be right. To illustrate: if there is an omniscient God, omnipotent in power, who made the world out of nothing and had a large supply left over, as Ingersoll said, then John Calvin's predestination idea is absolutely correct, for such a God must have known and seen every future event to the end of time, which by the way has no end; and the lost and damned souls destined to sizzle and roast in hell forever and afterwards, were known and fated to do so from the beginning. I had a grandfather who accepted this horrible belief, and as long as he lived he never knew peace of mind or absence of fear, for there was no way to find out whether he was one of the elect or one of the damned; and though he prayed with loud voice and great earnestness to be saved from eternal torture and agony, he simply wasted his wind, for as God had decreed who was to be saved and who was to be lost, he turned a deaf ear to all supplications and made no change in his program.

And right here let us reflect on this fact: under his doctrine of foreordination John Calvin himself knew no more than my fool ancestor whether he

was to be roasted in hell, or feasted in heaven, where the music of harps and songs is to make the abode of the blest like unto a cabaret restaurant forever and ever, as the Bible expresses it. But here is where John made his great and fundamental mistake, which has produced so much fear and misery in the world, and which Rationalism is trying to exterminate, with Billy Sunday as a determined opponent: John did not find out whether such a God as he believed in had a real or an imaginary existence; he received him through blind faith in the Bible and its declarations. Hence all his clear and much-lauded logic is of no more importance than the ravings of a madman—which he surely was, for nowhere in this boundless universe does such a God exist as he believed in; and no trace or evidence of such a mighty monster can be found outside the Holy Scriptures, the product of priestcraft to bamboozle ignorant and credulous mortals.

Here we see the utter folly of letting another man do our thinking—of putting trust and confidence in any human being who deals in religious absurdities and poses as authority in theological claims which do not, and never did, have one solid fact on which to rest. John Calvin has been responsible for more mental misery and mind agony in this world than any other one man that ever influenced human thought. His conception of the Christian religion was the most fiendish and damnable of any brand among the varied assortments that have sprung up like mushrooms since Martin Luther drove the wedge that split the mother church wide open, and multiplied the follies taught in the name of Christianity; for sub-division of sects is still going on with no end in sight. John Calvin taught, and simple, credulous minds have believed him without the presence of one disturbing doubt to give relief to fear and terror which he inspired; and it is less than twenty-five years since his deluded followers rejected the idea, put forth in declarations of belief termed faith, that all unbaptized infants went direct to hell and never got out. But Ingersoll, the greatest exponent of Rationalism the world has yet seen, made the hierarchy of that mental despotism, through shame and ridicule, take all those little innocents out of hell and stop putting them in there, if changing profession of faith has that power. The agony of mothers so foolish as to believe such stuff in my boyhood days was at times sufficient to dethrone reason, for the thought haunted them day and night where, from any cause, baptism had not been given their dead babies. Such hellish atrocities were then a tenet of Christianity, whose message to mankind has been attractively labeled "tidings of great joy." Only to fiends in hell could it ever be so considered, for above all the religious ever produced by plotting priests to pervert the human mind and produce mental slavery, Christianity towers as the abiding place of cruelty and injustice; of rank folly and downright absurdities. This old hag of superstition still lives and flourishes because people are too lazy or too stupid to think clearly.

All orthodox churches, though many of them shun hell as a Sunday topic, and play upon the love of Jesus for all mankind, are still doing business with the same old hell, without which Christianity would be like a wagon trying to do service on three wheels. God and the devil, hell and heaven, are a quartette that must be united to insure successful operation of its mental machinery. Home without a mother would be no comparison for a Christian without his hell; and while vinegar is a poor thing to catch flies with, hell is the real factor in making Christians.

Fear is the force that does the business. It drives instead of drawing, and it not only puts the mentally bum on Billy Sunday's sawdust trail, but the more advanced intellectually, when obsessed with timidity and terror: in fact, to work a successful revival in a church, a public hall, or at a camp-meeting, without hell, would be as impossible as grand opera without music. Any close observer of Sunday's critics in orthodox churches knows that none of them see anything wrong in his effective use of hell, except the crude and coarse expressions he uses in putting his victims into it, which should be done in a more gentlemanly way so as not to shock those refined and sensitive people, who, when they write the word "hell" use the letter *h* and a dash.

We have some mollicoddle Rationalists who keep saying: "Don't let us look for the bad; let us try to see the good in all things; but if there is any good in a religious superstition that starts with a pack of lies to produce fear and ends in the same way, you will have to find it with something else than Rationalism, which demands the truth at all times as a guide for thought and action."

The man who lies on the subject of religion is

no better than the man who lies on a real estate deal or in selling merchandise, and when he begins with a whopper, any one that follows him further deserves to be made a fool of, as he invariably is.

A mythical Jesus is used to save souls from the wrath of an imaginary God, who, the Bible says, blows fire and smoke through his nostrils—a most peculiar way to reveal “love,” which so many think he is, because some faker in the New Testament so declares in spite of his record in the Old Testament. Rationalism does away with the need of a savior; since no man was ever lost because a mythical Adam ate a mythical apple or for any other reason. We all enter this world in a natural manner and depart the same; and while here we live as Nature, the Supreme Power of the universe, compels us to.

CHANNING SEVERANCE.

The Evangelical Showman in Boston.

Evangelist Sunday continually harps about the cross, belief in Christ, acceptance of the Bible as the only possible means of escaping hell; and yet how little knowledge he has of the so-called savior, as he has been pictured by various writers. That splendid book by Arthur Drews, “The Christ Myth,” means to Sunday only evil. Sunday’s Christ is simply a creation of his mind and purely fictitious. The man who can separate in Christ what belongs to myth and what belongs to real history must be wise and well read.

One writer says: “If such a man as Jesus really lived, then his biographers have given us a caricature of him.”

Sunday spoke by invitation at the Boston Congregational Club, and said among other things: “Now I am here, I want to tell you that I don’t know beans about what is called modern evangelism. My evangelism is as old as the cross of Christ, and any evangelism that don’t hang on the cross don’t mean anything for me. I don’t know anything about your new stuff—your high-brow stuff. . . . The world to-day is crucifying the fundamentals of Christianity, and about the only thing that is orthodox in a good many churches is the name over the door. And the fellow standing in the pulpit is crucifying Christianity. I have been up against a few things in this world, even though I don’t perhaps have as much book learning as some of you. I view things from an angle which entitles me to speak with authority you don’t possess.”

Indeed! Sunday’s conceit crowds out all rational thought from his mind. To those who cannot see things as he does in regard to his mission and authority he says: “But you must have eyes in the back of your heads if you cannot see God’s spirit moving on Boston as he never moved here before.”

If Sunday thinks he is saying a complimentary thing for God, he is grossly mistaken. He also says: “I am calling Presbyterians back to the Westminster Confession, and Congregationalists back to that confession which is as old as the hills of New England.”

Sunday’s coarseness is bad enough, but not half so bad as his hopeless hell, where he says all of us will go who do not cling to Christ. If Sunday had his way and the power, orthodoxy would mean a return of the persecutions of the fourteenth and fifteenth centuries.

The Rev. Charles W. Casson, minister of the Roslindale Unitarian church, said in speaking of Sunday: “It is a sad spectacle to see hundreds of ministers herded in a corner, grinning dumbly at the taunts flung at their impotence. They have sold out to their Raymond of religious bankruptcy, having failed to make good their own stand.”

Again: “Jesus was brave enough to denounce men to their faces, but Sunday, after applying every dirty term in his vocabulary of abuse to Unitarians in cities where no defense could be made, is silent in the city of their friends.”

Sunday claims to uphold Jesus in every way, “but he has publicly affirmed his belief in the Mosaic principles that Jesus repudiated, and scoffed at the higher law of Christianity.”

Sunday’s apparent success has no real depth. It is founded on sensationalism, fear, and ignorance as to the real facts of morality and purity.

The Rev. Mr. Casson says: “It is an organization of a big business. Everything is for display. His God is as unreal as his devil.”

It has been stated that in Philadelphia less than 20 per cent. of the trail hitters belonged to the unsaved class. False names and addresses were given to shield the real identity of many of the persons.

Evangelist Sunday has sent many of the best men that ever lived to hell because of their want of

faith; Darwin, Herbert Spencer, Paine, Ingersoll are there. Hell becomes attractive when we consider its inhabitants. Ingersoll wisely said in speaking of heaven. “I want no heaven for which I must give up my own reason; no happiness in exchange for liberty, and no immortality that demands surrender of individuality.”

We do not need to worry about a hell, but I firmly believe if we live after shuffling off the mortal coil, Billy Sunday will see sooner or later what a fool he made of himself while on earth.

Sunday said while in Boston, “Of course, I have cut out slang since coming here,” and at the Ministers’ meeting he put restrictions on his address, but his other addresses bore the old stamp. I cannot say whether Sunday was using a bit of sarcasm when he spoke of dispensing with slang, but it has this look. Of course, the “Higher Criticism” which has such a vital hold on the real intellect of the twentieth century only meets with bitter antagonism from the mouth of Sunday. He says: “When a highbrow comes to me and asks, ‘Are you not aware that the latest scholarship says,’ so and so? I reply, ‘When the word of God says one thing, and scholarship says another, scholarship can go to hell.’ Do you think I’m going to follow the theories of some old mutt, who got them over a pipe of tobacco and a mug of beer at Leipzig or Heidelberg?”

He says in regard to revivals: “I plead not for the modern revival, I plead only for a Pentecostal revival that will send drunkards home sober, and make thieves steal no more; make a man kiss his wife instead of cussing her; that will burn up the pride and fear of man, and make out of this sin-cursed world a blessing.”

Here are good sentiments, but does Sunday really do half as much to give them life as moderate moral teachers? I fail to see that he does.

His religious sentiments are founded on a hopeless hell, fear, and a God who punishes eternally. No regenerative process, according to him, is at work in the next world. Such theories will not make man purer. “Modernism” is about as foreign to him, as an expression of truth, as it has been to the last two Catholic popes. The only difference seems to be that Sunday bases his theory on the Bible and the pope on the teachings of the Romish church.

Sunday confesses his ignorance of modern evangelism, and quotes a remark he heard criticizing it, to wit: “A revival is not objectionable, but well, it is an abnormal condition.” His reply was: “I say, you lie.”

He gives a fling at Sunday schools, and says: “The Sunday school ought to be a constant feeder into the church. Why can’t it? Because we have Sunday school teachers who are absolutely good for nothing; they help nobody but the publishers.”

Evangelist Sunday’s brain seems to be in an abnormal whirl. He cries out: “I tell you, my friends, we need a panic in religion; the world don’t need information, it needs reforming. We are going to the devil over culture clubs,” and he expresses amazement at what he calls “audacity of a minister of the Gospel in opposing revivals—such a man is a disgrace to religion.”

Again: “It makes my blood boil to hear a man speaking of the Jews as ‘sheeny’ or Christ killers, for it will be because of a Jew if you are saved by the blood of Jesus Christ. The purest blood on the face of the earth flows through the veins of the Jew.”

Is it probable that Sunday would allow a Jewish rabbi to preach from his pulpit? I doubt it.

Again: “I never preach a sermon against the Catholics, because there is good in the Catholic church as well as in the Protestant, and there are as big hypocrites in the Catholic church as there are elsewhere, or as there are on earth. If you want to joint the Catholic church, join it; I’ll help you do it, if I can. Some of you people have not been to confession in years; you have forgotten what the priest looks like and what questions to ask. I don’t want to make a bum Protestant of a good Catholic, or a bum Catholic out of a good Protestant.”

Sunday reminds me of Swedenborg in what he claims to know about heaven and the Deity; but Swedenborg is visionary and often hard to understand, the evangelist is dogmatic and point blank.

Conceit is not absent in either of them. Swedenborg says God said to him: “I am God the Lord, the Creator and Redeemer of the world. I have chosen thee to unfold the spiritual sense of the Holy Scripture. I will myself dictate to thee what thou shalt write.”

Sunday does not say what words he has from God, but claims to know his wishes. He says: “When the time of the (last) judgment of God

comes, you’ve all got to tell him what you have been doing down here. He’s going to ask you, if you’ve been to leg shows where women don’t wear enough to make a pair of leggings for a humming bird. He’s going to ask you if you’ve been hitting the booze at a Dutch lunch.”

Sunday’s heaven can have no attraction for any independent thinker or Rationalist. Goodness and purity will not land us there. Nothing will save us from hell but clinging to the robes of Jesus. In a discourse previous to his Boston visit, he said of the great evolutionist, Darwin. “There goes old Darwin; he’s in hell sure.”

In speaking of man’s prospect after death, he says, “If a man doesn’t settle his future before the undertaker pumps the embalming fluid into him, he’s a goner.”

I just heard that Sunday criticized a dead grandmother of his in a Boston sermon because she had “no faith,” and his final statement was: “She’s in hell.” Just then, two men in the audience got up and started for the door. Sunday saw them and exclaimed: “They are going to hell.” At this remark, one of the men turned, faced Sunday and said: “Have you any message we can give to your grandmother?”

I cannot vouch for the truth of this story, but give it as it was told me. Such an event would illustrate the spirit of Sunday.

I just read in a California paper a short account of the death of Jack London, and noticed that at his request no minister or priest was to officiate or choir to sing at the funeral. His remains were cremated, and the funeral private. Here is certainly a good subject for Billy Sunday to give vent to his indignation upon as having gone to hell.

Sunday said: “I could make a million a year, if I’d consent to commercialize God’s work. Do you think I’d stand here and toil like this, if I didn’t care first of all about your souls?”

If he is receiving the sums generally reported, he is not likely to die poor. His mission and that of his “Savior” appear in certain respects to run on parallel lines, but so far as we know, the latter never received any remuneration in the way of money for his services.

FRANCIS ALGER.

Yarmouth Port, Mass.

It seems to me that a “supernatural” religion—that is to say, a religion that is claimed to have been divinely founded and to be authenticated by miracles, is much easier to establish among an ignorant people than any other—and the more ignorant the people, the easier such a religion could be established. The reason for this is plain. All ignorant tribes, all savage men, believe in the miraculous, in the supernatural. The conception of uniformity, of what may be called the eternal consistency of nature, is an idea far above their comprehension. They are forced to think in accordance with their minds, and as a consequence they account for all phenomena by the acts of superior beings—that is to say, by the supernatural. In other words, that religion having most in common with the savage, having most that was satisfactory to his mind, would stand the best chance of success.—Robert G. Ingersoll.

Almost every scientific advance or social reform has been opposed by Christianity. We could mention that when the art of printing was discovered, the Bishop of London said, “We must in some way destroy this infernal art, or it will some day destroy us.” We could quote John Bright, who said, “The bishops of the church of England have seldom aided legislation in the interests of humanity”; Macaulay, who says, “This church of England for a hundred and fifty years was the steady enemy of public liberty”; Lang, who says, “Education and enlightenment, as a rule, go hand in hand with the decrease of the clergy”; Spencer, who says, “But for science we should still be worshipping fetishes.”—R. C. Adams.

I have been brought to the conclusion that genuine goodness is the same, whether found inside or outside the church, and that to be an Infidel no more proves a man to be selfish, mean, and wicked, than to be evangelical proves him to be honest, just, and humane.—Frederick Douglass.

Come forth into the light of things,
Let Nature be your teacher.
She has a world of ready wealth,
Our minds and hearth to bless,
Spontaneous wisdom breathed by health,
Truth breathed by cheerfulness.

—Wordsworth.

Thought means life, since those who do not think do not live in any high or real sense. Thinking makes the man.—W. Alcott.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT, 1873
CONTINUED BY E. M. MACDONALD, 1883-1909
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When you scratch religion, you find only superstition.

Is a man to be blamed because he is lucky? Or, as the Christian puts it: Is a man to be blamed because God helps him?

Is the man who raises one hundred bushels of wheat to the acre the enemy of those men who raise only twenty bushels to the acre? Some men have the brains and power to reach success and others haven't.

The best prayer is the shortest one, and the one that is not heard. But it is too much to expect the best in a world which has been taught to do so much foolish praying. Prayer is not necessarily a religious effort. It is perhaps in its truest sense a secular one. The best prayer that I ever heard, and a prayer that the church might imitate, was a cry from a neighbor who yelled at the top of his voice, Help!

It is too bad that a certain bunch of Christians who boast of their love of country did not have also as much love of truth, and could not see their way clear to throw the old Bible after the old cross in their crusade against Rome. There can be no genuine emancipation from Roman Catholicism that does not free the mind from slavery to the divine character of the Bible, one of the oldest dogmas of Romanism.

I still insist that the biggest lie in circulation to-day is the old lie that has been doing business for the Christian church for the past two thousand years—that the Bible is the word of God. This lie is the great pyramid of lies, the one lie which has no peer. If the devil were to hold a fair and offer a mammoth prize on the biggest lie ever told by man this lie that the Bible is the word of God would win the money.

What good does it do to "acknowledge" a supreme being, if there be none? And what is a supreme being? A supreme being is sometimes called God. And what is God? If it is meant by either of these terms anything besides Nature, where are you going to find it? Can you go outside of Nature? If so, where do you go? One person says: Man cannot worship Nature. It isn't necessary. Nature can get along without being worshipped. L. K. W.

At the Beginning of the Year.

When we get a testimonial like the following, which is from G. W. Baldwin of Liberal, Missouri, we cannot refrain from publishing it. Mr. Baldwin writes:

"THE TRUTH SEEKER is doing a great work for mankind. I hope for its prosperity. I have read it for more than thirty years, and now at the age of 72 it is dearer than ever to me."

And old friends like Brother Baldwin are dearer than ever to THE TRUTH SEEKER. We could ask for no more cheering New Year's greeting than this brief letter.

THE TRUTH SEEKER with the present number enters upon its Forty-fourth year, and in 1917 will occur the forty-second anniversary of the date when the present Editor's connection with the paper as an employee began. Time flies. The founder of the paper, doubtless known to Brother Baldwin, has been in his grave thirty-four years; his successor, E. M. Macdonald, eight years. THE TRUTH SEEKER, which has acquired an individuality of its own, if not a soul, survives one after another; and our best wish is that it may continue so to survive until its work for mankind shall have been accomplished.

It begins its forty-fourth year with its work cut out. We are always asking TRUTH SEEKER readers to furnish the sinews of war for some fresh enterprise, and they always respond. Beyond the work

in hand just now, which is waging a war of extermination on the blasphemy laws, we do not know what duties THE TRUTH SEEKER will be called upon to perform in the coming year; we only know from long experience that whatever they may be, its readers will support the paper and its coworkers in at least attempting to discharge them.

With this paper well advanced in its fifth decade and going strongly toward its jubilee number, the prospect looks attractive to us. Each week it is printing something valuable to the present and instructive for the future. There is a liberal education in the files of this journal—the material for one of the greatest books ever written. The beliefs of the world recorded in a thousand other journals will be revised and modified and many of them discarded. The truths this paper has stated from the first have not been touched or changed by the hand of time. Some of them look less radical than they did forty years ago, but that is because the attitude of those who view them is different.

The Happy New Year which THE TRUTH SEEKER wishes to all its readers they will themselves attain by philosophy, forgiving and forgetting all the errors of the past, if such there be, as resulting from a mistaken pursuit of happiness, and profiting by them. It will be the function of THE TRUTH SEEKER to make the coming year interesting, if it can. Brother Baldwin's note gives us confidence. We have no advice to give, no reproof, correction or instruction in righteousness. The principles we present and repeat and reiterate are relied upon to recommend themselves to thinking persons, and to react automatically upon conduct. And so we pass another milestone and continue the pilgrimage, with work as a companion whose name is Joy, and friends to greet whose name is Legion, and a goal whose pursuit is improving and ennobling, even if it lies beyond the place where our journey ends.

Truth, Not Destruction.

It is frequently charged that no man is so unreasonable in his condemnation of an institution or a particular phase of things, either political or economic, as he who once closely identified himself with those very things. The ex-Christian, we are told, is positively rabid in his denunciation of Christianity—for whom it is impossible to see anything good in the society of which he was once proud to be a member. Destruction seems to be his only purpose. He has nothing to offer in the place of his former belief, and yet, with a ruthlessness unworthy of such a sacred cause, he exposes mercilessly the delinquencies of the church, as if that institution had always been his greatest enemy!

In answer to this state of mind we will at first reply that it is only the thoroughly conscientious believer, who has made a careful study of his religion, that would be justified in denouncing its errors. The ex-clergyman is eminently denunciatory of Christianity, because no one knows that religion better than he. The ordinary Christian knows very little about his religion or its effect upon human society. When such a person identifies Christianity with civilization, and claims that the wonderful epoch in which we are now living is due to the excellence of his religion, we say at once that he needs to go to school and learn the A B C's of his faith. It is only the man who knows his subject well that is capable of presenting it with vigor and enthusiasm. It is not surprising that the mere tyro in the knowledge of religion should look askance at the scathing presentation of it by one who really knows it. The speaker's language becomes practically unintelligible to such a person. To-day, the Christian religion is idealistic. Civilization has forced it into this position. It is now being identified with ethics rather than with dogma. And because of this change in policy, it hopes to take on a new lease of life, and to continue for another period of time to deceive credulous humanity: but its past can never be forgotten; its crimes can never be atoned for. There can be no

Purgatory for the representative of God. *When God, in the person of his church, sins against humanity, who has the power to forgive him?*

Our second reply to those who are disposed to chide the vehement denouncer of a cruel and intolerant church is that the aim of the Rationalist in exposing religious impostures is not mere destruction, but the exaltation of the truth. For the Rationalist to wish simply the destruction of a religion apart from the merits of the case, would identify him too closely with the persecuting spirit which has ever been characteristic of the "true church of God." The thought paramount in the mind of the true Rationalist is anything but that of destruction. His great desire is that men shall learn the truth about everything; and when that has been secured, his hope is that a period of reconstruction will set in, when men, knowing things as they are, will build up, from this newer and better foundation, a lasting superstructure of truth and righteousness. It has been the constant practice of the church from the beginning to destroy without regard to the good qualities of the object of her wrath; and there is every reason to believe that the Holy Inquisition would be in practical force to-day were it not for the superior power of the state preventing it. A work of Canon Law which was published at Rome under the "enlightened" rule of Leo XIII. and with his emphatic approval—the *Institutiones Juris Canonici* of Father de Luca—proves at length the duty of the church to put to death heretics.

The denunciation of Christianity involves a question of morals, which is being constantly forgotten by those critics who find fault with the emphatic denier of its claims. The Christian religion is either true or false. Most of its adherents consider it true, while some are in doubt about it and other indifferent. The Rationalist, on the contrary, considers that its falsity has been proven. If formerly one of its disciples, he now looks upon it as an organization that has deceived him; that has disseminated untruths about him and his destiny; that has stemmed the tide of human thought and human energy; that has counseled him to disregard family ties and earthly activities for the joys of heavenly home about which it really knows nothing. The Rationalist, regarding the church, stands in the position of one who has been deceived by his particular friend, who in the presence of many witnesses declared eternal fidelity here and everywhere. Had it been a chance acquaintance who had thus deluded him, he would have experienced but a passing feeling of annoyance and indignation, but when he finds himself sorely wounded in the "house of his friend," his wrath knows no limits, and his contempt no barriers. No suavity in speech or manner of prominent and learned churchmen can lessen the chagrin which he now feels as the Rationalist contemplates the pure atmosphere of reason, justice and truth, in which he now finds himself, as contrasted with the gloomy, profitless theological environment from which a careful study of the premises has forever freed him.

"Organizations."

Are organizations "for the good of members" always a good to the community? Mr. William Plotts, disguised as "Thomas Paine, Jr.," argues in an article contributed to the magazine *Out West* that they are not, because through the absorption of the members in the interests of the organization they are likely to lose their national consciousness. We think that Mr. Plotts has written the article in question for the purpose of citing the church as a bad example. He says:

"We have religious organizations, which are evil in accordance with the strength of their organizations and their influence on the general public. There was a time, perhaps, when, on account of their fearsome teachings, all, or most of them, had some restraining influence on the vicious, and it is yet sometimes said that religion is a 'good thing' for women and children, but the fact that it is now not considered good form to mention one's religion in polite society shows that it is rapidly passing

out of the domain of the useful, and the striving of the sects is for power only.

"Religious influence is essentially unpatriotic in its tendencies. While there is no one organization that is dominant in our country, a group of them which are somewhat akin have influence enough to have fastened themselves like barnacles on the body politic. The result of the exemption of church property from taxation which is in effect the same as a subsidy, unwelcome state-paid chaplains in the army and numerous institutions, subsidies to sectarian charities, and Sunday laws, is that all those outside of the organizations represented feel like Uitlanders. Their precious government is in the hands of the enemy for exploitation and gradually becomes the 'rotten government' for which they have lost all respect, and the dominant ones let the fealty to their organization override fealty to their real protector."

We go a long way toward agreeing with the writer regarding those organization which form, in effect, a government within a government—the *imperium in imperio*—such as the churches; or those that are formed to do work that legitimately belongs to the state if to anyone—such as vice societies. T. B. Wakeman used to say that it diminished his patriotism very much, even as an outsider, when the business of the state was taken over by these amateur organizations.

As for religious organizations, if their members would accept the dictum of the historian and Free-thinker, James Parton, that the only religion an American needs is the religion of the United States, they would find their church confederation unnecessary.

Churches work with the state only for the good of religion; and some of them, of which the Catholic church is an example, work uniformly against the objects of a free government like ours.

Organizations against which no objection can be made are the Free Speech League, which is memberless and has no respect for persons; and the American Secular Union, which was formed for defense against the invasion and graft of the religious organizations. The religion of these organization is the United States of America, and their creed is the national Constitution.

The Blasphemy Case Fund.

The use to which this fund is to be put has been explained.

There is pending in Waterbury, Conn., a case against Michael Mockus, arrested last summer at the instance of a Catholic priest on a charge of blasphemy. He was convicted in the police court, and demanded a jury trial. Last month the second trial was begun, but continued until March by agreement of the attorneys.

Mr. Theodore Schroeder, a member of the New York Bar and counsel for the Free Speech League, has undertaken the defense of the case and to carry it if necessary to the United States Supreme Court.

For his legal services and his own expenses Mr. Schroeder makes no charge. The cost will consist in preparing and printing the argument and brief, and these, it is supposed, the Freethinkers interested in the case will willingly pay. They will be all the more interested in doing so because this argument will be a history, a review and an analysis of the blasphemy cases in the United States, and a comparison of the blasphemy law with the constitutions of the country and the various states and their guarantees of religious liberty.

It is aimed to put the whole record into print, for distribution to the press and for deposit in the principal libraries of the country. The names of the persons who assist in the defense by contributing to the expenses of printing the volume will be included in the record; those who contribute one dollar or more will receive a copy of the book.

Such an opportunity as this to strike an effective blow at the blasphemy laws that lurk in the statute books of many states, to be invoked by priests, has not been offered before.

We are all interested in the case. Any other man is just as likely as Michael Mockus to be arrested for a criticism of the Bible. Ingersoll was threatened with the blasphemy laws of New Jersey and Delaware.

Out of the present case is to come such a history and record that the defense in future cases will

be prepared in advance; and the volume cannot fail to be of value to all readers. The contributor of a dollar will get his money's worth in literature.

The books are open, then, for contributions to the printing fund, which will be received and credited at this office.

We Criticise an Editorial.

It is a Christmas editorial and, appearing in one of our New York dailies, reminds us of the article in the creed attributed by Huxley to certain clerical disputants, to wit, "Brethren, in order that we may be perfect, before all things let us lie." We quote from the editorial:

"Through motives that were of the earth, earthy, Pilate allowed the Christ to be crucified; but the empire for which the Roman potentate sacrificed himself has passed away, while that for which his victim died has outlived the ages. The glory that Pilate represented long ago crumbled into nothingness, but Christ's kingdom, created not of Cæsar but of God, has survived, and shall survive."

If we examine the Gospel story we shall find that "Christ's kingdom" was that of a heaven which was to come in that generation after his death, ascension and return to earth with the angels of his Father. That kingdom has never materialized; but on the other hand the empire which Pilate served, still lives, by the irony of history, through the Roman Catholic church, under the name of the Christ that is alleged to have been crucified; and it has kept up the record by crucifying thousands. It was created of Constantine, a successor of Cæsar, and survives by fraud.

As we have intimated, Christ's kingdom perished with him, except in the minds of a few freak sects who still hope for its establishment and the second coming. To quote again:

"This cataclysm of war, cited by pessimists and scoffers to establish that Pilate, not Christ, has prevailed over the soul of man, in reality has revealed as has no other event in history the willingness of countless millions of men to acknowledge the existence of something more precious than life itself. He who offers his blood for a cause has rejected the call of earth to heed the call of the spirit."

There were wars before Christ. Cæsar was conspicuous in some of them; and then, just as much as now, they revealed "the willingness of countless millions of men to acknowledge the existence of something more precious than life itself." They proved as much for Cæsar as for Christ.

If we accept as genuine the declaration of Christ, repudiating the notion that he came to bring peace, and believe that he said he came to bring a sword, then we may say that his empire holds sway in Europe; but as he did not invent war or introduce it on earth, the originator must be sought further back, and Pilate has a better claim to that title than Christ. So, since to the Christ we can attribute neither the introduction of war nor the call of the spirit that makes men acknowledge the existence of something more precious than life itself, where does Jesus come in? It has indeed been written of the nation served by Pilate that Romans in Rome's quarrels spared neither land nor gold; nor son nor wife, nor limb nor life, in the brave days of old. The European war does certainly prove the failure of the Christ's peace policy, if he had one.

We may as well give the rest of the editorial under criticism:

"The merriment of Christmas day as never heretofore is founded in sorrow, but has not the anniversary of Him who gave to mankind new definitions of life and death taken on, through the very source of that sadness, a deeper significance than it held before?"

In America an unparalleled amount of money was spent for Christmas gifts, and in celebrating December 25, the so-called Christmas Day; but the statement that this was "the anniversary of him who gave to mankind new definitions of life and death" is one of the lies to which we object. Yet if there was any "deeper significance" in the celebration than before, it is that the money which enabled Christians to celebrate the supposed birth of their redeemer and prince of peace with more than common lavishness came from the sale of war ammunitions to the Christian nations of Europe. If the source does not verify the view of the pessi-

mists and scoffers that the extra money is due to the man who allowed the Christ to be crucified, there is the alternative view that it comes from the man who betrayed him.

Inquiry was lately made whether the ministers of Cleveland, Ohio, had opened a campaign against the stage. "From a very distinguished actor now appearing there," we observed, "we have an order for a dozen copies of 'Crimes of Preachers.'" But the Cleveland ministers are acquitted. The preacher who stimulated the order is the Rev. A. R. Burke, Methodist, of Binghamton, N. Y. The Rev. Burke, in a sermon, denounced actors as immoral, and weighted his argument by citing Edwin Forrest, Edwin Booth, Mary Anderson and E. H. Sothern, who, he said, had made statements justifying his attack. The sermon fell into the hands of E. H. Sothern (the very distinguished actor hereinbefore alluded to), who, in his indignation at being so quoted, wrote to the Rev. Mr. Burke telling him pointedly that he was a slanderer and always a liar. He also presented the minister with a copy of "Crimes of Preachers." The Binghamton parson, according to our informant, who is Mr. William Harris of the Sothern company, replied in a "father forgive him he knows not what he does" tone of voice, and inclosed a tract on the sin of dancing. While Sothern was contemplating how he should rejoin, he received from a lady in Binghamton, to whose attention the Rev. Burke's attack had been brought, a copy of the *Republican-Herald* with a marked article showing that the ministerial critic of the morality of actors was before the Binghamton courts accused of tampering with an old woman's will in order that he might secure control of her estate for himself. "The will," the piece said, "was drawn by the clergyman and was in reality his and not the decedent's will." This gave Mr. Sothern opportunity to write the Rev. Burke that he (Sothern) had made the mistake of opening a correspondence with a person who was beneath his contempt, and that he (Burke) would have to prove himself an honest man before the correspondence could be carried further. Mr. Sothern has done his profession and the public a service, which it is believed the Rev. Mr. Burke cannot claim.

Missionary Propaganda.

Most of us feel a natural delicacy about approaching our friends personally on the subject of the falseness of their religious views, and when a sample copy of THE TRUTH SEEKER is sent them it is such a shock that it does not produce the desired results. That is natural, for its pages are for those who already know the cardinal points of Freethought, whereas the religious person must be brought to the truth gradually. The aim of this department is to act as a medium (not spiritualistic) for the diffusion of simple truths, and the Missionary Editor will gladly communicate with any whose names are submitted as persons having minds open to conviction. If any particular book or pamphlet appeals to you as the best for initial propaganda, mention that fact, and if you do not want to buy it for your friends, we may send it to them on approval.

Some may believe that a certain Christian should receive first "Bible Myths" and then "The Bible" and "The Christ," while a different order might be more suitable for another. Many a person will not read any book, but will look at a brief pamphlet such as "The Case of Billy Sunday" or "People vs. The Holy Bible." An excellent book that will not offend a Unitarian clergyman, for instance, is J. B. Bury's "History of Freedom of Thought."

Address the Missionary Editor.

If it be true that corporations have no souls, Billy Sunday must have lost his, for he has been incorporated. Perhaps he believes it necessary to lose his own soul to save others; or the object of the incorporation may be to avoid personal liability for the many libels he is prepared to utter. He is a great missionary and does perform miracles in turning men from wine to water, but we challenge him to take any average drunkard and reform him as completely in two months as a scientific cure will in one month. The object of these solemn thoughts on the onomatopoeic Sabbatarian is not to promote the sale of stock in Billy Sunday, Inc., but to emphasize the need of our counteracting mission in each city where he performs. New York is to be saved in April.

The price of the pamphlets exposing him is \$2.50 a hundred, or \$5 a hundred including addressing and mailing.

Our editorial selves, who are unfortunate enough to own real estate, had two experiences on December 23d. A janitor said he would join the Holy Name Society to cure himself from drinking rather than take a cure offered him; and a tenant refused to sign a lease on Friday, although "not superstitious." The former has been given a chance with the priest, but will lose his job unless he is able to get on his feet. The tenant lost three days' free rent.

SEEKING AN ELUSIVE JESUS.

More of the Neighborhood Joining in the Search For a Historical Christ.

The age-old yet ever interesting query, "Did Jesus really live?" will not down, and it appears to defy solution notwithstanding the wealth of thought and research expended towards that end.

We have been regaled by the able and learned discussion over that topic, that has proceeded for several weeks, by Messrs. Eccles, Wakefield and others: some holding with Strauss that Jesus was a purely mythical, that is, a fictitious person, while others, whose learning and poise are such as to command respect, hold with Renan that there was a real Jesus as a foundation fact for the gospel story but around whom the pious and superstitious have woven a tissue of fables.

While Mr. Eccles appears to subscribe to the Renan theory, yet he refuses to consider Renan seriously and dismisses him with the statement that he regards him as too credulous to quote.

Notwithstanding the very able, labored and philosophic introductory chapter to Renan's "Life of Christ," I cannot escape the conviction that Renan never intended his book for more than it really is—a kind of a classical religious romance, a veritable poem in prose; and as such perhaps it stands unrivaled in the world of literature.

Outside of the purely speculative interest involved, the question is unimportant, especially to Rationalists; for it is not conceivable that those who contend that there was a real Jesus would claim he was more than human or extraordinary.

Nor will it be contended that we have any reliable data to which we can refer; we must form our conclusions from mere accidental stumblings on to the truth here and there, unconscious slips of the tongue, as it were, by which the truth is evinced, although the narrative as a whole is utterly unreliable.

A witness might go on the stand and give a perjured fabrication throughout, deny his nationality, yet by his manner of speech or the unguarded use of a word betray himself and thus allow the truth to become known.

Should a careful examination and analysis of the Biblical writings fail to create the belief of a real Jesus in the judicious mind, I take it there is no other history to which we can refer; for so far as I am aware the scholars of the world are practically unanimous in conceding that the passages in Josephus alluding to Jesus are interpolations, while the believing and non-believing world agree that the apocryphal gospels are pure forgeries.

Now, will not all calm, unbiased and discriminating minds agree, after a conscientious examination of the gospel writings, that about one-half consists of the miraculous and the incredible, and the other half the improbable?

The incredible will discredit the birth, the performing of miracles, and the rise from death and ascension to heaven.

The improbable will discredit the flight to Egypt, the edict to slay the children, the ministry of John the Baptist, and even the Sermon on the Mount.

Did you ever in your life, like Joseph, have a dream to do a certain thing? Are not all dreams in some manner a recurrence of past experience or impressions, oftentimes fantastically arranged, but never constructive in character?

And suppose Herod was made to believe, as the gospels imply, that by divine determination Jesus had been selected or predestined to be king of the Jews and supplant his royal line, is it credible that he could have believed he might frustrate the purposes of the Almighty by destroying the Almighty's son?

And if all Jerusalem and Judea went out to John the Baptist to be baptized by him, preparatory to the advent of Jesus, is it not probable Jesus would have been received en masse by the people when he did come? Man has ever been too credulous, too prone to become the dupe of some faker, rather than circumspect to detect fraud; and unless the generality of the people of Judea had a higher intelligence than they are generally credited with Jesus or any other man of good leadership could have gotten a large following.

Even in this day of enlightenment, of free schools and printing presses, we are witnesses to the facility with which a Dowie, Eddy, Joe Smith or Pastor Russell can marshal adherents.

Another thing. How was the Sermon on the Mount preserved? What stenographer was there to report the speech; and who recorded in several instances what is said to have passed privately between persons?

There is only one way to believe the gospel writ-

ings, and that is the orthodox way. Accept the supernatural; then suspend the laws of reason and adopt the inspirational theory.

Again, if Jesus was a real person, he at least is pictured in the accounts given us of him, as a most unreal one. He either did not have the natural passions of a man, or subdued them to an incredible degree.

There appears nothing of conjugal love or desire; no evidence that he cared for pleasure; no occasional mirth, universal in normal men; no craving for wealth, power or social position—things that are commendable in themselves and blessings when properly used. We have the picture of a gloomy, melancholic, serious man whose portion was all sorrow and tears without any cheer, smiles or laughter. What would the world be if we were all so constituted—all "perfect"?

If Jesus lived, how does it come that no contemporary chronicler makes mention of him? If he was so obscure, as Renan implies, as to escape their notice, then the gospel writings are again falsified, since according to them he was a man of considerable prominence, having great throngs following him, and appearing conspicuously in driving the money changers out of the temple. Suppose an obscure busybody should enter a church and break up a church fair, or a ladies' aid society gathering; would he not get a headline in the next morning newspaper and an escort to the calaboose thrown in?

The crucifixion is improbable, for the reason that, according to the account, the laws prevailing at the time were not complied with in the trial and execution. We feel justified then in asserting that one-half of the gospel narrative is incredible and impossible, and the other half improbable.

We wish Dr. Eccles had been a little more specific in the statement of the facts upon which he relies to create a belief in the reality of the existence of Jesus. Of course it is a generally accepted truism that all fiction has a foundation in fact and on that basis some may erroneously reason that Jesus must have had an existence.

But the fact upon which the fiction rests may be other than the existence of some person in it. No one will claim a real existence for Ivanhoe; yet the novel "Ivanhoe" was founded on a fact, that fact being the social conditions in England at the time the plot was laid and which it is the purpose of the book to portray.

Allow us to submit a little theory of our own, to be taken for what it is worth; at least it will have the merit of originality.

There flourished before and at the time Jesus is supposed to have lived in Judea a kind of a fraternal order or society known as Essenes. It is known that the time in which Jesus is supposed to have lived were marked by civil commotions and great national and social turbulences and disturbances culminating in the destruction of the Jewish capital and the slaying and enslavement of the people.

Although we have no history for it, is it not probable that out of this order of Essenes a religious offshoot may have evolved, unnoted during the distractions of the times, and that this offshoot finally became distinctively religious and its connection with the parent order forgotten and obscured? And partaking of the nature of its surroundings and the calamities of the times, the membership of this order may have become gloomy, austere, morose. Is it not possible that some such order may have been the origin of the Christian church; and that, since there was no contemporary account of its origin, which was buried in oblivion, some one undertook to write a little religious romance giving a history of the order? And inasmuch as everything must have a personality to make it understandable, a hero was created with the name of Jesus to personify or exemplify this order or society and to make manifest its spirit, as Ivanhoe personifies the spirit of knight-errantry.

Is it not possible that the story of Jesus grew out of a state of facts like the above?

Were not the Jewish people of that time a people of sorrows and acquainted with griefs, so that Jesus, as a man of sorrows, was a mere personification of a nation afflicted with calamities? And is it not natural that the romancer, in undertaking to give an account of the origin of the church, which was none other than an offshoot of the Essenes, would depict its founder as a heavenly visitor of austere mien to glorify it with a divine authentication?

The ancients who believed the world to have had a foundation or supporter created the mythical Atlas for that office; and so the progenitors of the Christians, supposing the order must have had an originator, created the mythical Jesus to be it; when, as a matter of fact, the church may not have been the work of any one or any set of men, but a gradual development unnoted at the time.

And even these gospel writings themselves are in all probability the work of many contributing agents; for no one could believe that the writer of the twenty-eighth verse of the seventeenth chapter of Matthew, and of the eighth verse of the twenty-seventh chapter of the same book, were one and the same person or that they were written at the same time. The one would appear to have been written while there were still living those who were contemporaries of Jesus, and the other a long time afterwards.

It is a muddled, chaotic affair; and if the probabilities preponderate in favor of the existence of a real Jesus I am not able to see it.

HUGH M. MARTIN.

Before It Is Too Late.

U. S. Grant, leader of the victorious army in the civil war, twice President of the United States, one of the most far-seeing strategists, statesmen, and thinkers, in his famous oration in Des Moines, prophesied a state of affairs which now seems to be here, or at least approaching rapidly.

General Grant said: "If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but between patriotism and intelligence on the one side, and superstition, ambition and ignorance on the other." And he added: "Let us all labor to add all needful guarantees for the more perfect security of free thought, free speech, and free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color or religion."

This was U. S. Grant's prediction. Whether or not he overrated the courage and manliness of the free and independent thinkers, he certainly did not overrate the powers of ignorance and superstition which work day and night. They employ men like Sunday, Forsythe, Weigle, etc., to create hysteria and fanaticism as did the zealots in medieval ages. The entire press, with magistrates, politicians, statesmen, the pulpit and the school, are pressed into their service. There is no expense too costly, no effort too much to bring about the most complete mental enslavement of the masses.

That mental liberty fought for and given us by Jefferson, Madison, Adams, Franklin is gone. The Bible is read in the public schools of many states. Taxpayers pay for prayers for the inspiration of congressmen and statesmen which they indeed sorely need, but generally do not get from the New Jerusalem, but from Wall street. Libraries, museums, art galleries, concert halls, and other places of entertainment and instruction are closed on the "holy Sabbath day," the only day in the week that most people have time to visit them. The darkness of the mouldering grave is spread over the day of recreation. Children are taught religious phrases, religious songs, religious sayings in public schools, and the superstitions are so closely interwoven with their learning that the minds of children are early warped and distorted. Professors of Universities are dismissed for refusing to get their information of natural science and astronomy from the legends of a half-barbarian people—dreamed by them in the state of immaturity and undevelopment, and now repudiated by themselves and cast aside. Instead of freeing the houses of widows and orphans from taxes, partly or wholly, we tax the poor and free the church, archbishops' palaces and priests' residences to the amount of untold hundreds of millions from taxation—even "church land" held for speculation by bishops and rich parsons. Public funds are used for the purposes of supporting superstition under innumerable pretenses: Indian education, charitable purposes, educational purposes, etc. The hydra of superstition and ignorance, with its thousand heads, works day and night and works successfully.

He who does not see Grant's prediction in the fulfillment, as far as the powers of darkness are concerned, is blind, deaf, dumb, stunted, hypnotized, and mentally paralyzed.

But the question is: Has he overrated us? Are we not so weak, cowardly and lazy as to let darkness overcome us? Will not the money-greed, the lust for comfort and cheap peace make our free minds cringing slackers, rather than manly fighters for truth, liberty, human rights, and our children's happiness?

The undersigned has endeavored to rouse the masses against the powers of ignorance and superstition for the last four years. But without co-operation mass meetings cannot be arranged, literature distributed, Rationalist societies organized.

Shall we idle away our time while darkness overtakes us?

Beware! Before it is too late!

MARTIN L. BUNGE,
National Lecturer and Organizer, R. A. N. A.

FREEDOM FOR THE MOVIES.

Like Art and the Press, the Motion Pictures Have Absurd Censorship to Fight.

One of the large moving picture companies has been shrewd enough to retain a trained Rationalist speaker to interpret its exhibitions to the public and to advocate freedom of expression for the film artist—all the week and Sunday—without interference from the local censor and the blue law enforcers. Dr. Sam Atkinson, who has been reporting to THE TRUTH SEEKER for some years from lectureships in the northwest, and from San Francisco and Los Angeles, California, is now with one of these companies and making occasional digressions to speak before liberal societies. The informing address which follows, by him entitled "Freedom of Expression and the Motion Pictures," was delivered before the clergy and social workers of Denver, Colorado. It is worthy of wide reading, in view of the aggressions of the censors and Sabbatarians.

By SAM ATKINSON.

The motion picture industry is a continuation of the art of printing, and just as Gutenberg met with tremendous opposition when he introduced that art, so motion picture producers and exhibitors are being harassed to-day. Last year over four hundred millions of dollars were spent at the motion picture theatres, and of this amount one hundred millions were expended in the production of pictures. The industry now ranks fifth in order in the United States, and renders a more equitable distribution of its profits than any other. It is the only industry in which a white-haired old man can get a job, and every member of the family down to the baby may be a wage-earner.

The middle-aged can remember when the newspapers first began to use illustrations. We thought the cartoon was a distinct advance in journalism, but now we go to the movies to see actual happenings in all parts of the world, and to-morrow we shall be teaching our children geography by showing them pictures of peoples and scenes we have have heretofore only been able to describe orally.

Yet this industry is hampered by the bugaboo of censorship. In addition to a national board, every city, town and hamlet has a local board who determine what shall and what shall not be thrown upon the screen. This idea of local censorship is a relic of puritanic days, and is working a hardship upon every branch of the industry and the community at large. Censorship is contrary to the Constitution of the United States, which declares for freedom of assembly and freedom of the press. Freedom of the press and freedom of the screen are one and the same, since one is a continuation of the other, and both represent freedom of expression. Even the most puritanical critic of the movies would raise his hands in righteous horror if the local editor had to submit a proof of his editorial to the police department before he could print it, yet this is precisely what is being expected of the picture man.

The absurdity of censorship may best be illustrated by the following experience: Some years ago a friend of mine, then a clergyman in New York, preached a sermon that attracted wide attention. He was invited to repeat the sermon in many of the most prominent pulpits. In the course of time he enlarged upon his theme and made the sermon into a lecture, which was delivered upon the Chautauqua platforms to large and enthusiastic audiences. Then he enlarged the lecture, added love interest, and created a novel which ranks among the best sellers in American literature. When he preached his sermon, no church official came to him and said, "You cannot preach upon that subject." No Chautauqua manager objected to the discussion of the question before his audiences. Nobody went to the office of Doubleday, Page & Company, crying, "You must not publish that book." But immediately Thomas Dixon had "The Clansman" made into a picture by that master craftsman, D. W. Griffiths, eighty-six thousand dollars had to be spent in the fighting of local censor boards throughout the country.

It must be conceded that the most advanced educational school of the present day is the stage. The modern drama has done more to rationalize modern thinking than any other agency. Motion picture producers have followed closely the efforts of the dramatists, and the educational value of the industry is still in its infancy. The Pathoscope, with its non-inflammable film, enables the chemist to show the uses of liquid air, the college professor to demonstrate the evolution of the butterfly from the caterpillar, and scores of our great industries are equipping their salesmen with machines to show the various departments of manufacture through which their products pass. The Ford Company and the Curtis Publishing Company have conducted educa-

tional campaigns throughout the theatres of the country, and still the industry is in its infancy. The time is coming when our trans-continental trains will relieve the monotony of night travel by showing passengers motion pictures of the country through which they pass at night, and even our churches will find it necessary to maintain their attendance by "sermons for the eye." For this fuller expression there must be no handicaps, but all the people must have their tastes satisfied.

Local boards of censorship are an absurdity because in their decisions they lack uniformity. Chicago passes upon a picture Los Angeles turns down. In the state of New York "The Traffickers" is considered immoral, yet it was passed upon in Pennsylvania. It may not be shown in Illinois, but it is perfectly proper in Ohio. If a picture is immoral in Kansas it is none the less immoral in California. If it is right for a production to be shown in Oregon it must be right for the same production to be viewed in New Jersey. Yet these idiosyncrasies prevail in our liberty-loving land. Why are these conditions allowed to exist? Probably the only reason is because the greater portion of that \$400,000,000 is received at the box offices on Sunday, and this revenue means a falling off from the collections in the pet institution of the moralists, the church. Economic determinism appeals to them as well as everybody else.

Recently, the exhibitors in a Western city were threatened with the closing of their theatres on Sunday. A meeting was called in the mayor's parlor to discuss the question. The exhibitors wired for the writer to present their side of the case. I listened for over two hours to eloquence unexcelled. The Catholic priest was the only clergyman in the room who treated me with civility. My speech lasted exactly three minutes. This is the gist of it: "Mr. Mayor, are you aware that there are seven thousand Jews in your city? Are you also aware that you have sixteen thousand Seventh Day Adventists? The Jews observe their Sabbath from sundown Friday to sundown Saturday. The Adventists regard Saturday as their Sabbath. Are you going to curtail the liberty of these twenty-three thousand people, Mr. Mayor, and compel them to observe a day they cannot conscientiously recognize? There are only thirty-two million nine hundred and thirty-six thousand four hundred and forty-five church members in a population of one hundred millions. They are in the minority. Are you going to say that all the others shall be subservient to their desires?" Needless to say, the Sabbath Day Observance law received a jolt. The mayor possibly began to calculate how many voters there were among the twenty-three thousand. The picture shows are still running on Sunday in that city.

The same argument may be applied to censorship. There are no seven people in any city competent to decide what is moral and what is immoral for the entire population of that city. All moral law is based upon utility. We require no revelation from heaven to tell us what is right or wrong. Utility demands that the people who have been working six days shall seek what recreation they require upon the seventh. Herbert Spencer has settled the question for us in his famous epigram, "Equal liberty is

that state or condition of society in which every man shall do as he wills, provided he interferes not with like liberty in another." Liberty is the only remedy for these abuses. No producer is going to spend a quarter of a million to produce a picture that is questionable. The only censorship permitted should be that which is shown by the box-office receipts. Vox Populi Vox Dei is applicable to this wonderful modern industry.

Another argument against local censorship may be found in the fact that the people selected for service upon these boards are usually incompetent to measure the public pulse. An example of this may be cited. When "Damaged Goods" was viewed by the Censor Board in Los Angeles it was immediately turned down. The chairman, a man who gave the impression that he was an ex-preacher, closed his eyes and said, "I never want to see that picture again. I can see it now. It makes me shudder." The very reason why the picture ought to be shown! If it had such an effect upon a sanctimonious old humbug like him, it would be very wholesome indeed for the young man who is confronted by the temptations offered in all our large cities. A society woman said that she objected to the picture because in introducing Mrs. Forsyth, the friend of the family, the producers were casting a reflection upon "our society." "If that scene had depicted such a happening in a working man's family, I should not have objected to it." Working men as a rule have no time for such frivolities, and "her society" is without a doubt much more rotten with disease than that of the working class. In summing up on this now famous picture the chairman said: "The Board cannot change its mind." When the individual members of the board were questioned they answered without a single exception, "I cannot change my mind." Probably, poor creatures, they did not realize the truth of that statement. The individual who cannot change his mind has no mind to change, and this represents the mentality of the majority on these local boards.

It is only fair to state that since the above-mentioned exhibition the people of Los Angeles have abolished the local board and are abiding by the decision of the national board. Through the cooperation of Mrs. Estelle Lawton Lindsay, the lone woman member of the city council, and former Mayor Sebastian, we were able to convince the city council, with one notable exception, of the absurdity of having a censorship board in the metropolis of the industry. Strange to say, the one exception was the Socialist representative. Why he objected is a mystery, because the Socialists as a rule are in the fore-front of any fight against aggression. Utility again proved to be the determining factor in this fight. Had not the Fox Company refused to establish their studio in Los Angeles unless local censorship was abolished, and some twenty other companies threatened to leave for Florida, I am afraid the end would not have been accomplished.

A very important phase of the injustice done by this censorship is that invariably the local boards pitch upon the worth-while productions and pass by the really questionable. Richard Bennett fought hard to present "Damaged Goods" in the spoken drama. The American people clearly showed approval by their patronage. When the picture was filmed this approval was overlooked. A howl of protest went up all over the country. Pulpit, press and platform had been alike silent upon this great evil. Eugene Brieux had, in an iconoclastic manner, shocked the people into sensibility. The public began to recognize that we had been spending millions to perfect the breeding of our horses, dogs and poultry, but this disease had been allowed to pester the human race adown the ages without any check whatever. David the psalmist suffered from it and lodged his complaint, but not until Nieser's discovery in 1874 had much attention been paid to it, and Brieux popularized the study of it. The censors immediately cried, "How shocking? Our children ought not to see these things." A strange thing about the Puritan is that he usually credits his child with being a fool. The children to-day know more about sex by the time they are twelve years of age than many of their parents can tell them. We have allowed our children to pick up this knowledge as though it were filth from the gutter. That is why sex questions are the subject of ribald jokes in every branch of our society, and, incidentally, that is why sex problems fill the motion picture theatre. The attitude of the censor may be controlled subconsciously by the idea that the film is doing along these lines the work which somebody else has neglected. A prominent Western clergyman confided to me that he felt that the theatre was the wrong place to teach these great truths. He sorrowfully agreed that no other agency had attempted it when I enquired if he had ever dealt with the subject in the pulpit. A Denver clergyman interrupted me in



SAM ATKINSON.

This Rationalist Lecturer is Now Championing the Rights of the Moving Picture People.

conversation with the manager of a local theatre one day by saying, "You fellows cannot do what the church has been trying to do for two thousand years." Very true. We have not been trying to keep the people in ignorance. After two thousand years we still have prostitution. The church has failed to establish the single standard of morals, and nothing will establish it until the people are educated to such a degree that they recognize that utility demands it. We are not trying to educate the people; we are actuated by box-office receipts, and we desire the liberty to present that which our patrons desire to see. Through this medium and these methods there is bound to be an educational value. All we plead for the motion picture screen is that we shall have the same liberty vouchsafed to us that is granted to every other institution in our land.

The far reaching influence of this question is worthy of consideration. Shall we go back to puritanism and the terrors of the middle ages, or shall we press on to a wider freedom of expression? The little town of Greeley in Colorado cannot see a Theda Bara picture because the local board of censors imagine that Theda Bara in real life is the type of character she depicts upon the screen. The same board refused to allow "Three Weeks" to be shown because Elinor Glyn's book is not permitted to rest upon the shelves of the local library. And this is the land of liberty.

Dr. Abbott's Limitations.

Dr. Lyman Abbott is more liberal, more emancipated than most ministers, but his thought, slipping along easily for awhile, seems to catch on some snag before it reaches the logical conclusion. In the *Outlook* for December 20th he writes as follows:

"The aristocracy of piety divides men into two classes: children of God, and children of the devil, sometimes more courteously called children of the flesh. Thus religion, which should unite men in one great brotherhood, is made to divide them into castes, represented by a wide and almost impassable crevasse. In the older Calvinism this crevasse is impassable; no man can bridge it. . . .

The aristocrat of piety may pity his less fortunate neighbor, he may patronize him, he may even preach to him; but he does not fellowship him. . . .

Brother is a word he reserves for the members of his own Church. . . .

The aristocrat of piety may walk with God, but he certainly does not walk *humbly* with God. He does not *let* his light shine; he flashes it. . . .

In order that little children might not be excluded they were baptized, and the conceit of baptismal regeneration was invented—the conceit that putting water on an unconscious babe brought it within the range of God's love. . . .

I had supposed that the doctrine, which limits the love of God to a portion of the human race, as to the Jews or the baptized or the elect or the repentant, had pretty much disappeared from at least all of the Protestant churches. But an "Unknown Friend" has recently sent me a copy of the *Sunday-School Times* in which the doctrine of universal brotherhood of man is denied, and the doctrine that only Christians are the sons of God and only Christians are brothers is affirmed with an explicitness which leaves no room for misunderstanding. From this article I quote two sentences and one paragraph. The *Sunday-School Times* emphasizes its denial of the universal Fatherhood of God and the universal brotherhood of man by italicizing the two sentences which, in copying from the *Times*, I also italicize:

"*There is no such thing as the universal brotherhood of man.*"

"*There is no universal Fatherhood of God. God is not the Father of all men.*"

"The natural brotherhood of human blood is the brotherhood of the family and fatherhood of Satan. The supernatural brotherhood won through the shed blood of Jesus Christ is the brotherhood of believers, who alone have entered into the family of God, and to whom alone he can become Father. There can be no brotherhood between those families whose fathers are respectively God and Satan."

The writings of both the Old Testament and the New Testament, embracing almost every type of literature, and covering a period of over a thousand years, are made one book by their fundamental doctrine that man is the offspring of God, made in God's image, and in man, therefore, we are to look for the image of God; that God is a righteous God. . . .

The whole Bible from cover to cover is an amplification, illustration, or application of these fundamental truths concerning man, God, and the relation between the two. . . .

This general teaching of the Bible—the universal fatherhood of God, the universal brotherhood of man, and that the conduct of life is the true test of character—is confirmed by the universal instinct of humanity. . . .

For sixty years I have been studying the Bible. In it I have found light upon every problem of our complex life—social, ethical, spiritual. For in it I have found the unveiling of God in the experience of man. From it I have learned that we are all his offspring made in his image. Into us all he has breathed the breath of his own life. He walks with us incognito; present with us, though unseen; speaking in us, though his voice is not recognized. . . .

Abbott evidently believes in an anthropomorphic God, and that the Bible correctly describes the relations between God and man. He affirms the universal fatherhood of God notwithstanding the teaching in both Old and New Testaments of a chosen race and salvation for the few. He apparently thinks that God is interested in every act and thought of each individual. Does not even the kaiser do the same? A. M.

Book Notes.

It is always satisfactory to meet with a book that covers a large range of associated subjects, and yet deals with them in a reasonably full and accurate manner. Such a book is the splendid work of James B. Alexander called, "The Dynamic Theory of Life and Mind." The author's aim in this book is to point out that "organisms instead of being hand-made and purposive, are machine-built machines, and operated, when built, by forces outside of themselves." In other words, he endeavors to prove that things come about naturally and as a matter of course when due forces become organized to operate on properly organized instruments. The true course of knowledge is not from above downward, but from below upward, and but little progress is possible where this principle is ignored. The advancement of the present generation has been greatly assisted by its partial emancipation from the dominance of the past with its essentially vicious metaphysical methods. "The study of dynamic agencies and the influences justified by the inductive method of considering them, furnish us with all the real knowledge of causes and effects that we possess."

As already intimated, this book covers a large range of subjects. Besides dealing with matters purely scientific, it embraces also such topics as habit, memory, pleasure and pain, the will, language; and adds to its completeness by devoting a special chapter to "Theological Considerations." Too much cannot be said of the scholarly treatment imparted by the author to all the scientific subjects considered. There are in all 87 chapters. It would not be possible in this place to enumerate all their titles but we can safely say that there are few subjects of permanent interest to the ordinary reader for which he will not find some consideration here from the standpoint of exact science. Anyone who is fond of science, or who enjoys a scientific discussion of a more or less familiar idea, will find this work a perfect treasury of good things. For a single book, it embraces more topics than any similar publication known to the writer of this note. The scope of the undertaking required 1,067 pages for its fulfillment. In addition there are 400 illustrations of a technical character, which, besides elucidating the text, help greatly to fix the subject in the mind of the reader.

A happy feature of this book is that while the subject treated is occasionally an abstruse one, the language is always clear and simple, and can be readily understood by everyone having the desire and mental capacity to consider scientifically the natural universe, and man's relation to it. With this book in hand, or rather, with its contents in the mind, one would be fairly well equipped to meet the ordinary controversialist in debate upon the popular topics usually dwelt upon in science and their relation to religion. The book is in its second edition, which speaks well for it as a popular and reliable manual of useful scientific information. It is a handsome volume, well printed, and is published and sold by the Truth Seeker Company for \$2.75.

The Struggle between Science and Superstition. By Arthur M. Lewis. C. H. Kerr & Co., Chicago. Price, 50 cents.

This book is the result of a lecture given in Garrick Theatre, Chicago. It is the seventh in a series bearing as a general title the name prefixed to this

work. The primary intention of the author is to present in a convenient form a brief survey of the warfare between Science and Religion. Heretofore, this discussion has been largely confined to great and expensive books, such as those of Draper and Dr. White, and not always accessible to the ordinary reader. In this book there is presented, after the manner of the story teller, some of the most interesting events in the world-wide struggle between intellect and superstition. In the chapter on "The Alexandria Tragedy" there is narrated the story of the philosopher, Hypatia, whom Kingsley immortalized in his novel of the same name. There is not much authentic information extant concerning this eminent woman, but what there is, the author of this book records in a pleasing way. His chapters on Bruno and Galileo are models of clearness and conciseness, a careful perusal of which would repay even the person familiar with the subject. In the chapters on "The Antagonists," that is, the contestants mentioned in the title, and "Christians and Emperors," he is particularly interesting and edifying, and there is no possible way of avoiding the strength and conclusiveness of his deduction. We highly recommend this work as a suitable manual for beginners in the study of truth; and, to quote from the preface, "a book which one might give to another with the object of securing a new convert to the cause of intellectual liberty."

That Revival of Religion.

"Sooner or later, truth will out. Two years ago, the parsons were loudly boasting that there was a marvelous revival of religion everywhere. After a while it was discovered that no revival had taken place in this country, but we were assured that it was proceeding at a fine rate in France. Then came Dr. Paul Sabatier and dissipated this delusion. But a revival must be going on somewhere, and the bishop of London went over and found it among our own soldiers at the front. Then the Rev. Dr. Horton, the notorious miracle-lover, waxed exceedingly fervent while describing the incredible miracles of conversion performed in the trenches. If we had an Atheist here, he said, a visit to the trenches would quickly make him an ardent believer. Two years ago the Rev. F. C. Spurr confidently predicted the speedy collapse of the Free-thought Movement, with all its prophets, and the certain triumph of Christianity. Speaking at Oxford the other day, Mr. Spurr sorrowfully admitted that there is no revival of religion anywhere, *not even at the front.*"

The foregoing analysis of the situation as regards a quickening of the religious conscience is from the *London Freethinker*. Anyone who is informed as to the elements that enter into a revival of religion would be justified in doubting, in advance of investigation, the truth of what writers have said about the conversions alleged to have taken place in Europe since the beginning of the war. We know how revivals are effected.

We know that certain factors are essential, and we know that these have not been present at the front.

For a revival of religion a revivalist is needed, with organized and protracted effort. Protestants have been holding revivals and Catholics have been holding "missions"—another name for the same thing—for centuries; and they are all run in the same way. The machinery has been improved, from the schoolhouse meeting to the tabernacle gathering, but it is all an evolution from the simple to the complex, retaining, however, the original features.

In its simplest form the revival consists of the revivalist, the exhortation, and the free will offering. They say it is the Holy Spirit working, but that is too much like the explanation of the virgin birth. It does not occur in the absence of the exhorter and the collection.

Is somebody working Europe and the front, laying down sawdust trails, inviting people to shake hands and take Jesus as a personal savior; singing hymns and passing the hat; relating stories about the deathbeds of Infidels; proving the story of Jonah by citing the experiences of sailors lost overboard; then singing another hymn and advancing the plate? If so there may be a revival of religion there. Otherwise not. The effect is not had without the cause.

Unless the evangelist is getting his, nobody is converted or revived.

To be as good as our fathers, we must be better. Imitation is not discipleship. When some one sent a cracked plate to China to have a set made, every piece in the new set had a crack in it.—*Wendell Phillips.*

NOTES AT LARGE.

The license vote in Boston was a deadly blow at the prestige of the gutter evangelist, because it put the effect of his preaching to a test that could be measured. After his revival in Paterson, N. J., several saloons went out of business. It is true that their licenses had expired and the proprietors had never contemplated renewing them, yet the fact of their suspension gave a little color to the claim that revivalism is bad for the liquor traffic. We hear it said by people who profess to have looked over the ground after a revival that while they take no stock in Billy Sunday's hell-fire preaching, they have to admit that things are changed by it for the better. This, of course, is a mere matter of opinion. The result is only to be guessed at, to be estimated, or to be judged by uncertain standards at best. When the question is put to vote as it was in Boston, and the vote counted; and when the returns show, as they did in Boston, that more persons voted against the evangelist's recommendations than a year ago, and fewer for them, a reliable test of his influence is made. It shows that if the evangelist changed a vote he changed it against the very thing he was trying to boost. As a temperance town he made Boston worse than before. It is likely, also, that he made more unbelievers than converts; and it is possible that those he converted are not so desirable citizens now as they were in the natural state.

Some gentlemen who may or may not be competent observers recently discussed New York and the greatest temptations it offers to young men. All of the answers—drink, gambling, and high life—are easily guessed, except one; that is, one of the gentlemen said that the great temptation to young men was young women. He had not forgotten Eve or Mrs. Potiphar. Conceding the existence of the temptations, the Rev. Dr. Fred Winslow Adams, pastor of St. Andrew's church, gathered some opinions on the best safeguards against them. Here they are:

"High aims," says Andrew Carnegie.

"Interest in one's fellow man," Misha Applebaum.

"The influence of a good home and mother," Dr. Lyman Abbott.

"A healthy interest in good things," Sir Rabindranath Tagore.

"Education," Arthur Brisbane.

"The will to resist," Oscar S. Straus.

"Recognizing God as a present and practical help," Henrietta Crosman.

"A sense of proper values in life," Paul Monroe, dean of the Teachers Training School.

"The resolve to be honest, kind and happy, harking back somewhere to a mother's love and mother's God," Irving Batcheller.

"A habit of good thought, the recollection of those who trained and influenced them, and the aversion to weakness and vice which such training and influence inspire. For those not so trained the greatest safeguard must be merely the fear of consequences," Booth Tarkington.

To these prescriptions, pious or practical, Mr. Thomas A. Edison, professing to know nothing about it because he has been too busy to be tempted, adds a suggestion:

"If I were to hazard a guess as to what young people should do to avoid temptation it would be to get a job and work at it so hard that temptation would not exist for them."

The counsel is multitudinous and perhaps contains wisdom. Two of the counsellors name woman as the safeguard, in both instances the mother, and in one her deity. Can none of these gentlemen bring up the reminiscence of finding himself as a youth keeping nearest to the straight path under the influence of his girl—his "steady"? We should grant her an equal restraining power with the mother. Again, speaking of religious motives, how about the fear of hell—the "hangman's whip," as Burns called it? Has orthodoxy so far receded in intelligent minds that this one best wager of the priests is forgotten? Nobody speaks even of saving the young from temptation by putting the fear of God into their hearts. Mr. Carnegie's "High aims" may work if realizing them does not lead to worse results; so will Mr. Edison's steady job if he supplements it with General Wingate's plan of plenty of play. Occupation for head and hand is the safeguard. Some years ago, when Count Boni de Castellane was a head liner in the newspapers, a group of commuters waiting in the station for the 6 A. M. local, discussed the morning's report on the pranks of that scion of nobility, and it was remarked by one and agreed to by the rest that if Boni were compelled to catch the 6 A. M. local every day he would go home earlier at night and sleep in his own bed. The sanctions of morality and safeguards against temptations are found now in what is called utility. The immoral

is unsanitary and antisocial. Yielding to temptation interferes with efficiency. If Mr. Brisbane, when he says "Education," means education in these facts he has hit the nail on the head. Booth Tarkington supplies the mental motive—good thought, with the alternative of fear of consequences. Induce the young man to substitute a wish to be clean and straight for the ambition to be thought as tough as they make 'em, or even for a feeling of indifference, and he is saved. That is all there is in reforming, and it takes place either with or without "conversion," most often without, though not so loudly advertised. The old idea that yielding to temptation is a "sin" is not so much considered in these days. The sin theory is ineffective, because sins are so easily and cheaply forgiven, while the realization that vice is an infraction of natural law whose penalties are never remitted supplies to the intelligent an adequate restraint. The notion of the late Hugh O. Pentecost that the way to overcome a temptation is to yield to it has a medicinal value when the yielding produces a revulsion or reaction, as sometimes occurs. The solution is Rationalism applied to conduct. But two theological allusions occur in the symposium of Dr. Adams, and none of the contributors mentions Christ.

It is a common saying to-day among religionists that when the war has come to an end there will be a great revival of religion throughout the world. This is not the view of the matter that is engaging the attention of the most thoughtful minds of the belligerents, but rather this thought: Is the war destroying faith in Christianity? This inquiry is frequently met with, for instance, among the educated classes in Germany. Recent articles in the *Kreuzzeitung* might seem to indicate that an affirmative answer has already been given to this important question. This newspaper, which is the favorite organ of the military class, publishes a quarterly review of ecclesiastical affairs. The last review contained the reports of field chaplains, which went to show that many of the intellectual leaders of the soldiers believe the destruction of the old faith is now inevitable. These reports state that the work of Arthur Bonus, a new German writer, is being much read. Bonus has said: "Christianity gives us no answer to the question, How am I to reach the position of ruler of the world? Christianity is a foreign spiritual yoke for us, and if we are to be united we must make ourselves free of its fetters, and seek for our own system of piety." That actual religion at the front is at a low ebb the *Kreuzzeitung* finds little reason to doubt. Such as exists there is mostly a "religion of drum fire," the newspaper rather sorrowfully admits. A religion that required such a lavish expenditure of human lives and possessions as is now being witnessed in the war in Europe, in order to awaken its adherents to a sense of their duty towards it, ought obviously to pass away, as being a great evil and a ghastly deterrent to the upward progress of the race.

Religious and legal questions are involved in the following circumstances described by the El Centro correspondent of the Los Angeles *Daily Times*:

"Whether the oath of an Infidel can be accepted by the court must be decided by Justice of the Peace Isaac Mayfield at the preliminary hearing of William Brown, negro, charged with shooting Ali Singah, a Hindu.

"Brown was recently arrested, charged with stealing corn from Singah, who pursued him with a gun. In the struggle that followed Brown gained possession of the Hindu's gun and shot him three times in the stomach. Singah's friends rushed to his rescue and Brown was shot four times in the legs.

"John E. Berry, attorney for Brown, will ask the court to discharge the prisoner on the grounds that Ali Singah and his five companions are Infidels and that they should not be allowed to testify, as the oath is not binding to them. If the court rules that Attorney Berry's contentions are right, Brown will be discharged, as the only witnesses for the State are Hindus."

The outcome of the case, now a month old, is not reported. The Negro is a Christian; the Hindu doubtless Mohammedans. In a Mohammedan country Brown would be the infidel and Singah and his coreligionists the true believers; which shows to what an extent faith depends upon geography, and how right was Huxley when he said that infidel was a term of reproach which Mohammedans and Christians, in their modesty, agree in applying to those who differ from them.

"Despite the optimism of some of our writers who like to hear the truth about the Presbyterians, but hate to hear it about themselves," said Father Browne, S. J., in St. Ignatius church, Manhattan, a few Sundays ago, "the Church (Roman Catholic) is losing thousands of her people in America

through mixed marriages, proselyting soupers, the rapid degeneracy of the public conscience, avarice, aping the Gentiles, godless schools, lack of zeal for souls on both sides of the sanctuary rail, dearth of clergy for the immigrants, and related causes." This is one of the most encouraging pieces of news that has come to our attention in a long time. Ample testimony has been given for some years past to the decadence of Protestantism both by its friends and its foes, but it is a novelty in Christendom for the Roman Catholic church to give evidence against itself. We may assure ourselves that in this instance the truth is being spoken, and that Romanism is gradually losing its hold upon its followers. Once the exodus is begun, there is every reason to hope that it will continue with increasing momentum, until that old corypheus of intolerance, tyranny and superstition shall have passed into innocuous desuetude. Many hurtful things die hard; but they die. And unless human nature changes greatly within the next five decades, the opposition to politico-papalism will then have become so strong that even the guileful suavity of the polished Jesuit shall not be sufficient to check the mighty current of its influence.

Here is a news item, from a paper dated the day before Christmas, which needs neither re-writing nor comment: "Crazed by religious study, Leonard Holler, 35 years old, of 381 Howe avenue, Passaic, N. J., awoke early yesterday and tried, by force, to baptize his seven-year-old daughter with ice cold water. The police were called and he fought them. In headquarters he became violent, stripped off all his clothing and gave the police a terrific battle before he was overcome. Later he was dressed and placed in a padded cell at the county jail. Holler was a constant visitor at the recent six weeks' revival held by the Protestant churches of Passaic and at which the Rev. Frank Hall Wright, the famous Indian evangelist, was the preacher. He gave up much of his time to reading religious pamphlets and the strain turned his mind."

The income of America's foremost clergyman, now serving in Boston, has been more than four hundred thousand dollars in the past four years. This has made him rich, but the Bible says it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. Consideration of this point led Mr. J. D. Williams of Boston to inaugurate a movement to save the wealthy divine's soul; and it is this: "Let all his friends and well-wishers join in helping to save him from eternal damnation by a simple method; namely, stop making any further contribution to his hoard of money." The Boston police worked against the plan to save the evangelist's soul by arresting Mr. Williams.

An appropriate rebuke is administered by the New York *Nation* to the publishers of "The Mythology of All Races," who in announcing the work avow the intention to admit nothing "offensive to pious ears." The *Nation* says: "We are tempted to retort that if any ears are offended by hearing the whole truth concerning the substrata of religion, art, and poetry—for such myths are—so much the worse for the owners of such tender members. Modification and excision may well be practiced in books intended for children, but timidity in a work which pretends to be scientific is past all excusing." The *Nation* is right. With pious ears for judges, the truth will always be suppressed.

This age lacks truth. People seem to be afraid of it. Men and women don't speak truth, don't sing truth, don't pray truth. Lies are on top. Lies have the inning. Let a minister preach truth, and in five minutes he would have only his own ears listening to his voice. His congregation would be outside the church calling the preacher a fool, or crazy. No one wants truth. Everybody wants money. And the people think one can get money by lying better than by telling the truth. There you have it.

The intended kindness of those persons who in response to "many requests" have sent Catholic literature to the Catholic soldiers at the Mexican border is unappreciated by the recipients. Correspondents known to the *Monitor*, a Catholic newspaper published in San Francisco, "declare that packages of reading matter often remain unopened in some of the camps." It is conceded that Catholics are not readers, which may explain why they remain Catholics.

THE TRUTH SEEKER

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Free-thinker who is not a regular subscriber.

OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions Whence? and Whither? can be given only by Science.

THE TRUTH SEEKER holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

THE TRUTH SEEKER believes in Free Speech, Free Press, and Free Mails; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinion. We neither indorse an idea by printing it, nor condemn it by exclusion.

THE TRUTH SEEKER is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted.

POLITICAL PRINCIPLES.

(THE NINE DEMANDS OF LIBERALISM.)

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.

2. We demand that the employment of chaplains in Congress, in the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of nat-

ural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly and promptly made.

Letters of Friends

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

"TRAIL-HITTING" A JOKE.

From J. L. Vondel, Massachusetts.

To the Editor of The Truth Seeker:

The greatest farce ever acted in Boston is that after-piece entitled "Hitting the Trail," now being given thirteen times weekly at the big shed on the old circus grounds after the hippodrome performances of the Barnum of religion—Dr. Bill Sunday. Last night (Dec. 16, the twenty-first day of trail-hitting) brought the total of CON-verts up to 25,548, compared with Philadelphia's 12,069 for the same time. This proves that New England is not cold, but right there with the "glad hand."

Boston beats the record. But I think if the truth were known, there have been much larger percentages of genuine "hitting" in many of those smaller places in the West where the acrobatic evangelist played before he struck the "big time."

This part of the show began the middle of the second week, after interest had been worked up in the press by statements that not even Billy Sunday knew when the trail would be opened. Then came a special, prearranged night when most of the seats were reserved for Bible classes of Boston and suburbs. Several large delegations marched up with brass bands. When Bill gave the "high sign" some 300 members of a local Bible class jumped up and raced down the aisle through the fire-proofed shavings. And the game kept up until over 1,400 had shaken his hand. This smashed all first-night records to smithereens. Oh! there's nothing small about us greater Bostonians! But the score could just as easily have been twice as large, if the management had wished. Sure, it was a "plant."

Sunday calls on all church members to come down and be reconsecrated, and one of his supporters at the Newton Theological Seminary admits that 90 per cent. of the "trailers" are church members. Others are curiosity seekers, and I seriously doubt if one per cent. of those signing cards are genuine converts.

A few afternoons ago Sunday must have had a twinge of shame, or was disgusted at the utter hypocrisy of it all, for after shaking several hundred hands he shouted: "Come forward for the Lord, and not to shake hands with me only." Then, as the persons approaching seemed still to be of reception variety, Sunday slammed down his trapdoor and called off the trail-hitting. Oh! what a farce it all is! And how the church boobs do fall for it! The other afternoon "Rody" called for a show of hands from all those who had come for the first time. And there were very few. Hundreds of good women are enjoying regular afternoon revival jags.

I went the other evening with a delegation from a Boston daily. We had good seats from which to hear and see "when Christ comes to Boston." Alas! it was quite tame—this expurgated Sunday. The sermon, judged by orthodox standards, is one of his best, but was ruined by atrocious delivery. He yowled and yammered, gyrated, stood on one foot and did almost impossible acrobatic stunts at the tamest parts of his sermon, and then—fell flat where an orator would have made his greatest hits.

And the trail-hitting? Just another

such affair as the governor's annual reception to the public at the State House on Washington's Birthday. No penitential tears, none of the old revival scenes of my boyhood days—just smiling, amused faces and handshakes! Just fake converts to "con" the public and bring fresh crowds from far-away places. Cheap hypocrisy!

PRACTICAL SPIRITUALISM.

From J. R. Perry, Pennsylvania.

To the Editor of The Truth Seeker:

I wish to make a few suggestions and observations in reply to the article by Channing Severance, called "Live-Forever Stuff" (Dec. 9, 1916).

The article is one to make a thoughtful person stir, and awakens a desire to say something on the most important and interesting question of life and death and what follows. To say, as many of our most learned and advanced scientists have said, "I have no interest in the subject of immortality, or the revelations of modern Spiritualism; I consider them all as the results of pleasant dreams, delusions or deceptions," is very unsatisfactory, and simply shows that they thereby acknowledge their inability to solve the presentations of Spiritualism; they ignore its phenomena for the safer side of the question, and so sustain their reputations as the leaders of modern scientific thought. They are afraid also that a thorough study of the subject might result in their becoming believers in this very unpopular subject of immortality, as so many of the foremost of their class have become its avowed advocates.

It has been forced upon my mind that a professional scientist, who confines his whole mind to investigations on the plane of material substances, and who endeavors to solve the problem of the life of matter by creating matter forms from various chemical substances, as Professor Loeb and others are doing, are wasting much valuable time as to that point of inquiry. Such experiments have been of great use in discovering things to aid in the medical profession; but the cause of life, no doubt, will ever remain an undiscovered riddle of the universe. The cause or causes of life are infinite, and therefore to comprehend this infinitude of causation would require an equal infinite capacity, to which no one need aspire, as to solve any question in any department of nature one must be equal in intelligence to the question under consideration.

The subject of a future life, however, is a subject within the scope of human observation and intelligence, and must be determined mainly upon the intelligence to be derived from such sources as claim to come from that unseen world.

The psychical society of Europe, with such men as Professor Crookes to investigate the subject, has done much to call attention to modern Spiritualism and give it character, at least among thinkers. When they observed musical instruments floating around the room in a light of sufficient quantity to be plainly seen, and heard well-known tunes played upon them, and when any other tunes were played at the request of the beholders, and often at the silent request of some one in the room, it became a question, not so much as to the fact of such observations of the flying and playing accordion, but of that private intelligence that could see or feel the desire of some person's mental request for a certain piece of music, and respond to that request. This phase naturally suggested a human thought and intelligence connected with such musical performance. The manipulation of an instrument required intelligence, but when one's secret thoughts could be read and responded to, it required a captious critic to doubt the claim of the spirit and its human characteristics. Here was something that could not only use some unseen force to play upon accordions and guitars, but it could see the workings of the human brains of those composing the circle of attendants. Then again, when Home, the medium, a man weighing about 140 pounds, was

drawn up and floated over the heads of the party, and at one time, under a test arrangement, taken from the circle formed in one room, and floated out of the window of that room over a pavement high enough from it, if dropped, to kill him, and taken safely into an adjoining room, where the sub-committee awaited his arrival, that performance required something more than the unconscious operations of nature's forces to explain it. The intelligence manifested through such a performance pointed directly to an unseen, intelligent use of forces, just as much as when a seen intelligence, such as man, uses and controls any force or forces in nature, such as electricity, heat, light, gravity, etc., to aid him to run a locomotive or send out a wave of electrical force, and talk through the ether of space to his fellow-man.

The anti-spiritualists have been hoping and praying and waiting, oh, so patiently, for the last sixty-odd years, that some unseen force in nature would be discovered to solve the question, but alas! all in vain. Not so much as the making of one rap, or the movement of one chair, or table, or anything else, has been discovered to give us one iota of intelligence from the unconscious forces of nature, except in connection with the intelligence of man or spirit man. I have seen a chair start off and walk about the room in broad daylight, with the sun shining into the room. This article of common furniture would act just as intelligently by the unseen force using it as any person seen could act and move it. It would go to any place requested, or do anything that a man could do with a chair; or if no special request was made, it would come and bump up against the sitter, seemingly to ask him to a closer observation of the mind it was manifesting.

In the Phelps house in Connecticut, about the time of the first rapping at Hydesville through the Fox sisters, a much more remarkable phase occurred. Phelps was an orthodox preacher or deacon in a church, and bitterly opposed to the idea of spirits, but called it the work of the devil. His son seemed to be the one through whom the spirit forces operated. They would move the breakfast table, and often upset their coffee or other parts of the meal, and the more Mr. Phelps objected and scolded them as wicked devils, the more pranks they would play upon the family. When the matter became too annoying for longer endurance, he at last called in his neighbors, and in this way many hundreds of people witnessed the manifestations, all of which are matters of history. They would write messages on slips of paper and drop them from the ceiling upon the table while at their meals, and when Mr. Phelps called them hard names, such as wicked imps, etc., the replies would fall from the ceiling, usually calling him an old fool or bigot, and sometimes they would be signed by the name of a deceased relative, pleading, as it were, to have the family pay a truthful attention to the subject. On several occasions they would drop their scraps of paper on his plate and those were signed "Devil" in large letters. When he sent his medium boy away to school, to get rid of them, the spirit forces followed him, and to make him return home they tore his clothing, ripped his cap to pieces, and the like, and compelled the boy to return. One of the pranks they often played was to take the clothes of some of the family and fill them out in such a way that pantaloons, shirts and ladies' skirts would stand up upon the floor; and when a goodly number of their neighbors called in to see the performance, the various articles so supported would suddenly drop to the floor in a limp mass. Articles of all kinds were carried, and sometimes thrown with great force, so as to break them into fragments. This continued for more than three years, and at last, when Phelps and his family became more reasonable and less bigoted in their opinions in reference to spirits, they left his home and the worriment ceased. How they got the slips of paper into the room through closed doors, or

how those intelligent messages and replies were made so promptly and on the occasions, were unaccountable and remain an unexplained mystery. That they occurred is a fact too well supported by reliable testimony to be doubted.

I might recite hundreds and thousands of similar cases that have occurred since 1848 in all parts of the world, and yet with all this historical and personal living evidence of an intelligent commerce now existing between the natural and spiritual worlds, Monism and scientific Materialism waves its uplifted hands and brushes all this evidence aside as a delusion and pleasant dreams; but with all this the ghost will not down.

As Mr. Severance says, "Man enters into his present existence by means of two germ cells, microscopical in size, and he is composed of six elemental substances, hydrogen, oxygen, nitrogen, carbon, sulphur and phosphorus, and from these invisible specks we grow into active physical bodies and develop mind and, above all, consciousness." There follow the silent making of a pair of eyes, that eventually are to take in the objects of physical nature and inform us of an objective world, the making of a pair of ears that will be made to receive the vibrations of space outside of ourselves; the nerves of smell and taste to corroborate the first named senses, and yet still more important a sense of feeling permeating the whole organism, a sensitive inhabitant, so to speak, that has his nerve cells reaching to every part of this wonderful organic structure, a sort of ghost man, that unites all the other cells into one of sensation and consciousness, and by which means the animal acquires the ability to see, hear, feel, taste, smell and remember, in accordance to the perfection of the whole organic structure. How wonderful! And yet while nature has done all this from two small specks of matter forms, when we leave the physical organism at death, we are inclined to believe that all her powers of construction have ceased, and although she has a hundred or so pounds of bones, tendons, muscles, nerves and a man ghost sleeping within this mass, she is unable to wake him up into a conscious being of more refined organic form and having the functions of such a life as he enjoyed before death took place.

To one who has had the experience of the writer, such a view seems to show little respect for nature's powers, and with my experience and its evidences of a future life, I care not for the reputations of great men who have not examined the subject and will not do so. I for one will not believe that death ends all, and I am neither afraid nor ashamed to say so.

CHRISTIANITY AND MORALITY.

From E. J. Hoffpauir, Texas.

To the Editor of The Truth Seeker:

It must be delightfully refreshing to the tired listener for a minister of the gospel to forget the nature of his calling so far as to tell the plain unvarnished truth about the relationship of Christianity and morals.

Such an incident (if we are to credit press reports) occurred recently in Beaumont, Tex., when Rev. D. W. Moore declared in a sermon (text from Heb. ii, 3-4) that "morality is not Christianity and has nothing to do with it."

We are grateful to Mr. Moore for the statement, and could wish that he stood higher in the councils of the church. And were not the franchise denied us, we would vote to make him a bishop.

During our childhood we were taught that Christianity alone was responsible for all recognized moral law; that without the influence of Christianity all knowledge of morality would perish from the earth. We have heard this doctrine repeatedly taught in the Sunday schools of today. Smooth-tongued politicians and other petty grafters of all varieties are fond of repeating stale and unprofitable platitudes to the effect that morality and Christianity are inseparable. Men in the ordinary walks of life, as well as those higher up, who have

had the benefit of the customary college instruction in dead languages and dead ideas, are positive that morality and Christianity are one and the same. To the great majority the interdependence of the two has never been questioned. And to all those came the Rev. Mr. Moore's preaching that "morality is not Christianity and has nothing to do with it," as a revolutionary flash from the strongholds of conservatism.

Those of the congregation who were not asleep must have felt the presence of the evil one.

But while it is our purpose to welcome gladly all such heretical statements as that of Rev. Mr. Moore, we are inclined to class it as but a half-truth after all. Christianity does have something to do with the morality of today. If not directly, then indirectly, for the moral standards of today, with very few exceptions, are in line with the best interests of the capitalist class, and Christianity is one of the ever faithful props of the capitalist system.

Christianity, and especially that part of it represented by the Catholic church, is looked upon by some of the conservative element of society as a bulwark of defense against the inroads of Socialism. And it certainly is a weighty factor, though for pure and unadulterated misrepresentation and falsehood, the palm must be handed to its contemporary prostitute—the press.

Such statements are also valuable as indicating the progress of evolution in religious thought, and is further confirmation of the statement that Christianity is fast whittling away its base.

As for Rev. Mr. Moore, he may be called on to retract or recant. Surely such heretical statements will not be allowed to go unchallenged by those whom God in all his wisdom has appointed to watch over his flock.

However, it may be all a mistake of the reporter. We are all acquainted with the highly developed "lack of accuracy" possessed by the average newspaper reporter.

QUIZZING A "HARMONIZER."

From J. B. Herriman, Iowa.

To the Editor of The Truth Seeker:

In the 11th of October issue of the Des Moines Register and Leader, Mr. J. M. McGaughey of Chariton, contended that there was no conflict between Science and Genesis. I should be pleased if he would answer a few questions. According to the Bible story, the earth was the first planet in existence, and before this earth was created there could have been nothing but unlimited space where God and his angels dwelt without any place to dwell on or light to see by; when all at once it occurred to him not only to create the earth, but millions of other worlds, some of which are so much larger than the earth that it would be like a baseball in comparison to our globe.

After spending three days or longer periods in creating the earth, he created the sun, moon and millions of stars, all in one day or period, and all these were made out of nothing. After he had made the sun to rule the day, it seems it did not enter on its duty at once, as, according to his theory, the periods still continued. Perhaps God had not started the earth to revolving yet.

Since it has been determined that the days mentioned in the creative story were not days but long periods, why has the Bible not been changed to read accordingly? And when did the long period leave off and the day begin? Was the seventh day as long as the other six, and did God rest a day or a long period?

Did not the appearance of the sun have an effect on the length of the day? When the geologists made the discovery that the world was millions of years old instead of 6,000, every priest and preacher pounded his pulpit and vehemently proclaimed the idea the work of the devil and advised his hearers not to believe it, and any one who should have been so bold as to change the reading of the Bible

three hundred years ago would have been tortured by some of the various means they had for disciplining heretics at that time.

Why did not the clergy discover that the days meant long periods before the scientists did? The theory has been invented since to save the absurd Bible story of creation. I would like to know if it agrees with science that the earth was the first planet in existence, or that grass, fruit and herbs will grow without the light of the sun.

Other nations had a similar creative story long before Moses was thought of. How could anything be a revelation that was known before? What good will it do anyone to believe the Bible story of creation, and what harm for a man not to believe it? And what good substantial reason is there for believing it?

I sent this letter to the Register, but if it has appeared I have missed it. Our side of the question seldom gets a hearing.

A TELLING CIRCULAR.

From Aurora Thunder, Ohio.

To the Editor of The Truth Seeker:

I notice with pleasure that some of our Rationalist societies are taking up a hand-to-hand fight with these money-grabbing evangelists, in the endeavor to convince their dupes how they are being fleeced in having their attention drawn away from really important matters of life by this ill-smelling bloater drawn across the trail.

The difficulty as it occurs to me is, how to make these people read what we have to say in our handbills, etc., for all Rational arguments are lost on such credulous persons. Such literature should bear some such form as is adopted with the same class of readers in the daily paper advertisements—just gall them into reading it, and leave it to work its own end by speaking for itself without comment. I have sketched a short handbill with a heading that will catch these troglodytes, and can imagine them attracted to the wall 3-sheet by the heading, and reading on with folded hands and a "bless-the-dear-man" expression, until they come to the eye-opener, which may probably have more effect than all the criticisms of their doctrines and methods.

FAITH IN THE BIBLE.

From Francis Flint, Washington.

To the Editor of The Truth Seeker:

I am enclosing a clipping from a daily newspaper which I thought might be of interest to yourself and other Freethinkers. We have our share of Bible fanatics and pulpit pounders out here. One "brother" of the Seventh Day Adventist flock says that quails are made out of whales, and that a man from another planet lived on our globe. One day he showed me a picture of the "Little Horn of Daniel," and when I asked him if he had a picture of the Big Horn of Daniel he became angry and said: "There ain't no big horn." The same follower of the "lamb" threatened to lay a neighbor in the cemetery. He raved about health and sanitation, but turned the pages of the scriptures with his wet thumb—a practice not overly sanitary.

In the trials and disappointments of life I have always found Freethought a refuge in the time of storm.

MULTUM IN PARVO.

From A. M., New York.

To the Editor of The Truth Seeker:

According to "The Bible in New York," published quarterly at 66 Bible House, "the Bible is a lamp and a light. The Bible is a mirror. The Bible is food. The Bible is a sword. The Bible is a fire and a hammer. The Bible is as silver, as gold and honey. The Bible is seed." That being true, it must be the most compact kit ever sent to the trenches abroad. It has always been famous for stopping bullets and can undoubtedly be used as a tooth brush, shaving soap, etc. They do not claim that the Bible is truth, nor peace, nor morality, but they have distributed 320,715 copies in the past year.

A FIREMAN'S RELIGION.

From Jack Boren, Kansas.

To the Editor of The Truth Seeker:

I have often been asked by Christians, or rather professing Christians, as to whether or not all men who were members of a fire department believed as I do in regard to religion.

In reply I will have to say no, although I have seen a good many Freethinkers in the fire service.

There are many who are Agnostics inwardly, but who outwardly are neutral. Like men in other walks of life, those who claim to be Christians merely say so because they have become imbued with the popular idea that Christianity stands for all that is pure and good.

The fireman is not a Christian; he is too good a man for that.

Believers retire at night to their warm beds and ask God to protect their lives and their property. But in the dead hours of night, when the lurid flames are seen creeping nearer and nearer, they forsake the gods and call the fire department.

On the other hand, the fireman, climbing amidst the crashing roar of falling timbers, his face pressed against the icy check of death, and almost overcome with smoke and heat, wonders not of God, but is the ladder safe.

Again I say, no! the fireman is not a Christian. He is not concerned with the hereafter, but with the present. His religion is to do good, to save property, and to save lives. Whenever a fireman is approached by a minister who thinks perhaps that firemen are a lost body of men, the fireman generally smiles a broad, good-natured, manly smile, and says: "No, I think that I will not have to fight any fires in the next world (if there is any); I am doing my share now."

A PROMISED NOTABLE THESIS.

From Dr. L. R. G. Crandon, Boston.

To the Editor of The Truth Seeker:

I thank you for your live, honest, fearless paper. Easy-going Americans are in constant danger of being overwhelmed by insidious, selfish Christianity. Some day I am going before Harvard College faculty for a Ph.D. on the thesis: "Christianity, the Burden and Curse of the World!"

OBITUARY.

Died, Monday, December 18, in Brooklyn, New York, Mrs. Charlotte Victoria Brasseur, aged forty-two years, wife of Leon Brasseur. Death came after a painful illness of eight weeks. The deceased was a Freethinker, and gave the weight of her influence to the cause of Rationalism. Funeral services were held at her late home, 75 Monitor street, on Thursday, December 21, Mr. Franklin Steiner officiating. The sympathy of all goes out to her husband and the mother, who survive her.

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"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

FREETHOUGHT CALENDAR.

CONDUCTED BY FRANKLIN STEINER.

Lucretia Mott, Jan. 3, 1793-Nov. 11, 1880.

This noble woman, one of the best known reformers of her day, was born in Nantucket, Massachusetts, January 3, 1793. She was born of Quaker stock, her maiden name being Lucretia Coffin. On her mother's side she was descended from Peter Folger, grandfather of Benjamin Franklin. Hence she came from the best American ancestry. In early life she became a teacher, and while engaged in this capacity was, in 1811, married to James Mott, like herself of the Quaker persuasion. About this time there was a split in this peculiar sect. The Liberal element separated from the orthodox wing under the leadership of Elias Hicks, a brother of Willet Hicks, known as a staunch friend of Thomas Paine in the author-hero's latter days. Both Mr. and Mrs. Mott identified themselves with the Liberal element, and Mrs. Mott was given a license to preach. Both became workers in the anti-slavery cause, and made lecture tours together as far west as Indiana and as far south as Virginia and Maryland. Mr. Mott gave up a large cotton brokerage business in Philadelphia because he refused to profit by the labor of slaves. In 1840 Mrs. Mott took up the cause of woman's rights. That year she first met Elizabeth Cady Stanton in London. Later, with Mrs. Stanton, she called the Seneca Falls convention "to discuss the social, civil and religious condition of the rights of women." In 1848 she and Mrs. Stanton addressed the anti-Sabbath convention in Boston, both being opposed to the Puritanical Sunday laws of the time. Mr. Mott died in Brooklyn, Jan. 26, 1868. Mrs. Mott, after a marvelous life of good deeds, died at the age of eighty-seven, in Philadelphia, Nov. 11, 1880. Samuel P. Putnam says (Four Hundred Years of Freethought, p. 493):

"Lucretia Mott blooms like a lily with its 'heart of fire.' What a force was concentrated in that gentle womanhood! Man might think he could crush that frail body, but it was stronger than his cannon. Simple, plain, unobtrusive, soft voiced, from her silvery speech what lightnings flamed against the old obstructions!"

OTHER ANNIVERSARIES OF THE WEEK.

Jan. 1, THE TRUTH SEEKER first published in New York, 1874. Gambetta, French statesman and Atheist, died, 1883. Slaves emancipated in U. S., 1863. Girard College opened, 1848. Jan. 3, Cicero born, 106 B. C. Douglas Jerrold born, 1803. Luther excommunicated, 1521. Jan. 4, John W. Draper died, 1882. Jan. 5, Case against D. M. Bennett for mailing "Open Letter to Jesus Christ" dismissed, 1878. Benjamin Rush born, 1745. Jan. 6, J. E. Remsburg born, 1848. Feneion French, heretic, died, 1715.

Good Books.

Cultivated men and women have always good books among their most valued possessions, and one cannot believe that this taste can be sacrificed without definite loss to our civilization.

The spoken word can never supplant the written word and in fact the present tendency is all toward substituting print for speech. Nor can reading in public places take the place of reading one's own books in the quiet of one's home. Books that are owned wait patiently on the reader's leisure; and to have just the book one wants when one wants it must remain one of the supreme luxuries of a cultivated life.

Books, too, when personally owned, writes Earl Barnes in the *Atlantic*, gather around themselves a wealth of personal associations. The very binding, paper and

title page recall the conditions under which the book came into our possession. As we open its pages we remember the last time we read it, the place and circumstances, and the people with whom we discussed it. Books have personality; and they must always remain the warm friends of their possessors.

Togo as Santa.

In the English which his author, Wallace Irwin, has invented for him, Hashimura Togo, the "Japanese schoolboy," confesses the failure he made trying to play Santa Claus. He worked for Mrs. and Mr. J. Poke, Rockpile, N. J. The children were Hester and Lester, aged 5 and 7, respectively. They were skeptical about Santa Claus as a real person, and on request of their parents he set out to convince them of their mistake. This is how he did it (as related to the *Evening Sun*):

On date previously before Xmas I go to town village with weekly salary, price \$5, and purchase considerable wheel cart, squeak-doll, jump-up-Jack, and other childish amusements. These I poke under overcoat and retreat home slyly like snails walking over upholstery.

When nighttime was there, Hon. Hester & Lester was cruelly sent to bedtime and locked asleep so they would not find out about Hon. St. Claus. As soon as they make sleep, Mrs. & Mr. Poke command me for bring forth Xmas tree. I make him grow from soap box in dining room. I assist intelligently hanging this foliage with tin fruit, including numerous candles standing on limbs to resemble fireworks. While Hon. Poke boss my enthusiasm, I fetch forth considerable heavy toy boxes from basement of cellar. Back broke feelings by me. Yet I continue this labors until mixed assortment of Xmas stood by tree with deceptive labels about Hon. St. Claus.

At 1 o'clock hour A. M. Mrs. and Mr. retire bedward, exhausted from observing my work. But my dutiful labors had just commence. I must prepare to show these childish children how Hon. Mr. Claus downslide down chimbley-pipe.

All house was full of darkness. Frozen moonlight outside. With sneekret footsteps, like snakes swimming in oil, I approach to closet and fetch forth following articles of clothes:

- 1 minkish ottomobile coat
- 2 boots of rubberly exterior
- 1 cap from Eskimo leather
- ½ lb. cotton resembling whisker.

I drop all them presents I bought inside one laundry-bag, place myself into those garments of clothes, then with detective toes I descend up through attic to where chimbley-pipe was on roof.

4 o'clock time now approach. Making affectionate hugs to Hon. Chimbley, I could tell it was Xmas by the feel of the thermometer. By peeking down Hon. Chimbley, I could see how it was sufficiently large hole to permit my Japanese smallness—yet I must compress myself to do so. I enjoyed considerable nervousness like heroes expecting to dive down Mt. Vesuvius.

Pretty soonly 6 a. m. was there and I was not yet froze completely hard. By listening down chimbley-pipe with telephone expression, I could hear childhood voices coming down stairs saying "Oh!!" It were time for me to make some slide.

I pull ½ lb. cotton to my chin, snuggle Hon. Bag to back, and commence climbing into chimbley. What was? Distinctly I could smell slight smudj of smoke coming upwards! Yet it were too late. Already I was slipping, down-sliding slowly. Great chokes enjoyed. When nearly down I stuck up suddenly. More chokes.

"Oh, hellup, hellup!" I gollup.

"Who's there?" demanded Hon. Poke below-down.

"Hon. St. Claus containing smoke!" I yellup. "Make haste or else be quick!"

Some individual persons grabb me at

toes. With intense drag I was pulled forth to fireplace where blazes was. My cottonly whisker become inflamed, and in desperado attempt I clash against Xmas-tree which tottle over amidst horrible fire-alarms. Great holla by all. Then I am a hero, as usual. While all others make hook-and-ladder noise, I embrace Hon. Tree with elbows, and reject him outwards through window. Of finally all was silent, except slight smell of smudj.

"What impossibility are you attempting to act like?" require Hon. Mrs. sarcastly.

"Hon. St. Claus," I report.

"Why you no entrance by door?" shreech Hon. Mr. with wounded knuckle.

"Doors is not respectable for Saints to come in by," I devote.

"They are plenty for Japanese to go out by," resnort him, escorting me outwards with brutal jam.

And when I was deploying away from there I hear Hester & Lester report in voice together:

"We have saw Hon. St. Claus. We do not care to meet such a person!"

So I depart off feeling like an impossibility.

The Buffalo Herd.

The government's herd of buffalo on the Wichita National Forest, in Oklahoma, which is also a federal game preserve, was lately increased by the arrival of ten calves, according to a report received by the Forest Service from the supervisor in charge. The herd, which now comprises sixty-two specimens of the almost extinct bison, is in good condition, says the supervisor, and promises to continue increasing at a rapid rate.

Eight of the calves are females, bringing the number of heifers and cows up to thirty. The bulls number thirty-two and have been placed by themselves in a pasture fenced in for them.

Three years ago the buffalo herd on the Wichita Forest was little more than half as large as it is now. It is said that the other game animals in the preserve, including the elk and antelope, also are increasing, due to the protection afforded, not only against hunters, but against wolves, wildcats, and other predatory animals, which committed serious depredations from the establishment of the preserve in 1905 until measures were taken to stop them. In protecting the game from predatory animals, the wardens and forest officers are also promoting the interests of local stockmen, who graze several thousand head of cattle on certain allotted areas within the preserve.

This Happened in Ireland.

A shrewd manager in one of Ireland's stores was recently "downed" by a raw junior clerk of unexpected prevision.

The clerk had completed a sale to a lady who had purchased shoes, value 21s. 2d. On opening her purse, she found she had only 16s. 2d. to pay for them. "Never mind," she said, "I'll take the shoes and pay the 5s. balance tomorrow."

The clerk took her money and made up her parcel, and away she went.

Now advances the all-seeing manager, like a destroying angel. "Why!" shouted he, "she may never come back!"

"Oh, won't she!" said the clerk. "Of course she'll come back. Shure, I've given her two rights."

Cutting.

To the great relief of the neighbors, the snobbish and unpopular Jones family were moving. While the furniture was being brought out some difficulty was experienced in removing a pianoforte from an upper room, and some one proposed getting it through a large window and sliding it down. Then came a suggestion from the Jones's next-door neighbor, who had long fostered the deepest enmity toward them, though until now she had attempted to conceal it. "No," she said acidly, all her pent-up bitterness at last showing itself in her tone, "let it come out as it went in—on the instalment system!"

The Efficiency of Lightning.

Enos Mills, conservationist and author of many well-known books on western America, tells a story of how a pioneer settled an old discussion. We get it from the *Continent*.

"One day in the mountains of Montana I took refuge with a pioneer. It was a rainy day. At last the storm was breaking but the lightning frequently struck here or there. We were standing in the open door of his house when suddenly the lightning struck a tree nearby. So terrific was the bolt that the tree appeared to have been suddenly dynamited.

"That brought to my mind an old discussion of why lightning never strikes twice in the same place. So I turned to this old pioneer and asked, 'Why is it, Jerry, that lightning never strikes twice in the same place?'

"'Gosh, it don't need to!' was the prompt reply."

Precautions.

Grown old in the service of his master and mistress, James was a privileged retainer.

He was waiting at table one day, when a guest asked for a fish-fork, but the request was ignored.

Then the hostess noticed the episode, and remarked, in a most peremptory manner:

"James, Mrs. Jones hasn't any fish-fork. Get her one at once!"

"Madam," came the emphatic reply, "last time Mrs. Jones dined here we lost a fish-fork."

The Imagination.

It was at the movies. An old couple sat together through a picture that included many views of the Wild West. In one of these a cattle "round-up" appeared, in which the dust rose in clouds from the parched ground.

The old lady began to cough, and finally, when the neighbors began to fidget, her husband nudged her with his elbow:

"Don't cough, Annie; can't you see you're disturbing the other folks?"

His wife looked at him apologetically over her handkerchief, smothering a spasm. "I can't help it, Ephraim. The dust tickles my throat!"

All Right.

Teacher—"Now, boys, I want to see if any of you can make a complete sentence out of two words, both having the same sound to the ear."

First Boy—"I can, Miss Smith."

Teacher—"Very well, Robert. Let us hear your sentence."

First Boy—"Write right."

Teacher—"Very good."

Second Boy—"Miss Smith, I can beat that. I can make three words of it—Wright, write right."

Third Boy (excitedly)—"Hear this—Wright, write rite right."—*Tit-Bits*.

Wisely Warned.

"Yes, sir," said the station-master, "Safety First has spread all over this country. And nobody that comes to Beaver Hill will ever get in no accidents fer want o' warnin' signs about. Jest look at that now."

The stranger gazed appreciatively at the sign nailed on a near-by telegraph-post. Its stern message was:

"It is dangerous to walk or stand on these tracks while a train is passing."

Failures.

"How are the incubators getting along?" asked a friend of his neighbor who had recently bought some.

"Why, all right, I suppose; but although I have had them for two weeks now, not one of the four has laid an egg yet."—*Ladies Home Journal*.

The man who has an exalted opinion of himself is nearly always a poor judge of human nature.—*Chicago Daily News*.

THE LETTER BOX.

R. D. TOMPKINS, Detroit, Mich.—Your "Revelation" does not recommend itself here as in line with our work. Personal revelations, whether received at Patmos or Detroit, are a sign there is a screw loose somewhere.

R. D. KARSNER, New Jersey.—You say in the published chapter of your forthcoming book on Horace Traubel that H. T. is in the habit of writing notes of endearment in his own hand to "little children who do not yet know the alphabet." Do you think that if they preserve these mementoes until they have learned the alphabet it will help them any in reading H. T.'s notes?

S. ATKINSON, En Route.—No Rationalists we know of are holding the thought that religious pictures should be censored off the screen. We regard these pictures as a concession to religion by the movie men, who hope they will help the other kind of pictures to get by on Sunday, or that they will mollify the censors. These religious exhibitions are the dreariest spectacles that could be presented or imagined, and the proper way to censor them is to go where they are not.

H. R. W., Cambridge, Mass.—The evangelist's continued attacks on Ingersoll after having confessed that he never read a word of him only emphasizes his lack of civility. He probably never read Paine either—never read anything but the things he steals to pad his copyrighted sermons. The method of the religious critic is easier than that of the literary reviewer. The latter is compelled to peruse the work he is to refute, while the Infidel smasher assails the character and motives of the author.

A. M., New York.—That rider to the postoffice appropriation bill proposing to put newspapers and magazines into the parcel post and charge for postage according to the "zone" has no friends among the general public nor among the readers of the publications that will be affected. It is only necessary to convince congressmen of this fact, and that their support of the measure will be resented, in order to accomplish the defeat of the foolish scheme. Your notification that you will send a protest to your congressman sets the right example, and the first one.

NOVA SCOTIAN.—While an order was issued many years ago for the exclusion of THE TRUTH SEEKER from the Canadian mails, it has not proved generally operative, and Canadian subscribers have received the paper quite as regularly as subscribers elsewhere. The publication of Haeckel's "Eternity" in book form would hardly act against the admission of THE TRUTH SEEKER unless all the publications of the concern have been prohibited by the Dominion government. The holiday gorging of the mails has broken up the regularity of newspaper dispatching and delivery.

PROPAGANDIST, California.—To be sure, the notion that a Rationalist lecturer ought to confine himself to expounding Rationalism, is questioned, but we have always held to it as an ideal. It looks easy of accomplishment, because a broadly educated speaker can make the topic of Freethought cover a great variety of subordinate themes. Besides the field of religious criticism, the whole domain of science is open to him. He can deal with the various aspects of evolution, which gives him opportunity to contrast facts with the dogmas of irrational belief. The principles of the freedom of press, of speech and of the mails have always been associated with those of Freethought. A wide subject for study and discussion is the relation of government to morals, or the customs which have been crystallized as such. This is susceptible of perpetual debate, because it can never be settled. Having brought all things to the touchstone of Rationalism, the lecturer may review them in their relation to the good of humanity and all the earth. If Moses Oppenheimer can see that all subjects are but branches of Socialism; if George Rusby can make a universal application of the Singletax, and if Dr. Robinson, as a birth controller, can discuss everything without departing from that fundamental concept, surely the Free-thinker, who knows that the church is defective in sociology, economics and morals, can keep to his subject with any of them.

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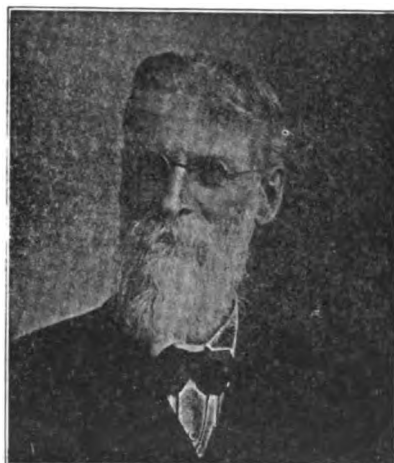
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DEPARTMENT OF ECONOMICS.

The High Cost of Living.

There seems to be no end to the reasons advanced to account for the continual increase in the cost of things, and after recounting all the various reasons, the writers usually end by saying in effect that they don't know what the reasons are, but that the condition is world-wide.

Now the reader must be prepared to find in these remarks a conglomeration of "fallacies" and "illogical conclusions," but it has always been my way to get things straightened out for my own satisfaction, to give more attention to the element of human nature than to the economic laws laid down by some thinker or philosopher who lived about the year two.

Sometimes a trifling thing which no one takes note of may lead to far-reaching results; out of certain foolish statements that I have observed, I have my own idea about the continual increase in the cost of living.

One reason that has caused it is the increasing tendency of the wives of the nation to draw a salary from their husbands. That sounds foolish, but they are doing it. My grandmother used to spin the cloth from which the family clothes were made. Thousands of other grandmothers did the same. They also made the candle and the wick and the soap and they made the meal and corned the beef and salted the pork and filled the cellar and the pantry with preserves and the garret with dried fruits and other eatables.

Between times they had babies.

Every year sees more and more of these employments handed over to the factory, and as our mothers and daughters grow more fastidious, these things come out in more tempting and expensive packages; and everything that the wife buys ready made to eat or wear is a direct drain on the husband's pocket, or his labor, and in effect it is but transferring to him the labor of preparing the food and the clothing for the family while wifery wears herself out in social functions. In plain language, every job which grandmother did is now shifted upon her grandson. All these tempting and fancy packages add to the cost of the goods.

Gradually the family has come to depend upon the doctor for every little ailment, and the doctors under the appearance of protecting the public health are gradually building up with the aid of the "secular arm" as tight a little priesthood of doping as ever Romanism developed in regard to matters of the soul. Nobody wants a shabby doctor. He doesn't look as if he knew anything, and doctor doesn't want to look that way. The result is the people spend about as much a month for the doctor's guesses as they formerly paid for the priest's prayers.

There are thousands of homes in this country where the people, especially the women, worship at the shrine of the upright piano. Women break down their health rubbing clothes upon grandmother's washboard in order to pay for the piano which stands in silent majesty in the best room except when some misguided person tries to draw from it some alleged music.

Once installed, that piano calls for congenial surroundings, and when the new furniture and rugs are installed, a more "refined" idea of living is in order.

But chief among the causes of the increase in the cost of living not traced to these sources, started its operation probably twenty-five years ago: I mean the stock company. The stock company or corporation sets out to do business by corraling various small amounts into a capital fund. In order to stimulate the collecting of the fund, dividends are promised, and the bigger the dividend the faster the fund grows. Once the dividends are promised they must be delivered, and the courts of law are depositories of the various expedients that fertile minds have invented to produce something from nothing.

How much water the people of this country pay for in every purchase it is impossible to tell; but when Cleveland's street car was started, it proved that the people in that city were paying dividends on \$11,000,000 worth of "capital" which did not exist.

Once this stock company, dividends-idea got started, everything from a grand trunk railroad to a peanut stand got into it, and the money to pay dividends had to come from somewhere, and the easiest place to get it was from the ultimate consumer in the shape of increased price. "Short crops" and famines, insects and mice—anything for an excuse for the high price. Once the price was up, it never came down—unless in the shape of a smaller package.

Those people who claim that the increase in wages causes the increase in price are mistaken, for wages are not advanced voluntarily, as a rule, but after a

demand, a threat, or a strike. Then the price goes up to offset it.

Then the railroad, the telephone and telegraph have facilitated the organization of big combines, which get a corner on almost everything in which they deal, and unless the little fellows follow their lead, the big fellow squeezes them out either directly or indirectly.

Inventions are grabbed up by big capital and make for monopoly, and breed a tribe of middlemen who live off the ultimate consumer besides increasing production, reducing costs and letting out superfluous help which must compete for jobs in a restricted labor market because of the land monopoly.

Immigration adds its millions to this struggling mass, and tends to keep wages down, while the helplessness of the women to do their part as producers for the family, and the man's helplessness as regards independent effort makes the family the prey of the industrial order whose heart and soul is profit.

The cold storage house enables the big capitalist to force up the price of butter, eggs, meat and various perishable commodities, and the grand old excuse of "short crop" does the rest.

Only a year ago when round steak reached 25 cents in Cleveland it was because so many cattle men were quitting business, but this year round steak is 20 cents and the reason is because so many are raising beef cattle, but certainly the round steaks we buy never were cut from a yearling.

One year's harvest in the United States would feed the world; the next year, with the world needing our foodstuffs, prices are high, because we cannot supply the demand. Here, I think, is the real reason: Across the street from my home there is a little store. When prices began to rise this little merchant, not to be outdone, "because of the war," started to raise prices on the stock on hand, some of it so aged that it had given up all hope of being sold.

One item that has not risen "on account of the war" is soup. Soup still sells at the old price. But the little merchant across the street calmly tacked an extra cent on the price of soup because, as she says, "everything is going up."

Everything certainly is, and when there is no valid excuse they drag in the aged excuse of supply and demand or short crop, and the great American public swallows it.

Any one with power of seeing will notice this same process in every line. People are paying 100 per cent. profit on goods that have laid on dealers' and jobbers' shelves till they are shriveling with old age, and if one dealer or jobber or manufacturer starts the ball rolling, it is passed along to the ultimate consumer as the real reason why he is paying such advance.

Just now certain dealers are increasing prices for their goods because "wages are going up." Wages are going up in many lines, but in that particular line the dealers are dragging down extra profits by a deliberate lie because they anticipate that next year wage workers in that line will demand more money.

I was one of a committee of decorators to wait upon an employer a few years ago to demand a reduction in the rake-off of 20 per cent., which the firms charged us for the privilege of working for them. The boss proved that they had to have 20 per cent. because there were so many jobs unpaid for because of inferior workmanship. He said the losses amounted to 15 per cent.

Later on the same gentleman met me as spokesman for people who proposed to buy his business and he proved just as easily that his firm never lost over 5 per cent. in unpaid accounts and not a cent for poor workmanship because, said he, we never employ poor mechanics.

Strip this whole question of cant and you'll find that the increased cost of living is caused by the adherence of the virtual monopolists in the various industrial lines to the good old slogan, "Charge all that the traffic will bear."

If the average father and mother had a rudimentary knowledge of medicine, doctors' visits would not be \$2 per; and if the average father and mother had not lost the art of preparing their foodstuffs they would not be at the mercy of the dealers in prepared foods.

There would be real competition then. Now the competition consists in the little fellows following the lead of the big fellows and soaking or get soaked; for, as I once heard a steel trust official say, "No labor union can exist in our business because we can supply the needs of the U. S. in three months. It is then optional

whether our plants run or not." Talk about freedom of contract!

GEO. H. LONG.

THE WAGE QUESTION.

The uninformed reader would infer, after reading Mr. Martin's article on "Legislation and Wage Rates" in THE TRUTH SEEKER of December 2, that the wages of railroad trainmen have been and are now adequate, considering the hazard, toil and exactions of their employment. The fact of the matter is that when one impartially considers the true conditions under which the steam train operators have been and are now working, he will wonder how the companies get as many men to slave for them as they do. Following is a table showing the standard rate of wages an hour paid in Chicago, which is typical of other cities. These tables were taken from the *Locomotive Firemen's and Enginemen's Magazine* for October, 1916:

Building Employees.

Bricklayers, portable and hoisting engineers, inside wiremen, plasterers, plumbers and gas fitters, steam fitters, stone-masons, and tile layers.	75
Lathers and marble setters.	71.9
Carpenters, painters and slate tile roofers.	70
Elevator constructors.	68.8
Structural iron workers.	68
Composition roofers.	65
Laborers in tunnels, wells and caissons.	57.5
Laborers on windlass, trench and scaffold work.	50
Plaster laborers.	50
Composition roofers' helpers.	45
Elevator constructor helpers and tile layer helpers.	43.8
Marble setter helpers.	42.5
Excavating laborers, hod carriers and steam fitter helpers.	40

Railway Employees.

Locomotive engineers in Chicago railroad yards.	42.5
Switching foremen.	38
Switchmen.	35
Locomotive firemen in Chicago railroad yards.	27

A comparison of these tables will show that Mr. Martin's supposition to the effect that "the trainmen have all along been and still are receiving a wage out of proportion to that received by other laborers" is born of ignorance of the facts.

Farther along Mr. Martin says, "production has been facilitated by labor-saving machinery and scientific devices; but this is about offset by the lessened efficiency of the laborer. By inefficiency, we mean the shorter hours and the inability for continued exertion." This is the stock argument of the labor exploiter in his effort to prevent labor from getting a just share of that which it produces. It is well known, to those who have studied the matter and are not intentionally short-sighted, that a reduction in working hours from ten to eight, for those whose duties require great mental and physical effort, does not mean lessened efficiency in any sense of the word. On the contrary, just the opposite is true.

Mr. Martin tells us that a great many young men are leaving the farm for the railroad. Such, unfortunately for the young men, is the case. Twelve years ago the writer, lured by the stories of the fabulous wages paid railroad men, pestered a locomotive roundhouse foreman until finally he decided the easiest course was to give in, and I was put to work. And if the advice of one who knows through several years of experience, both the farm and the railroad, is worthy of attention, let the young men on the farm take heed and stay where they are.

"I doubt not," says Mr. Martin, "but that in all fairness the railroads will be entitled to a rate increase, in case the Adamson law is upheld." He might have added that, while the cost of labor and materials has gone upward to some extent, the real cause of the financial situation which the railroad officials claim, is seriously embarrassing them, is to be found in the gigantic "steals" which have been pulled off in past years. If Mr. Martin wants the facts, I suggest that he read up on the money grabbing schemes of the Louisville & Nashville, Chicago, Rock Island & Pacific, New York, New Haven & Hartford, and other railroads too numerous to mention. To illustrate: Not a great while ago the officials of the Chicago, Rock Island & Pacific were sued in the United States Court at Chicago to recover back from them \$7,000,000 which they had "lifted." About two years ago, when the "Frisco" went into the hands of the receiver, the same thing took place, except that in the case of the "Frisco" the amount stolen was more than \$15,000,000. And yet the officials of these roads have the nerve to come to Congress and demand higher freight and passenger rates; and when the underpaid trainmen present their demands for a wage commensurate with the work performed and the hazard assumed, the robbers cry "Hold-up."

The general public apparently is oblivious to what is taking place in the world of railroad "high finance." The brotherhoods, however, have their eyes open, and even though the financial jugglers continue to squeeze the public, they are just about through gouging their train service employees.

A. T. WALKER.

Virtues of a Model Husband.

I never fuss,
I never fight,
I always come
Straight home at night.
I always give
My wife my pay,
Nor hold it up
A single day.

I have no lodge,
I have no club;
Perhaps you think
That I'm a dub.
Mayhap I am,
But even so,
It save me lots
Of fuss and woe.

No crap games
Out behind our shed,
With Jim and Bill
And Tom and Ned.
Those good old sports
I used to know,
For wife says
They've got to go.

And, sad to say,
Her word is law,
Or she says she'll
Go home to ma.
Perhaps you think
That I'm too nice,
But I'm for peace
At any price.
—William D. Nivin.

A WOMAN'S WORK.

A year book published in Northfield, Vt., has the following rhyme on the cover:

"Men work from morn till set of sun."
They do.

"But a woman's work is never done."
Quite true.

For when one task she's finished something's found
Awaiting a beginning all year round.

Whether it be
To draw the tea,
Or bake the bread,
Or make the bed,
Or ply the broom,
Or dust the room,
Or floor to scrub,
Or knives to rub,
Or table set,
Or meals to get,
Or shelves to scan,
Or fruit to can,
Or seeds to sow,
Or plants to grow,
Or linens bleach,
Or lessons teach,
Or butter churn,
Or jackets turn,
Or polish glass,
Or plate or brass,
Or clothes to mend,
Or children tend,
Or notes indite,
Or stories write—

But I must stop, for really if I should
Name all the orts, take me a day it would.

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and Other

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GRANT ALLEN

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REV. M. J. SAVAGE says: "To me, the volume is worth twenty times its cost."

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In Best of Humor.

Before Adam.—"Who is the first man mentioned in the Bible?"
"Chap 1."—Boston Transcript.

That Depend.—"It always gives a man confidence," remarked the popular candidate proudly, "to know that a vast body of people are behind him."
"Not if they are coming too fast," murmured the horse-thief judiciously.—Widow.

What Did She Know?—At an evening party the hostess had coaxed a protesting guest to sing. After the song she went up to him smiling. "Oh, Mr. Jenkins," she said, "you must never tell me again that you can't sing—I know now!"—Argonaut.

Too Willing.—Tom—"I wonder why Harry broke his engagement with Miss Peckem?"

Jack—"According to my information, her father offered to lend him money enough to get married on."—Indianapolis Star.

Reassuring Thought.—Another reassuring thought in this hour of doubt and dread in our fashionable circles is that Joseph procured his coat of many colors at a time when it was impossible to import any dyes from Germany.—Ohio State Journal.

An Error.—An exchange prints the following: "A Westerner had hanged himself to the bedpost by his suspenders. . . . of the corner's jury ran. 'Deceased came to his death by coming home full and mistaking himself for his pants.'"—Galveston Tribune.

Perspicacious.—The Mother—"Do you think he has matrimonial intentions, dear?"

The Maid—"I certainly do, mother. He tried to convince me last night that I appeared to better advantage in that \$12 hat than in the \$50 one."—Puck.

Accuracy.—"I am delighted to meet you," said the father of the college student, shaking hands warmly with the professor. "My son took algebra from you last year, you know."

"Pardon me," said the professor, "he was exposed to it, but he did not take it."—Christian Register.

Hard to Say.—Passenger—"What makes the train run so slow?"
Irate Conductor—"If you don't like it you can get off and walk."
Passenger—"I would, only I am not expected until train time."—Squib.

Adam Exonerated.—The minister was preaching on little things, how great events from trifling causes spring, and an obiter dictum was—"Did you ever reflect that a single man was the father of the human race?" Several members of the congregation subsequently assured each other that they regarded Adam as married.—Manchester Guardian.

Wise Bride.—"Now," said the bridegroom to the bride, when they returned from their honeymoon trip, "let us have a clear understanding before we settle down to married life. Are you the president or the vice-president of the society?"

"I want to be neither president nor vice-president," she answered. "I will be content with a subordinate position."
"What position is that, my dear?"
"Treasurer."—Tit-Bits.

Looked Suspicious.—As Widow Watts bent industriously over her washtub, she was treated to polite conversation by a male friend, who presently turned the conversation on matrimony, winding up with a proposal of marriage.

"Are ye sure ye love me?" sighed the buxom widow, pausing in her wringing. And the man vowed he did.
For a few minutes there was a silence as the widow continued her labor. Then suddenly she raised her head and asked him, suspiciously.
"Ye ain't lost yer job, 'ave yer?"—Chicago News.

The Difference.—"Well, George," said the president of the company to old George, "how goes it?"

"Fair to middlin,' sir," George answered. And he continued to currycomb a bay horse.

"Me an' this here hoss," George said, suddenly, "has worked for your firm sixteen year."

"Well, well," said the president, thinking a little guiltily of George's salary. "And I suppose you are both pretty highly valued, George, eh?"

"H'm," said George, "the both of us was took sick last week, and they got a doctor for the hoss, but they just docked my pay."—Home Companion.

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News of the Week.

Sir Hiram Maxim, the inventor who died recently, left an estate of \$165,000.

At the present time America is chewing about \$60,000,000 worth of gum each year.

From seventeen to seventy persons were killed in a tornado that struck South Central Arkansas Dec. 26.

President Wilson celebrated his sixtieth birthday Dec. 29. Congratulations began arriving early at the White House.

Far Western States were in the grip Dec. 27 of the coldest weather of the winter, and snow fell in Los Angeles for the sixth time in forty years.

Mrs. Mary Talbot, formerly a slave, celebrated her 120th birthday anniversary at Ottumwa, Ia., Dec. 26. Mrs. Talbot is a native of Kentucky.

At El Paso, Texas, a report was received late Dec. 26 by sources known to be close to Villa, and by government agents, that Villa's forces had captured San Luis Potosi.

The French minister of commerce has introduced a bill empowering the Agricultural Department to put into cultivation all unoccupied land. This is in line with similar action taken in England.

Dr. Naomi Norsworthy, associate professor of educational psychology at Teachers College, Columbia University, died Dec. 26 at her home, No. 130 Claremont ave., after an illness of several months.

Prof. Leuba, a well known psychologist of Bryn Mawr College, has ascertained by a canvass of 5,500 American scientists that the greater part of them deny both a personal God and the immortality of the human soul.

Investigation by Brooklyn detectives showed that Charles Ortner, eighteen years old, who confessed "about 300" burglaries, which netted him "about \$100,000," was a most expert, business-like and discriminating burglar.

The Association of the General Slocum Survivors held its annual Christmas reunion Dec. 26 in the Odd Fellows' Temple, in St. Mark's place, New York city. The association, which had 185 members at the organization, now has 120.

A Brookline medium says that she has received a message from Hugo Münsterberg, professor of psychology at Harvard, who died Dec. 17. "I am still living," and "spirit return is a truth," were the most startling words contained in the message.

The largest action ever brought in the courts of Westchester county to collect a lawyer's fee is that of Henry T. Dykman, who is seeking to obtain \$250,000 from New York city. Mr. Dykman was a special attorney in watershed proceedings for twenty years.

There is on exhibition on board the battleship Florida a fruit cake representing a model of that vessel with superstructures and turrets of poundcake, the whole representing materials which, before baking, weighed 600 pounds and after baking 560 pounds.

General Edwin Atkins Merritt, who was collector of the port of New York from 1878 to 1882, died Dec. 27 at his home in Potsdam, N. Y., at the age of eighty-eight. After serving as collector of the port he became United States consul-general at London.

A shipment of \$33,000,000 in gold, the largest ever made in this country in a single day, was received at the local Sub-Treasury and the Philadelphia Mint Dec. 27 from the British government's depository at Ottawa for the account of J. P. Morgan & Co., fiscal agents for that government.

Material for a whole necklace of pearls in a single oyster was the lucky find of the Rev. H. Ridgely Robinson, pastor of the Pitman, N. J., Methodist Episcopal church, when he purchased a ten cent plate of "raws" at a Pitman restaurant. He counted eighteen of them, large and small.

Admiral George Dewey, Dec. 26, celebrated the seventy-ninth anniversary of his birth. He kept "office hours" at his room in the General Board of the Navy Office, Washington, D. C., and Mr. Daniels, secretary of the navy, with all his bureau officers made their annual pilgrimage to pay their respects.

The condition of the United States Treasury at the close of business Dec. 26 was: Net balance in general fund, \$117,213,333; total ordinary receipts, \$2,232,750; total ordinary payments, \$3,280,293. The deficit this fiscal year is \$117,635,508, against a deficit of \$49,622,159 last year, exclusive of Panama Canal and public debt transactions.

Albert T. Patrick, who was tried several times for the murder of a millionaire, named Rice, and who is credited

with having made a large fortune in the oil fields since he was pardoned from Sing Sing, announced Dec. 27 that he will marry Miss Mildred West, daughter of a Tulsa, Okla., oil operator, and that the wedding will be in June.

As a libeler of George Washington's memory Paul Haffer, a Socialist of Tacoma, Wash., must serve four months in the county jail. The Washington Supreme Court upholds the conviction of Haffer in a criminal libel charge. Haffer published an article accusing the first President of the United States of drinking, blaspheming, and owning slaves.

Madame de Thebes, famous as an astrologer and clairvoyant, died Sunday, Dec. 24, at her country residence in Meung-sur-Loire, France, aged 72 years. Her real name was Anna Victorine Savigny. She was a well-known personality in Paris and possessed innumerable secrets concerning the private lives of men and women of note, and as a predictor of future events was a successful fakir.

The New York County Medical Society turned down birth control Dec. 26 by a vote of 210 to 72 after a stormy session in Hosack Hall, 17 West Forty-third street, New York city. The vote was on the adoption of the majority report of a committee against the society going on record as in favor of an amendment to section 1142 of the penal law, which prohibits physicians giving birth control information.

Woman suffragists met in the historic Statuary Hall of the Capitol at Washington Dec. 26 and held memorial services for the late Inez Milholland Boissevain, suffragist leader, who died recently in California as a result of her hard work in the cause of votes for women. So far as known it is the first time in history any nation has permitted the use of its central government building for a memorial to a woman in no way connected with the government.

More than four thousand leading scientists of the world gathered from all parts of the United States and Europe, began a four days' conclave in New York city Dec. 26 under the auspices of the American Association for the Advancement of Science. The scientists themselves assert that it is the greatest gathering of its kind in history and that from the conferences to be had will come infinite good to all the world and especially to the United States, where science and the spirit of preparedness are growing closer and closer together every day.

Complete official returns on the Presidential election show that Mr. Wilson received 9,116,296 votes and Mr. Hughes 8,547,474. The Socialist vote alone showed a decrease. President Wilson got 2,813,277 more than he had in 1912; Justice Hughes, 8,547,474, as compared with 7,971,358 cast for Roosevelt and Taft, and the Prohibition vote increased from 207,928 to 225,101. Benson, the Socialist, received only 750,000, compared with 901,873 cast for Debs in 1912. The total vote of the country as tabulated was 18,638,871, as compared with 15,045,322 four years ago. This increase of 3,593,549 is due to the increase in population in part, but mostly to the woman vote in the new suffrage states. In this vote Mr. Wilson had a plurality over Mr. Hughes of 568,822, and lacked 703,136 of having a majority.

THE EUROPEAN WAR.

December 25, the Russians repulsed the enemy in the region of Batogu and Vilinu. Some German airplanes dropped bombs on the line of the Buzco-Braila Railway. The airplanes landed and an officer and two soldiers were taken prisoners. British detachments made an attack on the German lines in the Ypres salient, but were repulsed. In the Champagne region a sudden attack by the Prussians upon the French trenches west of Auberive was repulsed.

December 26, the British Admiralty announced that two destroyers were sunk in a collision in the North Sea, and that six officers and forty-nine men were lost. The king of Rumania, in an address before the Rumanian Parliament which met at Jassy, Dec. 22, said that the Rumanian army had struggled against the forces of four combined enemies in a manner justifying Rumania looking to the future with absolute confidence.

December 27, the British forces captured the strong Turkish position at Maghdabar, ninety miles east of the Suez Canal, and wiped out almost the entire garrison of 2,000 men. Three Krupp guns and 100,000 rounds of ammunition together with horses and camels and various articles of equipment were taken. Italy has called out her new class of recruits, those born in 1898. They are to report on Jan. 1 and will considerably increase the contingents available for the front.

December 28, demobilization of the Greek army commenced. King Alfonso of Spain persuaded the German government

to repatriate a large number of Belgian workmen who were deported into Germany. President Poincaré of France has signed a decree creating General Joffre, recently commander of the French forces, a marshal of France. The Allies have agreed that there shall be no thought of peace until victory has been achieved.

December 29, Mackensen's forces have continued their victorious sweep toward the Sereth line in Moldavia. The Russians have been "stampeded" from their new positions beyond Ramnicu-Sarat, and the Teutonic troops are smashing toward Braila and Galatz from the southwest. Northwest of Lake Doiran (Macedonia) several British companies, after strong artillery preparations, unsuccessfully attacked Bulgarian outposts. The 400 officers and 6,000 men in the Greek division which surrendered to the Bulgarians at Kavala, have been ordered by King Constantine to fight against the Entente Allies.

December 30, Mackensen's troops made big advances at virtually every point on the Wallachian front. The Austro-German forces of the Archduke Joseph have undertaken a drive on the Moldavian Mountain frontier to break through to a junction with Mackensen's armies. The Finnish steamer Oihanna, of 1,070 tons, with a regiment of Russian Coast Artillery from the Aland Islands on board, struck a mine and sank in a few minutes. All on board were lost with the exception of fifty persons.

Lectures and Meetings

The Sunrise Club.—The seventh dinner of the season occurs Monday evening, Jan. 8, at The Café Boulevard, Broadway and 41st st. (entrance on 41st st.), at 6:45. Subject: "Jealousy: Its Prevention and Cure," by William J. Robinson, Ph.D., M.D., editor of "The Medical Critic and Guide." Dinner, \$1.25, including tips.

The Brooklyn Philosophical Association (38th season) meets every Sunday at 3 P. M. in Long Island Business College, South Eighth street, near Bedford avenue, Brooklyn, for lectures and discussions. Wm. A. Winham, secretary, 146 Newton street, Brooklyn, N. Y.

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening, at 8.30, during the winter.

The Paterson Philosophical Society meets Sunday evenings at 8 in Stationary Engineers' Hall, Broadway and Washington st. Live subjects; interesting speakers. Frank Bamford, 111 Cliff st., secretary.

The Boston Freethought Society meets in Paine Memorial Hall, Appleton street, every Sunday at 3 P. M. J. P. Bland, B.D., is resident speaker, and THE TRUTH SEEKER is for sale at the door.

Pittsburgh Rationalist Society. Marshall J. Gauvin, lecturer. Sunday meetings, 8 P. M., Academy Theater, 810 Liberty avenue, near Eighth.

Jan. 7.—"Is There a Life after Death?" Debate between the Rev. Samuel Hough and Marshall J. Gauvin.
Jan. 14.—"Judaism, the Raw Material of Christianity."

The Chicago Rationalist Association meets Friday evening in Besant Hall, Lake View Building, 116 South Michigan avenue. Henry Frank will lecture during October.

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7.30 P. M., at the Hotel Vendome, Third street, opposite State House. O. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Twin City Rationalist Society meets Sundays at 11 A. M. in Lyric Theater, Minneapolis, Minn. Edward Adams Cantrell is lecturer. J. C. Ewing, secretary, 615 Metropolitan Life Bldg., Minneapolis.

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

Michigan Rationalist and Freethought Association meets every Sunday, 2.30 P. M., at Gerow's Hall, 55 Grand River West, Detroit. Secretary, Arthur A. Senger, 859 Rohus avenue, Detroit.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at

2.30 and 7.30, at 1417 Columbia avenue. Open platform. The Truth Seeker and liberal literature on sale. F. Garfield Bowers, secretary, 245 N. Ninth street.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9, 10 Cawker Bldg.

The Washington Secular League meets on Sundays at 3 P. M. at Pythian Temple, 1012 Ninth st., N. W., Washington, D. C. John D. Bradley, president, 437 Quincy st., N. W.

Jan. 7.—"The Struggle for Freethought in the United States." By Franklin Steiner.

Los Angeles Liberal Club meets in Burbank Hall, 542 So. Main street, Sunday evenings at 8 o'clock. Charles T. Sprading, lecturer. Truth Seeker and other Rationalist literature on sale.

Seattle Rationalist Society meets in Fraternal Hall, 1511½ Fourth ave., over the Nanking Café, Sundays at 3 p. m. La Verne Wheeler, Sr., secretary, 1330 First ave., Seattle, Wash.

The Church of This World, Rationalist. John Emerson Roberts, lecturer. Meetings every Sunday morning at 11 o'clock in Willis Wood Theatre, Kansas City, Mo. Mr. Roberts' services may be secured for wedding and funeral occasions. Address, 4011 Kenwood ave., Kansas City, Mo.

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RELIGION AND HYGIENE.

Faith Discarded, the Struggle for Supremacy Lay Between Medicine and Surgery.

BY JULES GOLDSCHMIDT, M.D., Paris.

THE old Arabian medical adage: *Quod medicamenta non sanant, ferrum sanat, quod ferrum non sanat, ignis sanat et quo ignis non sanat, id vere non sanandum est* (What remedies cannot cure, the knife cures; what the knife is incapable of curing, fire does; and what fire does not cure, that verily can never be cured) is the earliest trace of the struggle for supremacy between internal (medicine) and operative treatment (surgery). The latter, indeed, has from the dawn of civilization onwards been of only intermittent and rare application—in case of accident, or tribal fights, or in the national wars with which mankind inaugurated and has continued to illustrate his terrestrial career through the uncounted thousands of years down to the present gigantic world-war with its millions of victims. On the other hand humanity has during all these millenniums been unceasingly plagued with innumerable diseases which claimed assistance and relief from friends or professionals, till ineluctable death might kindly put an end to all woes and pains.

We are somewhat surprised to discover that the Bible, which abounds in more or less miraculous cures, does not mention doctors¹ and their position in the Hebrew theocracy. We must therefore infer that the healing art (more properly called business) was left in the hands of quacks, priests and prophets. Leviticus (ii, 15) contains in prolix biblical style quite a medical dissertation, addressed to the priests, on the treatment of certain gynecological cases, and on leprosy,² probably an imperfectly understood disease and often confounded with the frequent skin affections which the chosen children of Jehovah contracted during their forty years' peregrinations in the desert, deprived of a sufficient supply of water, and, like true Orientals, neglecting cleanliness of the body, scarcely washing hands and feet according to ritual prescription. Parenthetically I cannot refrain from mentioning one Old Testament detail, characteristic of priestcraft, viz.; that Moses did not omit the exaction of a fee for treatment, in the shape of a sacrifice to the ever invisible dweller in the sacred ark, who did not offer gratuitous help. In this respect there is a contrast with Christ's miraculous cures, performed to further his imaginary mission, and often with the express condition that they should not be divulged (Matt. viii, 4; Mark viii, 26). Jesus's medical knowledge did not differ from the ordinary priestly wisdom, which considered disease the consequence of sin, the work of impure, malignant, fiendish spirits and devils.

The new gospel is even more inimical to cleanliness than the old. It neglects, even forbids, that powerful aid to the preservation of health. Hence, through the succeeding ages, it was the cause of innumerable infections. Holiness before cleanliness has from earliest Christian times, across the middle ages down to modern days, been almost a dogma—a dogma still faithfully and reverently observed by priests, monks and nuns, who are known

for their peculiar smell, the "odeur de sainteté"—the saintlike odor. Of that, and of its evil consequences to health and to morals, more on another occasion.

The savior's miracles put medicine and surgery on the same level, for he cured internal and external complaints equally by the imposition of his hands, without further preparation, or as a substitute for operation, and in one case in the very repulsive way of spitting on the eyeballs of the blind. (Mark vii, 33; viii, 23; John ix, 6.)

Medicine-men surely existed in the primitive savage tribal life of humanity, just as we find them still in the centre of Africa, in the almost inaccessible virgin forests of the Amazon, and among the Eskimos of the Arctic zones—men who knew the wholesome or poisonous effects of many plants and animals, the virtue of massage, the application of skin irritants. In fact, they possess quite a pharmaceutical arsenal, of which civilized nations, not always able to trace the origin, have largely profited and still profit. We owe to the Indians of South America, amongst other drugs, cinchona, coca, curare; to the negroes of Africa, kola—all introduced into Europe in historical or quite recent times. So too the learned priests of Isis and Osiris doubtless got their remedies from the tropical regions of the dark continent, and by their knowledge attracted many patients and learned men from afar. All modern African explorers express astonishment at the wonderfully varied knowledge possessed by these medicine-men of medicinal plants and their application. Surgery on the other hand is unknown except the brutal severing of limbs with rusty or wooden knives and the stopping of hemorrhage with hot irons or herbs or embers. The savage world is totally ignorant of surgery. No exception to this rule is found even among the half-civilized nations, now perished, of Peru and the Aztecs: On many skulls found in the land of the Incas are small round holes, resembling those made in the operation of trepanning, which might indicate superior surgical skill, but the holes are sometimes very numerous on one cranium, or are so placed that they could not have been of any practical operative use. The explanation offered is that they were post-mortem, probably religious acts. We know how deftly and with what cruelty the priests of both these nations could open the thorax with their obsidian knives and offer the palpitating heart of the human sacrifice to their monster gods.

In primitive society, non-interference was certainly a boon for the wounded. They were less exposed to infection. The savage seems to offer more resistance to pathogenic (*i. e.*, wound poisoning) germs than his refined civilized brother. The African explorer Schweinfurth, a very reliable observer, often expressed astonishment at the rapidity with which, under the most simple dressing, serious wounds healed amongst the carriers and soldiers of his caravan.

In the Indian holy books, contrary to what we have said of the sacred records of Hebrews and Christians, we find taught quite a therapeutical system, from which many interesting facts, as for example the use of opiates, have reached Europe. Naturally besides plants possessing real sanative power, there were many formerly highly appreciated which have entirely disappeared from our pharmacopœia—the renowned silphium from Cy-

renaica, for which was paid manyfold its weight in gold, the mysterious Theriac, the Bezoar and many others. China offers to-day the spectacle of the survival of such antiquated remedies in addition to numberless objectionable abominations and superstitions. In the Flowery Land medicine (if we may apply the name to such incredible ignorance and prejudice) resists western science and rejects its beneficent gifts, unconvinced even by its neighbors, the Japanese, who have not only assimilated all our teaching of medicine and surgery but already contribute efficiently to the progress of the sciences.

The medical knowledge of ancient Greece was part of divine worship, and therefore in the hands of priests who favored superstition and ignorance. Surgeons too were of divine origin; the brothers Machaon and Podalirion mentioned by Homer were descended from the god Æsculapius; the immortal poet of the Iliad praises them by saying that one medical man was worth a hundred fighting men. Modern war has not altered this appreciation, still true after 3,000 years. With the evolution of the wonderful Greek civilization of the fourth century, Medicine found a worthy representative in Hippocrates of Cos (460 B. C.), who codified and from his own experience and observation amplified all contemporary medical knowledge. In his famous works he attempted not only to describe diseases but also to investigate their causes. He remained for many centuries the undisputed master of medical science; even now the perusal of his works is interesting to the student. Hippocrates was an opponent of operative intervention, and for more than a thousand years he established the supremacy of medicine over surgery. Notwithstanding the many disciples he left, priestly cures continued to flourish. In the temple at Epidaurus the suffering pilgrims slept in the courtyard, where god Æsculapius revealed himself in their dreams and assured them of certain cure and restored health. The temple acolytes interpreted the dream oracles, and dismissed the credulous worshipers with prescriptions and remedies.

The continuance through many centuries of such a sacrosanct delusion has parallels among fanatic Mohammedans and Christians; among the faithful of Islam a slip of paper containing an appropriate verse of the Koran is soaked in water and swallowed as an infallible panacea; Christians expect renewed health from prayer, from relics, from sanctified water (as in the grotto of Lourdes), or from the offering of ex-votos to the virgin and the saints. *Sancta simplicitas!* From all time the miracle has been faith's cherished child; the unreflecting multitude prefers inconceivable wonders to rational scientific action. More than 2,000 years after Epidaurus, such absurdity still exists in the teaching of Christian Scientists, who represent a relapse to the oldest, ineradicable superstitions, an insult to the majesty of modern medical science and its unceasing, victorious advance into the very heart of Nature's secrets. Christian Science is founded on intolerable ignorance and childish illusions, wrapped up in a religious garb. Æsculapius and Christ walk hand in hand, smiling, like the ancient augurs, at the credulity of their worshipers!

Roman medical science, as represented by the works of Celsus and Galen, was entirely based on Greek authors, especially on Hippocrates. With the spread of Latin as the universal language of study in the middle ages, these two authors became the oracles of all the medical schools; the only additions made were superficial, inane philosophical speculations, or compilations from Arabic authors, who also derived their wisdom more from the Greek books than from observation or experiment. The *doctor medicina*, undisputed master of surgeon and apothecary, hiding his ignorance under a theological and philosophical phraseology, lasted far into the eighteenth century. Molière has given us a matchless picture of him.

For a short time it seemed as if surgery was to obtain the ascendancy over medicine with the coming of Ambroise Paré (1517-90), called the Father

¹ Luke iv, 23: "Ye will surely say unto me this proverb: Physician heal thyself"—a proverb which proves the existence of doctors at the time of Jesus but in view of his own extensive practice, the physicians' work must have been of questionable merit.

² Compare also Deuteronomy xxiv, 8. "Take heed in the plague of leprosy, that those observe diligently and do according that the priests, the Levites shall teach you; as I commanded them, so you shall observe to do."

of Surgery, who invented arterial ligature, thus obviating the most appalling danger of hemorrhage, the abundant loss of blood. But the success of operations remained as doubtful as before, owing to post-operative infections, generally mortal. Paré used to say, "I operate, and God heals"—an acknowledgment of his own insufficiency, notwithstanding all his innovations in the dressing of wounds, which were universally treated with boiling oil. He himself tells us that at the siege of Pampeluna, when he had only sufficient oil for a few of the wounded soldiers, he could not sleep for thinking how badly the others would fare. He rejoiced all the more when next morning he observed that they seemed to fare better. From that time wounds were let alone, but still dressed with soiled linen and lint.

So surgery walked through another three centuries, never sure of success, always trembling before the various post-operative risks, and applied to only in extreme cases, till at last in the year 1869 Lister introduced antiseptics into the operations and the dressing of wounds. Since then antiseptics has improved into asepsis,³ which has become an absolutely reliable defense against all wound infections, and allows us to perform, with hitherto undreamed of security, the most daring operations, formerly considered criminal undertakings whenever hinted at. This new era is completed by anesthesia, which was known long before antiseptics was invented, and has delivered poor humanity from the primordial curse, pain. The two united have changed surgery from a hazard into an art and a science, sure of its purpose and confident in its results. In contradiction to Paré, the surgeon of to-day proudly says, "I operate and I heal"—God's interference having become quite useless. Furthermore, this extraordinary scientific revolution has lifted man in this domain of his activity from the slough of superstition and uncertainty on to the firm ground of truth and confidence. Bacteriology, which taught Lister his sovereign method, has made a wide breach in the walls of that tyrannical, oppressive stronghold, religion.

Surgery has not only gained absolute control of its work in the treatment of wounds, in the removal of growths, in entering into the remotest parts of the human organism; it can also in many cases redress the inefficiency of organs, or remove parts such as the appendix, unnecessary to healthy life, yet continually endangering it. Here too this new craft boldly interferes with God's masterwork, the human frame, and is capable of improving it. *Plaudite*; give applause unwillingly, ye priests with your blind followers; accept the benefits of science when smitten with diseases which no prayers, no shrines, no relics can cure!

From 1869 onwards surgery has become more and more intrepid, and what seemed the uncontested domain of medicine was gradually invaded by the fearless men of the knife; our initial Arabian adage seemed changed into: "What remedies cannot cure, the knife cures." A reaction set in, however, a quarter of a century later, which allowed the physician to vindicate his lost superiority and assert himself the equal of his upstart brother. Pasteur's immense revolutionary discoveries progressively exercised a beneficial influence on therapeutists. The master himself laid the foundations of a new medical science by his famous hydrophobia cure, based on laboratory experiments, but still in its application quite empirical. Since then another branch of bacteriology has been successfully cultivated—serotherapy—thanks to which various infections, formerly most murderous, can now be either prevented or attenuated or even cured. Everybody knows the beneficial results of the anti-diphtheric, anti-typhoid and anti-tetanus serums, to mention only the principal and generally approved ones. Tracheotomy, not long ago the extreme measure for saving life in a diphtheria epidemic, is to-day obsolete, provided that the serum is applied at once and in sufficient doses. Syphilis, which in its later stages frequently necessitated operation, can now be more than ever successfully treated when taken early and with modern methods. There is only one apparently infectious disease, cancer, left as a bone of contention between medicine and surgery.

We have now happily arrived at the long-awaited moment when both important branches of the healing art have become equally efficient, and when the old struggle has ended in peaceful and equally successful work.

But the goal which these united sciences have to reach is still far distant; it is the absolute control over all pathogenic germs, which are the causes of

nine-tenths of all human diseases, of mankind's thanatology.

Bacteriology and public as well as individual hygiene promise to guide us to the realization of our foremost wish, to lead a healthy life free from pain and disease, till, at a very advanced age, welcome death will close a happy and useful existence.

After Reading the Bible.

I suppose that the most overrated book in the world is that book called the Bible; and were an estimate placed upon it from its real and inherent worth, without the exalted influence it gets by being termed the word of God, it would shrink and shrivel like a toy balloon with the air out.

A book which requires artificial boosting, which is put forth under false pretenses, and actually forced upon the people, as was always the case with this one, must get and retain an unwarranted reputation. Anything with merit in its make-up, with solid and substantial parts joined together, will stand alone and need no assistance that God or anything else can confer upon it.

When we look at this literary curiosity in sixty-six sections, with thousands of years between the first and the last one; with its unknown writers and no definite period of time in which any of them wrote, we are not surprised that the book is a jumble of fables and fiction, of crude ignorance, distorted and unreliable history, conflicting statements, visionary nonsense, and the worst kind of superstition and religious fanaticism. If anything else could be expected of such a book, expectations could not have a reasonable foundation.

We get the mental state and capacity of the men who wrote it, and it reveals their divergence of thought, their utter inharmony, and their inability to see in one age of the world as men saw at a later period; for codes of morals were changed, and social laws and customs became obsolete as different ideas prevailed and found expression.

Any person who reads this book with a mind free from prejudice in its favor, will go into no rapture or ecstasy over anything it contains, nor be convinced that it is the abode of unadulterated truth which God alone could reveal. Feelings of awe, wonder and admiration will not be excited, for such a reader will look in vain for any indication that an omniscient God is talking to him in writing produced by the human hand; but there will be wonder at who Baron Munchausen's predecessor may happen to have been, and at what time he lived and wrote the story of creation, with subsequent events that were of the same fictional character and fully as baseless and improbable; and a great admiration will be felt for him as a first-class romancer, with such good judgment of human nature that he could put forth that stuff knowing it would find acceptance by credulous mortals, and be for ages a standard and undisputed authority for millions on the subjects dealt with. Whoever he was, we may say in modern parlance, he was a cracker jack, for his Adam and Eve rib-story and apple incident, with a talking serpent and a personal God that went from place to place, has stood the test of credulity for thousands of years, and is yet accepted with reverence and foolishness—a combination of attributes inseparable to sound and God-pleasing faith—by untold numbers, who make no active use of their brains for fear of offending God.

What an imagination the man had, and how conspicuous his standing in that remote age as a fictionist and depicter of fanciful things! What a salary he could command in these days from the moving picture promoters were he only with us; and how surprising that none of the film artists utilize his still popular conception of how the human race started, with the delights found in the garden of Eden, to catch the great American dollar. What an aid such pictures would be to the pulpit these times in filling the empty pews, now so common throughout the world because people are thinking and reflecting; for anything to keep the Bible in the limelight is and always was the preacher's policy.

As we leave the story of creation and move on in contemplation of things that happened afterwards, and read page after page of sacred stuff that is a waste of time, and of no interest or importance in this day and age of the world, rational-minded men cannot prevent wondering how that old product of antiquity retains its power and influence in society; but only one reason can be found for it, and that is natural credulity bedded in mental stupidity, where the masses still linger, and every priest hopes to keep them.

What do we care, and why should we care, for thoughts and views of life held and made known

by Abraham, Moses, David, Solomon or any of those old Hebrews who lived in what was mental darkness compared with the intellectual illumination of our era; and why should we wish or desire to pattern after them in shaping our lives? And this query also applies to every character in the New Testament, for we need none of them to tell us what to think or how to live. If we will only use our own brains, and think independently of Bible influence, we can meet and solve all the problems of life that confront us; and in the school of everyday experience, can learn far more than they can tell us. They are all "back numbers," and none of them fit this age of the world any more than the sanitary system of Moses would be applicable to modern times and conditions. We are as far ahead of them in scientific attainments as the locomotive is ahead of the burro they used as a pack and saddle beast, or as the printing press is of hand writing; and when we consider the art of war, which was one of their specialties, and often practiced, the modern Christian has them "skinned a mile," to use Billy Sunday language.

And when it comes to another world in which we may and may not live, we can tell them just as much as they can tell us—which is nothing—and no more. As a source of information about another world and another existence in it, the Bible is of no more importance than the Koran, or any other book written by men like ourselves. With two codes of morals in it, including two views of marriage and divorce, it surely looks as though God, its author, did change his mind at times, though the book asserts the contrary.

As the Bible speaks of the four corners of the earth, the natural supposition is that God has changed its shape since he so referred to it, for to get corners on a spherical formation would be more than miraculous.

CHANNING SEVERANCE.

The Late Sir Hiram Maxim.

MEMORIAL ADDRESS BY F. J. GOULD,

Delivered at West Norwood Cemetery, Nov. 28, 1916, and Reported in the Literary Guide.

Hiram Stevens Maxim wished to die in harness, and he wished his wife to survive him; and both these wishes were realized. When he died, in his seventy-seventh year, his unwearied hands had only a few days before plied one of their innumerable tasks in the art and craft of machinery. And those last few days were solaced by hands that plied the yet nobler art of the wife and companion.

He was a man so individual in his achievements, his manner of life, and his outlook that our Memorial Address must necessarily take a form that reflects his character, and embody thoughts and recollections that strike away from the line of conventionality, while yet retaining touch with his essential qualities of manliness and honesty. He was a personality of such notable energy, original ideas, and breezy humor that even in this solemn house of death we are compelled to honor his memory by avoidance of dry and stilted compliment, and of any word that would have seemed to him too formal or affected. England and America had combined in him their genial idiosyncrasies, and produced a gift for good-natured laughter that forbade—and forbids—a mourning tribute too labored and too heavy.

Maxim's great characteristics were candor and directness, and a career spent half in America and half in England and Europe illustrated those characteristics in his mechanical work and in his social and intellectual outlook. He loved the fact, and nothing but the fact, with a downright passion, whether in the machine-shop or a discussion on the meaning of life and the universe. His native America furnished him with one of her favorite ideals—Efficiency. And the picture that might best represent his genius would show him as a mechanical draughtsman, instrument in hand, and making designs with a loving and, one might almost say, religious exactness. Looking a little deeper into his nature, we should detect the same enthusiasm taking another shape in his contempt for a superstition or an outworn creed.

Sir Hiram Maxim came of Huguenot stock, which one traces from France, through Canterbury, through a seventeenth-century emigration to New England, and so, in the first half of the nineteenth century, to a modest homestead in the little town of Sangerville in the state of Maine. Hiram was the eldest of eight children. The mother, a woman of sterling character, raised the flax and spun the cloth that provided clothing for the family; and the neighbors, much versed in Bible literature, must have thought of the Hebrew "Wise Woman": "She looketh well to the ways of her household, and eat-

³Asepsis—the surgeon's work done without the introduction of any considerable quantity of pathological germs from the air, instruments, or the operator's hands into the blood. Against small quantities of such germs the living healthy organism possesses natural means of defence.

geth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her." From the father, who was inclined to quiet reflection and study, the son drew his capacity for concentration of thought and for invention; and even the idea of the famous gun is said to have been lightly foreshadowed in his ingenious brain. The boy's extraordinary ability for plodding was illustrated in his hacking at a fir tree with a butcher's knife daily for a fortnight till he had completely fell it. His well-made wheelbarrows and other such handiwork astonished the local craftsmen. Powerful in physique and intensely alert with hand and eye, he excelled as an artisan, and promised to be much more. But, amid all his activities, he had a tender thought for the nurturing arms that had protected his youth, and out of his savings the young man bought a house for his mother's dwelling. Wandering from city to city, from workshop to workshop, he developed his genius; and in 1881 a device of his connected with electric-lighting had earned him a decoration from the land of his Huguenot ancestors—that of Chevalier of the Legion of Honor.

It was a natural destiny that carried this master of mechanical arts to England (where he became naturalized), and sent him all over Europe, interviewing scientists, engineers, and princes, from Moscow to Madrid. As Faust symbolized the learning of the Middle Ages, so to modern Europe Maxim symbolized the magic of machinery. If the machinery was so often military, it was because Europe itself called for that development. It must be remembered that Sir Hiram had equal talent for milder spheres; and he struck out ideas for automatic gas machines, electric lamps, and an inhaler to relieve bronchitis. Of this inhaler he himself said, with a touch of satire, that he sacrificed the fame he had earned by his gun through inventing a life-saving apparatus.

He was enormously fond of work, whether in hours of the night, or dawn, or noon, and typified the dynamic of the Twentieth Century Mansoul. But he could always unbend for a drollery; was ever ready to satisfy journalists eager for interesting news from his wonder-world; had a bluff, democratic way with folk of all social classes, and had no little faculty for entertaining by means of the popular lecture.

The candor and directness which so distinguished him led him to state, with an openness that was never mistaken for bitterness, his dissent from theological forms of thought, and from all endeavors to convert such intelligent non-Christian races as the Chinese from their ancient religion and ethics. His intimate friendship with His Excellency the late Li Hung Chang heightened his interest in China and its Confucian philosophy, and strengthened his objections to missionary intrusion. On such topics he pretended to no academic gift of expression. He very bluntly delivered his view, and had no reserves. To the aims and work of the Rationalist Press Association he offered his unqualified support. He had traveled much; seen much of men and manners; come into contact with all sorts and conditions; viewed life in rough-and-ready workshops, crowded cities, sleepy villages, and the world of the *elite*; seen many religious aspects—Puritan, Anglican, Roman, Byzantine; and the decision reached by his robust common-sense was that civilization and theology were no longer compatible. Rejoicing at the advances of knowledge in the nineteenth century he looked forward to a vast emancipation in the twentieth. "I believe the present century," he said, "will be a century of religious and moral reform; a reform that will be startling both in its range and influence."

Many societies, commercial and learned, welcomed him into membership. Decorations were liberally bestowed. He was accorded English knighthood. Our authorities of war gladly availed themselves of his services on the panel of technical advisers. He had "warmed both hands at the fire of life." He was appreciated for his inventive artistry, his brusque good nature, his sincerity and generosity. If one cared to spy for faults in his record, they would be found connected with his disdain for hypocrisy, and the sort of combativeness which is illustrated in one of his old-age reminiscences. In a little town in Maine he had witnessed the ill-treatment of a lame man by three pert youths who were unaware of his presence, and he took swift action and dealt out summary justice. "I told the young fellows," he says, "that I had seen them abuse the poor cripple, and that I had punished them for it."

The royal appreciation was manifested by kind communications in the days of his last illness. It was natural that the incident should prompt his wife to take a backward glance to his early years in New England. He had there, as a rustic boy, run

about, bare-footed in the village streets. His tireless hands—cutting, hammering, planing, painting, fitting, intricately adjusting—had made a way for him from the cottage in Maine to the scientific circles and Courts of Europe. One aptly recalls the proverb of the ancient Hebrews: "Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men."

In his final sickness it was from his wife's hands that he cared most to receive comfort and tender services. She and his grandson saw his face change into the smile of death. And of the many messages of sympathy that poured in after his passing there was one which cited a stanza, repeated now at his wife's desire:

Life's race well run,
Life's work well done,
Life's crown well won,
Now comes rest.

And this crown is that simple and precious one that symbolizes the accomplishment of the best and most honest work the craftsman knew and understood. There was in this inventor the genius which is so amazing a sign of the growing triumph of humanity over the forces and materials of nature, and which will, in the coming ages, yield to our much-enduring and undaunted race, rich blessings of civilization, progress, and peaceable mastery of our planet.

Chat from Chicago.

"For the love of Mike!" This is the only protest that is strong enough to fit the case. These are troublous time in the Chicago Rationalist Association, and it is all along of "Jawn D.," who gave twelve millions of his money (or was it the people's money?) to the Chicago University. The professors of this university are foes to "sweet reason." They are willing to lecture for the new liberal society which is getting ready to begin to start, but it still hangs fire for lack of a name. These professors are fearful of losing their jobs if they come out in the open and lecture for a society bearing a *Rationalist* name. Aye, there's the rub! To be Scott-Nearingized is not to their taste. To occupy the center of the stage is a natural ambition, and if the timid professors want to get into the limelight, they must take their chances with the university authorities.

The people of the Ethical Culture Association also desire to join forces with this new Sunday evening society, back of which is, of course, the Chicago Rationalist Association, but they too shy at a *Rationalist* name. A majority of the board of directors favor a name that bears the hall mark of Rationalism. Among the number, you may be sure, is the first vice-president, E. C. Reidewald, who cries, "No quarter."

At the present moment the title, "Sunday Evening Fellowship Club" is temporarily adopted. A stranger consulting the Sunday papers to find a place to go will say, "That Brotherhood Club is not for mine. It does not mean anything, Ah! here we are! Chicago *Freethought* Society. I know what that means. I'll go hear H. Percy Ward."

A very recherché dinner was given in the fine rooms of a prominent club in the Stevens Building to settle this momentous question. You can't fool some people ANY of the time—for instance, the Freethinkers of "the old guard." They are up in arms with "a call to the colors," now that they realize that a reactionary movement is setting in all over the country, and they do not purpose to give way to half-baked, pseudo liberals, and semi-religious bodies whose ambition is to cater to the church or moneyed element. Now that we have got the churches "on the run," let us not give up the advantages which were so dearly bought by centuries of suffering and persecution in the Rationalist and scientific fields.

Say! Listen! (this is the classical American exhortation): Is it not unthinkable that Clarence Darrow should line up with these timid professors and Ethical people? Clarence Darrow, who in my calendar is or was one of the mortal gods, colossal, sublime! I can no longer worship at his shrine, for he has lost his reason. A non-rationalistic title for the new society is his decision.

Darrow's law partner, Mr. Sissman, made up for Darrow's defection in a ringing speech which was applauded to the echo, in which he urged the Rationalists to stand by their colors. His forceful words put me in mind of E. M. Macdonald's exhortation at the time of the Buffalo Congress. It is as strong and applicable to-day as when it was penned, and needs no excuse to be put in print again:

"Let all Liberals stand up for the cause of true Liberalism at this momentous time. Let us close our ranks and meet the common enemy, the bigots of

the Christian church. We work for the future; we work for humanity; we work for the best interests of civilization, for the liberty and progress of all. Let us stand bravely by our colors and unite in the common cause. There are vast and profound principles which should harmonize superficial differences. We have no creed to support, but always and everywhere the rights of man. This is the mighty battleground. Let us rally now as never before, with earnest convictions, courage and enthusiasm. We cannot evade the issue, neither can the church itself. It is liberty or it is slavery. This is the conflict of the ages, and in the American Republic all that is most precious and ennobling is at stake."

With truth on our side, what have we to fear? If need be let these professors share the fate of the ex-priest "Bill McGee," who was hounded by the police and jailed; or like S. P. Putnam step down and out of a discredited pulpit and live in a garret on ten cents a day, sooner than surrender to superstition and hypocrisy. The road to freedom often comes through a prison door, says Mazzini.

Scott Bennett, the noted Australian Rationalist lecturer, expressed much the same sentiment in a brief but powerful appeal from H. Percy Ward's platform Sunday, Dec. 24. I heard this really great speaker in San Francisco, and I said then, that he was the finest that had "come down the pike," in a long while.

It will be readily seen that Rationalism has become too fashionable. As in fashion's world, when a style has become too common and is aped by the common people, the elite drop it and adopt something else. See THE TRUTH SEEKER for the long list of societies having a Rationalistic title. Behold them now discredited. Even so do Mangasarian's famous publication, the *Rationalist*, and the Rationalist Press Association of London come in for condemnation. It would be wisdom for all these to adopt a title to please the universities! Let us suppose the case that these Rationalist Associations wish to take advantage of the talented, erudite lecturers of the Chicago University, and you will at once see that they would need to change their Rational title before they could hope to have them lecture before their societies.

Certainly the influence and scholarly attainments of Prof. George Burman Foster are worthy of great consideration, but not to the extent of dominating the splendid enterprises of the Chicago Rationalist Association. E. E. Wentworth, the president, is a most generous supporter of all the Rationalist Associations of Chicago, and as a man of peace wants to please everybody, but this herculean task is much beyond him. How are we to hold up his hands without sacrificing our principles and surrendering to forces which we detect as reactionary ones, however skillfully they are hidden. Who is to deliver us from the body of this death?

"Pour l'amour de Michel!"

LIBBY CULBERSON MACDONALD.

Oregon's Vote Against the Sunday Law.

The official statement of the complete returns of the votes on the Oregon Sunday law are that the Sunday law was wiped out by the vote of 125,336 to 93,525: thus by a majority of 31,811 in a total vote of 218,861.

That is fine; but there is more to the story that shows it to be better yet.

There were eleven measures before the people for decision by general vote. On only two of these measures was there a larger vote than on the Sunday law; and on only one of these two was there a larger majority than that against the Sunday law.

Both of these two measures that called out a larger vote than did the Sunday law were temperance measures. The intelligent people of Oregon dealt with the Sunday law as in the same relative field with the brewery and liquor: and that is right and thoroughly deserved.

Thus in an election of the casting of a full vote only the third of the fullest vote cast on any measure was that on the Sunday law; and only the second largest majority on any measure was that on the Sunday law.—*American Sentinel*.

Invasion of Palestine.

Though all may love the gentle Christ,
The name of Christian jars,
When it's "onward, Christian soldiers,"
To sacrifice to Mars.

Yes, go onward, Christian soldiers,
That all the world may see
Your shrapnel sprinkle Bethlehem;
Your cross-fire, Calvary.

CAYUGA.

THE TRUTH SEEKER.

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The Immortality of the Soul.

Anent the Christian faith in the immortality of the soul I am compelled to say that I do not know that I have a soul. We are told that the soul of man lives after his body dies. But no one says this that can prove the statement. I am willing to admit that there is a great deal of loose faith in the survival of something in man after death, but there is no knowledge of such survival. And to-day faith proves nothing.

What man wishes to know is: *What* survives the circumstance of death? What lives after the man dies? All are willing to allow that the body perishes utterly: that its form is destroyed; that its parts are consumed; that, so far as we see man, there is nothing of him left after death has done its perfect work. To me man is a material man. I know of no part of man that is not material. It would be a bold philosopher who would dare say that there is in the human body a tenant that is independent of that body.

We all know that any substance that can be divided can be destroyed. Is there any portion of man that is indivisible? Has man discovered any such entity in the human body?

Is this soul, which so many say is immortal, composed of many substances, as the body is, or is it composed of only one substance? Is the soul a person? Is it the I?

We may speculate on the nature of the soul and in its destiny after its earthly life is over, but in all such speculations there is no knowledge. No living person can say that the soul survives the body's death, from knowing such to be the fact.

In all the religious faith in man's immortality no believer has attempted to sketch the life of a person who is living "over there," to tell what are the habits and customs of the inhabitants of the good hereafter or of the bad hereafter. We are told that the believers in a certain religion go to heaven when they die, and that the unbelievers don't, but all the inquiries as to these destinations of human souls have elicited no reliable information as to where they are or what kind of places they are, nothing but vaporous theological generalities.

I am asked if I don't wish to live again after I die? As I have not committed suicide, I presume the fact that I am alive is pretty good evidence that I have no quarrel with existence. But as to living again, I should wish to know upon what conditions I was to have a further gift of life. If I could not have immortality without faith in the Christian superstitions, my career would be closed when the undertaker has finished his work with my dead body.

The question of man's immortality is not a religious question purely, although religion has claimed to control human destiny hereafter. Religion is not superior to Nature: religion does not confer upon man the gift of living beyond the grave. If we are to live again after we die it must be because Nature decrees it, because there is in our constitution the seeds of a future life. If religion has anything to do with man's fate beyond the grave it is only to stand by and collect a fee from the soul as it emerges from its earthly sepulchre.

Christianity cannot answer the question in regard to man's future which it raises. It pretends to a knowledge which no one possesses. The man who leaves earth with his hand in the hand of death is being led into an unknown region. Death blindfolds us, but is that all? Perhaps it puts out

the eye that sees, the ear that hears, the hand that feels. So far as we can judge, it does do all this. And perhaps it ends the man, perhaps it ends the soul. When death enters our homes it writes on the cold form one word: Dead. Does it write the truth or does it write a lie?

L. K. W.

Unbelieving Men of Science.

Up to the present time there have been no available religious statistics giving separately the views of men of science. Judging from reviews of a recent book by Dr. James H. Leuba, professor of psychology in Bryn Mawr College (Pennsylvania), the want has been in a measure supplied. Dr. Leuba has canvassed the men listed in "American Men of Science," a volume containing about 5,500 names, and in the membership lists of the American Historical Association, the American Sociological Society and the American Psychological Association.

The questions put to the men of science were calculated to draw from them an expression of their belief regarding "a God to whom one may pray in the expectation of receiving an answer" and "personal immortality for all men."

From the answers received it was found that 41.8 per cent. profess belief in the sort of God described, and that 58.2 acknowledge unbelief. So the unbelievers have a majority of 17.4 in a hundred.

As regards immortality, 50.6 affirmed their belief in it, and 49.4 rejected it.

Professor Leuba drew a distinction between the "greater men" and the "lesser men" among the historians, physical scientists, biological scientists, sociologists, and psychologists. The "lesser men" furnished the larger number of believers, in the proportion of 59.3 to 26.9, or more than two to one. It may be presumed that the "greater men," holding more commanding or secure positions, were the more frank in their statement. Seventy-two per cent. of the whole are either college professors or government employees.

Touching belief according to profession, the biologists produce a much smaller number of believers in God and immortality than the physicians. The figures are: For the believers in God, physicists, 43.9 per cent.; biologists, 30.5 per cent.; and for the believers in immortality, 50.7 per cent. against 37 per cent. Here, too, the smaller per cent. of believers is found among the greater biologists. They count only 16.9 per cent. of believers in a personal God and 25.4 per cent. of believers in immortality. As many as 59.3 per cent. of greater biologists express disbelief in God and 31.7 per cent. a disbelief in immortality.

In the analysis of Professor Leuba's statistics performed by the *Philadelphia Public Ledger* it appears that, with the professors of church history left out, "only about one-third of the greater historians expressed belief in God, but the number of believers among the lesser historians rose to 63 per cent., as against 48 per cent. among the lesser scientists. Forty-five per cent. of the non-believers among historians desire immortality, either moderately or intensely. The number of greater historians who do not desire immortality is nearly double that of the lesser men of the same situation."

Only 19.4 per cent. of sociologists believe in God among the "greater professors," whereas the non-academic sociologists are believers in God to the extent of 24.4 per cent. These figures are virtually the same as those for biologists and psychologists.

In the case of the psychologists alone is the number of believers in immortality less than that of the believers in God; in the other groups, the believers in immortality uniformly exceed the believers in God.

Why the greater men should be more skeptical than the lesser the professor does not attempt to explain, but he advances a theory as to the larger unbelief of the psychologists, sociologists and biologists. These, he says, have come in superior num-

bers "to recognize fixed orderliness in organic and psychic life, and not merely inorganic existence; while frequently physical scientists have recognized the presence of invariable law in the inorganic world only. The belief in a personal God as defined for the purpose of our investigation is, therefore, less often possible to students of psychic and of organic life than to physical scientists."

There are some physical scientists who do not recognize evolution in the case of human beings, and others who, while admitting it in man's physical development, deny that man's "soul" is, like his body, of natural origin. These classes have no necessary scientific restrictions on their beliefs, and so accepting God, immortality or anything else comes easy to them.

In his search for believers Professor Leuba included students in colleges, of whom he says:

"The student's statistics show that young people enter college possessed of the belief still accepted more or less perfunctorily, in the average home of the land, and that as their mental powers mature and their horizon widens, a large percentage of them abandon the cardinal Christian beliefs. It seems probable that on leaving college, from forty to fifty per cent. of the students with whom we are concerned deny or doubt the fundamental dogmas of the Christian religion."

The results of the inquiries, the method of which the author is confident will stand the challenge of statistical experts, are as a whole not confirmatory but contradictory of the claims of the Christian clergy and others that a majority of men of science and learning subscribe to the fundamental dogmas of the Christian religion.

There are some things that must be facts if the Christian religion is true. These are the creation and fall of man, the divine inspiration and inerrancy of the Bible, the miraculous conception and virgin birth of Jesus Christ, with his crucifixion, resurrection, ascension, and miracles. We do not think that any of these could be denied without impairing all of the others and so undermining the Christian faith; and the inquiry conducted by Dr. Leuba might have been more satisfactory had these questions been included. It is possible that he would have received fewer replies. However, the investigation is satisfactory so far as it goes, for with God and immortality left out, the rest of the faith is superstition.

We have heard it said that scientific men of this generation are not Agnostics, like Darwin, Huxley, Spencer, Tyndall, Haeckel. There were giants in those days, and the greatest of the men of science to-day approach them nearest in their repudiation of the fundamental dogmas of the Christian religion.

Blasphemy Defense Fund.

This fund is growing, but not so rapidly as it should if it is to be closed at an early day. The matter to be used in the argument against the retention and enforcement of blasphemy laws accumulates faster in the hands of Mr. Schroeder, who is going over the whole subject, and this week treats of the competency of Blackstone, who wrote to fit an established church and the divine right of kings, to say what should be tolerated or suppressed in a secular republic.

The purpose of the fund is not especially to defend against the present prosecution of Michael Mockus in Connecticut, but rather to preserve in permanent form the argument for the doing away with the anachronism of blasphemy prosecutions altogether, and for the establishment more firmly in this country of the right of free speech.

By the time this is ended—in the Supreme Court of the United States if necessity takes it there—the indictment of the blasphemy law and of the courts that enforce it will be complete. It is decided to put the whole record in permanent form by printing it in a book for submission to the press and for deposit in libraries, so that lawyers may hereafter know at once how to attack such cases from a constitutional point of view. It is to the printing of the book, and not to legal fees or costs of court, that Freethinkers are asked to contribute.

The Free Speech League, for which Mr. Schroeder is attorney, is defending Mr. Mockus.

The extent to which the defense may be made effective in other cases depends upon the means furnished in money contributions to print and circulate the record. This is the work for which donations are asked, that Freethinkers may avail themselves of the fruit of Mr. Schroeder's labors, which are in a field not otherwise covered.

The volume will go where it will do good just to the extent that the printing fund is enlarged. Its circulation will depend on the amount raised. The contributors' names will be printed in it—a valuable feature, showing that the cause has numbers behind it, and contributors of one dollar or more will be entitled to a copy.

More Literary Felony.

Enough has been published long since (see "The Case of Billy Sunday") to show that as a literary thief the most eminent of American divines is a many times offender. He takes the products of other men's minds and sells or copyrights them as his own. This he did with Ingersoll, and with Talmage and other clergymen. Whenever his output displays beauty or eloquence, it is stolen goods. His most recently exposed theft is from a book published years ago by John Uri Lloyd of Cincinnati, containing a chapter entitled "Etidorhpa," which is Aphrodite (Venus) spelled the other way. Last month the *Boston Post* asked this leading American clergyman to contribute to its columns a thought on "What Christmas Means to Me," and he did so. He submitted the following (left-hand column). A few days later a Malden reader of the *Post* contributed an extract from the book mentioned, from the chapter "Etidorhpa," here given in the right-hand column:

SUNDAY.

THE ORIGINAL.

"Crush all the colors of the rainbow into one hue, then magnify that by infinity and you would have less beauty than Christmas means to me.

"Lighten eider down one thousand fold and then you would have less softening, soothing influences than Christmas means to me.

"Abstract the perfume from all the flowers in the world, then the fragrance would not equal what Christmas means to me.

"Gather all light cast by a troop of angels, then sprinkle the resultant beauty with star dust, mixed with diamonds, and that would not equal what Christmas means to me.

"Strike Christmas from time's record and love would become a corpse; the songs of little children would turn to snow-drifts of despair; the holiest and purest conceptions of men and women would become a mirage and heaven's most precious charms would vanish like ice in a summer sea.

"All this and more is what Christmas means to me."

Considering that Christmas with all its observances is plagiarized from its pagan authors for Christian uses, it may mean a plagiarism to the Rev. W. A. Sunday; and so he has appropriately celebrated it with one. He has travestied the praise of Venus to fit a Christian holiday. The late St. George Mivart, when called to account for being a bad Catholic, told Cardinal Vaughan that he knew of Roman Catholic gentlemen who reconciled themselves to the adoration of the Virgin by worshiping her as the goddess of venery. They at least preserved the unities, though guilty of sin in the eyes of Cardinal Vaughan; but Sunday has not. His many detections as a peddler of other men's literary property makes him a kind of homiletic "fence," doing business in stolen goods.

Forthcoming.

The new work on "Thomas Paine, the Apostle of Liberty," by John E. Remsburg, which has just closed a run of six months in *THE TRUTH SEEKER*, will be issued as a book of about 225 pages, to be sold in paper covers at 50 cents per copy. Owing to the extension of the volume with new matter, and in the crowded month following the holidays, the book cannot be made ready for sale at the coming Paine anniversary celebrations, but orders may be sent in at any time.

There are two sufficient reasons why Freethinkers will want this book. The first is that it is a book of tributes to Thomas Paine, and the second, that it is a book by Remsburg. About everybody worth quoting has said a good word for Paine, and more than five hundred of their tributes are here found. Again, everything that Remsburg has written or compiled is of the highest value to Freethinkers. In the matter of biblical criticism he is the Thomas Paine of our day and generation.

Order the book at any time; price 50 cents. It will be out soon.

Our Regrettable Error.

We have to confess to a miscalculation regarding the morals of the men of God.

A while ago we said that the "Clerical Round Up" would be published soon and that orders for extra copies of the paper should be given in advance. We had a collection of clippings detailing a few ministerial rascalities, and thought that at an early day we would arrange and print them. Examination of the material indicated protracted labor. A young man drafted from outside the office was hence employed to sort the cuttings, throw out the duplicates, and write down in their order with a little added persiflage, the "name, residence, denomination when known, and offense charged." He performed his task and departed. Meanwhile more clippings flowed in, and we got Franklin Steiner to reduce them to copy for the Round Up. While Steiner was on the job, another accumulation took place. The entire product of the labor so far done was then stuffed into a satchel, and carried home by us for holidays and evening work.

When the copy was at length ready for the printer, it was seen we had made a regrettable error in promising the Round Up in one number of the paper. After trimming it by casting out some fifty instances where ministers previously mentioned had appeared, as it were, in supplementary proceedings, there is still enough of the matter to make eight pages of the paper; and our devotion to the cause of clerical morality fails at a test like that. The Round Up has to be divided and continued in our next.

Government by the "Good."

This is not a government of men; this is a government of law. Under that government of law you are entitled to have reflected in the law the will of the American people, the will of the people who are going to be governed by the law, and for whose government particularly the law has been passed; and when you write on the statute books of your country a law for the government of a particular portion of the people that does not reflect their views and their sentiments, you are not governing them by law; you are governing them by the despotic power of man; you are taking away from them the rights and the liberties that their fathers fought for and maintained in the Revolutionary War. You would not do it on any other question; you could not for one minute get your consent to overthrow these great principles of government if it were not that a religious propaganda has gotten behind a political organization for the purpose of the accomplishment of a result which that organization and that propaganda believe to be for the good of humanity.

I do not question their motives; but tell me, you proponents of this legislation, is there a darker day in all history of Europe than St. Bartholomew's Day, when at the point of the sword thousands of innocent women, children, and men were murdered for what the men who were committing the murders believed was a good cause and the cause of God? Religious fanaticism, it is true; but the men who did the work believed they were right.

More than that, this idea of driving people to do what somebody else thinks is right, what somebody else thinks is moral, has debauched the world with more crimes than any other despotic

action by dominant government. Even in as late a day and as enlightened a time as the era when William Shakespeare wrote his plays men's lives and liberties were endangered, threatened, and destroyed in old England if they refused to accept the Protestant faith, instead of the faith of some other church. For centuries legislation was enacted to force by the dominant power of government control of the spiritual life of men, and it was not until our great Government was established and it was written in the pages of the Constitution of the United States that a man might worship his God according to the dictates of his own conscience, that efforts to control the spiritual life of men by force and by law were abandoned and given up, until to-day in all the civilized countries of the world no man for a moment would proclaim that the spiritual life of other men should be governed by his will or by his dictates, although I have no doubt there are men living within the bounds of the United States who would enact laws of that kind to-day if they had the power and the Constitution did not guard us against them. But although we have abandoned as a relic of barbarism and a relic of the Dark Ages of the past the effort to control by law the spiritual life of men, we are attempting to do the same thing and control their physical life under the claim that their spiritual welfare needs it.—*Senator Underwood of Alabama, in Congress Dec. 22.*

Missionary Department.

OPEN LETTER TO THE "INDEPENDENT."

In your issue of December 25 you show the humor of retaining the commandment about coveting one's neighbor's ox or ass, which have been supplanted by the automobile. You also have the courage to say that it is high time to abandon the "affectedness about 'cutting up the Bible' and destroying the beauty of the King James classic." You deprecate the superstition of medieval times and quote a condensed decalogue, and imply that Jehovah was not a model Heavenly Father.

We infer that you do not believe the scriptures to be literally true, but we are uncertain whether or not you consider the Bible the inspired word of God in some way different from other literature. Your paper is among the best and most progressive publications in the world, and you undoubtedly realize that religion should progress along with other conceptions, but you may be ignorant of some of the following facts:

1. Almost every idea in the Bible is taken from earlier writings and traditions. The creation, fall of man, deeds of Samson, miraculous birth, atonement, resurrection, ascension, etc., were all known before the Bible authors reacted them.

2. The Bible was written by men, translated by men, canonized by vote of men, and is too full of discrepancies to have been inspired.

3. The Four Gospels—practically the sole history of Jesus Christ—were not written by eye witnesses, but by unknown men, thirty to one hundred years after the death of Christ.

If these statements are true, is not Christianity a superstition?

We intend to print a subscription blank to enclose with sample copies or with books, and wish to give three good reasons why the non-subscriber should come into the fold. Can you improve on the following reasons for taking *THE TRUTH SEEKER*?

1. It deserves support from those who believe in freedom of thought and speech.
2. It is interesting.
3. It destroys false doctrines and hypocrisy.

Address the Missionary Editor, and if you have recently been a member of a religious denomination, it might be helpful to hear the process of your enlightenment, not for publication.

You remember the old ditty:
"If I were an alligator on the banks of Timbuctoo.
I would eat a missionary, skin and bones and hymn-book too."

Well, that is not a past danger. The street speaker on Freethought is in danger of being stoned; the man who discredits the Bible is in danger of a trial for blasphemy, and an unfair trial at that; and the churchman who expresses a liberal view is in danger of social and financial ostracism. The more a truthful paper is circulated, the sooner the general public will dare to speak and act the truth. We have sometimes thought of having a bill introduced in the legislature something as follows: "Any newspaper or other periodical that wilfully misrepresents the facts shall be guilty of a misdemeanor."

If we can get no comfort from what people know, let us avoid being driven to despair by what they do not know.—*Robert G. Ingersoll.*

A JUDICIAL IDOL UPSET.

Denial of the Authority of Judge Blackstone to Interpret Our Constitutions.

By THEODORE SCHROEDER.

Judges are the evolutionary successors of the priest and of those who ordered the affairs of men for the rulers by divine right. Yet judges are human, quite human. This means that sometimes they are overworked, and, quite as often perhaps, are just a little bit indolent. These human qualities imply that sometimes they may be content to solve a large problem by misusing a phrase which has associations giving the atmosphere of "authority." The process is to dissociate it from its original setting, and so misapply it to inappropriate facts. This is made easily possible because the chosen sentence or paragraph expresses to the uncritical mind something which seems so obviously true as to preclude inquiry as to how small a part of the truth is really expressed, or how doubtful is its legitimate application to the new conditions.

I suspect that it has been by such process that several of our courts have come to accept Blackstone as an authority on the meaning of freedom of speech and of the press, as that is guaranteed in our American Constitutions. The present purpose is to point out the error of such a procedure in the hope of correcting it.

Blackstone an Expositor, Not a Philosopher.

To this end we need to remind ourselves that Blackstone's legitimate rôle was that of an expositor and juridical historian. He did not attempt to make any original contribution to the philosophy of law, nor pretend to point out the road of progress. He was never guilty of attempting a reform. This was especially true as to his comments upon freedom of speech and press. He reported all the current and some of the past abridgements of intellectual freedom, and expressed his satisfaction with things as they were. This task and this attitude of mind gave him no capacity for speaking with authority on the meaning of that larger mental liberty contended for by those whose claims were subsequently conceded and guaranteed by the American constitutions.

Even in 1804 an English Lord Chancellor protested against the misuse of the great commentator: "I am always sorry to hear Mr. Justice Blackstone's Commentaries cited as an authority. He would have been sorry himself to hear the book so cited. He did not consider it such." (Shanon v. Shanon, 1 Schoales & Lefroy's Ch. R. 324-327.) The proof of this is to be found in a footnote by Blackstone, placed at the end of his introduction to the fourth edition. Others have also questioned Blackstone's accuracy as a commentator.

For the purpose of this argument, we may agree that, as a mere reporter of juridical events, Blackstone possesses a high order of accuracy and utility. It does not follow that, if he leaves the task of a historian or an expositor, to express an opinion upon controversial matters of policy, his opinion upon the latter is entitled to any weight beyond that which his assigned reasons can supply. To illustrate, we may accept as true what Blackstone says about the law concerning witchcraft without giving any of the weight of authority to his personal endorsement of the witchcraft delusion. (Book 4, p. 60.) Likewise, we may agree that he has accurately reported the abridgements of intellectual freedom which existed under English law, without accepting his personal endorsement of the current practice as expressing the whole end and aim of those agitators for a larger intellectual liberty who succeeded in having their views about free speech written in our constitutions. We may agree that Blackstone accurately reported the law as it was, without acting as though his opinions, which were so sympathetic with and expressive of those of the English Tories, are any authority as interpretive of our more democratic constitutions.

Blackstone Anti-republican.

In the beginnings of our country, Blackstone was almost the only law book read. It is said that there were more sets of his Commentaries in America than in England. Jefferson laments that "Blackstone is to us what the Alcoran is to the Mahometans." (Vol. xii, Writings of Thomas Jefferson, p. 392, Library Edition.) Again Jefferson says: "The exclusion from the courts of the malign influence of all authorities after the *Georgium sidus* became ascendant, would uncanonize Blackstone." (Vol. xiii, Writings of Thomas Jefferson, p. 166, Library Edition.) And a reason why this might not be regrettable is that "Blackstone and Hume have made Tories of all England, and are making Tories of those young Americans whose native

feelings of independence do not place them above the wily sophistries of a Hume or a Blackstone." (Vol. xiv, Writings of Thomas Jefferson, p. 120, Library Edition.)

After quoting Blackstone's doctrine of the absolute sovereignty of the king, the Supreme Court of the United States makes this comment: "This last position is only a branch of a much more extensive principle on which a plan of systematic despotism has been lately formed in England, and prosecuted with unwearied assiduity and care. Of this plan the author of the Commentaries was, if not the introducer, at least the great supporter. He has been followed in it by writers later and less known; and his doctrines have, both on the other and this side of the Atlantic, been implicitly and generally received by those who examine neither their principles nor their consequences. That principle is, that all human law must be prescribed by a superior. This principle I mean now to examine. Suffice it at present to say, that another principle, very different in its nature and operations, forms, in my judgment, the basis of sound and genuine jurisprudence; laws derived from the pure source of equality and justice must be founded on the consent of those whose obedience they require. The sovereign when traced to his source must be found in the man." (Chisholm v. Georgia, 1 U. S. 419-458.)

Even an English Court as early as 1784 has told us that "Mr. Justice Blackstone, we all know, was an anti-republican lawyer." (King v. Shipley, Dean of Asaph, 4 Douglas 73-172-3.) And yet some Americans are impelled to forget that when Blackstone was describing liberty of the press under a system of what he conceived as an absolute monarchy, he was describing only a limited intellectual liberty permission. They forget also that Blackstone's opponents demanded an unabridged intellectual liberty as a conceded and constitutionally guaranteed right. These latter views, not those of Blackstone, were written into our constitutions. When our courts forget this they use Blackstone's views as interpretive of our constitutions instead of absolute monarchy.

Those authors not on the judicial bench are less restrained in their utterances of condemnation than are the judges. In order that Blackstone may be duly uncanonized, it becomes necessary to quote also a few professional critics who are not constrained by judicial etiquette. One of the most influential libertarians who took issue with Blackstone was Jeremy Bentham. He intimates in Blackstone the existence of "a resolution to justify everything at any rate, and to disapprove of nothing. . . . [He] stands forth as the professed champion of religious intolerance; or openly sets his face against all civil reformation." (Fragments on Government.)

Mr. John Austin, one of the founders of the analytic school of jurists, in addition to voluminous concrete criticism, makes this general indictment against Blackstone: "He owed the popularity of his book to a paltry but effectual artifice, and to a poor, superficial merit. He truckled to the sinister interests and to the mischievous prejudices of power; and he flattered the overweening conceit of their national or peculiar institutions which then was devoutly entertained by the body of the English people, though now it is happily vanishing before the advancement of reason. And to his paltry but effectual artifice he added the allurements of a style which is fitted to tickle the ear." (Albany Law Journal, vol. viii, p. 290, quoting Austin's Lectures on Jurisprudence, 3d ed., vol. i, p. 71; or vol. i, p. 69, ed. of 1911.)

Mr. Rice, author of a book on "The Law of Evidence," has written a searching criticism under the title, "The Blackstone Craze." In it he says: "Especially is it in order . . . to refer to the vigorous protest of two distinguished former occupants of the New York Appellate Bench, who based their aversion to Blackstone, first, on account of its utter uselessness as a repository of existing law; and second, because of its direct inculcation of vicious doctrines that have been wholly repudiated, and yet leave upon the impressionable mind of the student the contour of a false theory that is apt to infest and hamper much of his subsequent research."

"It is a rank and driving insult to the common intelligence of our profession even to refer to the major portion of Blackstone's Commentaries as affording even a feeble exposition of the modern law. Whole chapters devoted to the ecclesiastical and governmental policy of Great Britain have not even a nebulous bearing upon any rule whatever in vogue in this country; and in fact they have long been superseded by elaborate works on the British constitution that have been out of print for half a century. What species of mental leprosy will still

insist upon feeding legal minds upon such Blackstonian druff as is found in his chapters on Benefit of Clergy . . . and particularly the chapters on English Criminal Law?"

"Summarizing the contention . . . we may be allowed to say that a course of study that aims at the laborious exposition of principles of law that have lost their efficacy or application . . . of criminal laws that are a smear alike upon our civilization, our humanity and our common sense, is . . . an imposition upon practical methods, a prostitution of practical energy." (Frank S. Rice, "The Blackstone Craze," Columbia Law Times, vol. vi, p. 1.)

"It has become quite the fashion to depreciate the study of Blackstone's Commentaries, on the ground that they are 'the charnel-house of dead law.'" (Albany Law Journal, vol. viii, p. 290.)

Another critic, Mr. Reuben E. Sears, adds this: "It is this adoration of his for the then dominant feeling of society that makes him (in his fourth book) the servile apologist of Charles I . . . that makes him brand the judges . . . as 'military hypocrites and enthusiasts'; that leads him to say that the penalties for speaking in derogation of the Established Church are 'not too severe and intolerant'; that prompts him to exhibit his ideas of a merciful Providence when he tells us that these penalties 'proved a principal means, under Providence, of preserving the purity as well as decency of the national worship.'"

"He tramples on the right of private judgment. He insults our understanding. He tells us that those who act in opposition to the Established Church 'cannot be prompted by any laudable motive,' not even 'by a mistaken zeal for reformation'; that their arguments are 'the virulent declamations of peevish and opinionated men,' and 'calculated for no other purpose than merely to disturb the consciences and poison the minds of the people.'"

"Thus, in an age when the great principles of civil and religious liberty were being so strongly agitated which are now so well established, he stands forth the professional champion of religious intolerance, the determined opponent of civil reformation. He records the abominable laws against Dissenters and Papists, by which they are, in effect, deprived of nearly all civil rights, and then adds: 'Everything is as it should be.'"

"Thus, he treats with scorn those glorious, all-enduring principles for which Huss and Jerome went to the stake; for which honest-hearted Luther waged his long warfare against the Romish church; for which Zwingle, fired with the spirit of Swiss liberty, poured out his life-blood on the heights of Cappel; the same principles which were sanctified by the suffering zeal of Hooper and Latimer; the same principles for which glorious Pym and valiant Hampden offered their heroic resistance to the tyrannic encroachments of Charles I, and whose independent sentiments were made to be respected and triumphant by the invincible Ironsides, of lion-hearted Cromwell at Marston Moor, Naseby and Worcester; the same principles which lost to James II his throne, and placed thereon the courageous Prince of Orange; the same principles for which our Revolutionary sires fought so nobly and won so gloriously; which in our own country again, and in our own times, have been so honorably vindicated—the eternal and immutable principles of civil and religious liberty." (William Blackstone, in Western Jurist, vol. v, p. 529, 1871.)

"It is true Blackstone in the later editions of his works somewhat modified his expressions in regard to the Toleration Act and the offenses against the Established Church. Yet by a subtle use of rhetorical expletives, he has left the meaning the same as at first, or else left no meaning at all. This led Bentham to say that our author had been made 'to sophisticate, even expunge, but all the doctors in the world would not bring him to confession.'"

My researches have failed to uncover one single writer who has combined both the inclination and the courage to say that Blackstone was even in the least degree qualified to interpret our American democratic constitutions. Not even those judges who read into our constitutions Blackstone's conception of liberty of the press have dared to face a consideration of his fitness to be accepted for such an authority.

Blackstone and General Liberty.

Of course Blackstone had to justify blasphemy laws because his assumed task was to defend the absolute sovereignty of the ruling caste. Literary talent alone could never have given him distinguished political preferment. But his great literary ability, devoted to the unflinching defence of every existing tyranny, contributed mightily toward his development from a pauper orphan to a celebrated public functionary, whose official acts contributed absolutely nothing to his fame. (But for an inter-

esting and sympathetic account of Blackstone's career see Charles B. Wheeler, "Blackstone the Lawyer and the Man," University of Cal. Publications, vol. xii; Univ. Chronicle, pp. 323-349.)

We can best understand the value of Blackstone's conception of toleration if we see it in relation to his more general philosophy of government. He says: "This law of nature being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe and in all countries, and at all times; no human laws are of any validity if contrary to this; . . . Upon these two foundations, the law of nature and the law of revelation, depend all human laws." (Vol. i, p. 42.)

From such a theory of government he must of course believe in laws against blasphemy, and, like our own Puritans, he could no doubt quote the revealed will of God in support. However, some American judges, in harmony with our American conception of a secular state, have said that "reason and the nature of things will impose laws even on the Deity." (Fletcher v. Peck, 6 Cranch 87-143.) Austin calls the most probable interpretation of the foregoing quotations from Blackstone "sheer nonsense." (Austin's Lectures on Jurisprudence, sec. 174.) Having such a medieval conception of the nature and origin of civil law, it was inevitable that Blackstone should also have a similar view of personal liberty.

To make it plain just how true all these criticisms are, if we view Blackstone from a democratic and libertarian viewpoint, it would be necessary to present a volume in critical review of his commentaries. Manifestly, this cannot be done here. The authors quoted above have performed that task in part, and yet not thoroughly from the viewpoints of which I am speaking.

Those who are familiar with English history during the period just preceding our American revolution will know how to gauge the import of the following brief quotations from the Commentaries. Space limits forbid the reproduction of more: Blackstone exhibits his great devotion to tyranny by his extravagant praise of it under the name of liberty. He says that the "idea and practice of political and religious liberty flourish in their highest vigor in these kingdoms, where it falls little short of perfection." (Vol. i, p. 126.)

"All these rights and liberties it is our birthright to enjoy entire; unless where the laws of our country have laid them under necessary restraints—restraints in themselves so gentle and moderate as will appear upon further inquiry that no man of sense or probity would wish to see them slackened. For all of us have it in our choice to do everything that a good man would desire to do; and are restrained from nothing but what would be pernicious either to ourselves or our fellow citizens." (Vol. i, p. 140.)

No man is an authoritative interpreter of our democratic and constitutional rights who cannot give them a more sympathetic understanding than is possible to a man capable of penning the foregoing paragraphs. Blackstone did not, nor did he attempt it, because the constitutions had not come into existence when he wrote, and he was incapable of sympathy with the spirit and ideals which called them into being.

Blackstone on Free Speech.

The one paragraph on freedom of the press which our Courts have cited, and the sentiment of which has been appropriated by others of them without credit to Blackstone is the following, which is quite in accord with his general defense and love of tyranny.

"In this, and in other instances which we have lately considered, where blasphemous, immoral, treasonable, schismatical, seditious or scandalous libels are punished by the English law, some with greater, others with less degrees of severity, the liberty of the press, properly understood, is by no means infringed or violated."

"The liberty of the press is indeed essential to the nature of a free state; but this consists in laying no previous restraint upon publication, and not in freedom of censure for criminal matter when published. Every free man has an undoubted right to lay what sentiments he pleases before the public; to forbid this is to destroy the freedom of the press; but if he publishes what is improper, mischievous or illegal, he must take the consequences of his own temerity. To subject the press to the restrictive power of a licenser, as was formerly done both before and since the revolution, is to subject all freedom of sentiment to the prejudices of one man and make him the arbitrary and infallible judge of all controverted points in learning, religion and government. But to punish, as the law does at present, any dangerous or offensive writings which, when published, shall on a fair and impartial trial, be adjudged of a pernicious tendency, is necessary for the preservation of peace and good order of government and religion, the only solid foundations of civil liberty." (Com. vol. iv, p. 151.)

As far as it can be done by a mere abstract statement of the law, Blackstone has given us a good por-

trayal of the various modes of restraining free speech for the protection of the prerogatives of royalty and the privileges of aristocracy. Usually this was the real object of censorship, even when the pretense was to protect religion, morality, God and peace. When our judges accept Blackstone as an authority on the meaning and limits of constitutional free speech, they overlook one very important fact, namely: *the only occasion for our constitutional phrases upon the subject was the desire to make it impossible for our legislators to re-enact those English laws against free speech which Blackstone approved.*

In other words, our constitutions were never intended to endorse Mansfield, Kenyon, Ellenborough, Blackstone or any other Tory-Royalist conception of free speech. On the contrary, our constitutional guarantees were meant to register the fact that these English judicial conceptions of free speech had been overruled by the American people.

If Blackstone's paragraph above quoted is an authority upon the meaning of unabridged liberty, then he is equally an authority on the meaning of our constitutional guarantees for a separation of church and state. Thus, by the easy device of a Blackstonian interpretation of our constitutional guarantees of freedom, we may revive, not only the laws against Catholics, impostors, Nonconformists and heretics, but also those legally establishing a favored church. Here also Blackstone gave his endorsement. To show this I am going to quote Blackstone again. This time I will quote the first edition:

"Everything is now as it should be [says Blackstone, Book IV, ch. iv, p. 49, ed. of 1769] unless perhaps that heresy ought to be more strictly defined, and no prosecution permitted, even in the ecclesiastical courts, till the tenets in question are by proper authority previously declared to be heretical. Under these restrictions, it seems necessary, for the support of the National Religion, that the officers of the Church should have power to censure heretics, but not to exterminate or destroy them."

To punish seditious utterances by boring a hole through the tongue with a red hot iron, as was lawful in Maryland, or to inflict the same punishment for denying the resurrection of the body, as was lawful in Massachusetts, does not involve either previous restraint or complete extermination. These, therefore, are in complete harmony with unabridged freedom of speech, "properly understood," as by Blackstone and by those American courts which accept him as an authority on constitutional liberty of speech and press.

Shall we now believe that a separation of church and state and religious equality mean only that heretics ought no longer to be destroyed or burnt? Is that not just as sensible as to accept Blackstone as an authority on the meaning of free speech or the existence of witches?

It is hoped that the foregoing considerations have much impaired Blackstone's torism as an authority on the meaning of our free speech guarantees. Later will be exhibited the contrary views of Blackstone's critics. Then it will be claimed that it was the opinions of the friends of intellectual liberty and not Blackstone's that were meant to be expressed in our constitutional guarantees of free speech. Likewise it will be contended that their opinions shall be used as an authoritative interpretation of the constitutional language, and that Blackstone's definition shall be disregarded.

The Virgin Birth a Forgery.

The following is taken from a New York daily paper:

"Philadelphia, Dec. 28—At the meeting of Biblical savants at Haverford College to-day it was declared that the original manuscripts of the Bible contained no foundation for the belief in the virgin birth.

"Prof. Benjamin W. Bacon of Yale University was the speaker and he made the statement while reading a paper entitled 'The Quotation in Matthew i. 23: Behold, a virgin shall bring forth a son, and they shall call his name Emmanuel.'

"Prof. Bacon said there were two principal versions of the story—one that Joseph was the father of Jesus, and the other, now almost universally accepted, of the virgin birth.

"There is no basis for believing the latter version, he said, for the Bible as now printed was the result of much working over by Biblical editors and through their various interpretations of original manuscripts had come into many confusions.

"This practice was generally followed, said Professor Bacon, and out of the editorial confusion came often more a desire to write a good story than arrive at the truth. That, Professor Bacon believed, was how the virgin birth story came about. He said he had examined the original manuscripts of the Bible and could find nothing to bear out the truth of the story."

If Prof. Bacon is right, if it is really true that the original manuscript of the New Testament does not mention the virgin birth of Jesus, what is left of orthodox Christianity and how much truth can be found in the printed Christian Bible? If the

editors of the Bible were more concerned with the "desire to write a good story" than with an effort to "arrive at the truth," the Christians are basing their faith on a forgery. Let us not forget that Prof. Bacon's statement was made not before a society of Freethinkers, but at a meeting of "Biblical savants," and its object was not to spread Infidelity and to undermine the foundation of Christian faith. But with the story of the virgin birth left out, how can Christians assert that Jesus was God or the son of God? In a recent harangue in Boston, Billy Sunday said that Christ was either the son of God or the son of a Jewish harlot. Of course, from the standpoint of orthodox Christianity it does not make the slightest difference whether Joseph, the carpenter, was the father of Jesus or some unknown man. If orthodox Christianity can swallow one story, it might as well swallow the other without making a wry face. If Jesus was a man, the sexual morality of his mother is a matter of no consequence to us. If Jesus was a real man, not a god or a myth, and if his life and teachings are of any use to the world, we are interested in the man Jesus, not in his father or his mother, as he was not responsible for his parents. His mother might have been a tower of virtue or a totally depraved woman—can this add to or detract from the value of his teachings, presuming that his teachings are of any value?

There is another thing worthy of consideration. If the story of the virgin birth is a forgery, do the stories of the crucifixion and resurrection, as given in the printed Bible, correspond with the text of the manuscript? May it not possibly be that these were also good editorial stories, but written with no desire to arrive at the truth? Prof. Bacon's statement discredits the New Testament, and it is curious to know what orthodox Christians will say on the subject. CYRUS W. COOLRIDGE.

"Revelation" vs. Truth.

Koran or Septuagint, Talmud or Bible,
Scholars for centuries through them may look,
Missing this truth—let who will think it libel:
God's will was never revealed in a book.

Line up your armies, O civilized nations,
Call on your priests their high office to fill;
Never an altar had richer oblations—
Men and boys sacrificed, led out to kill.

Thus through long years yet to come shall ye find it,
Kings, born to wealth, without mercy or ruth,
Till there be heard—Reason's power behind it—
Man's voice proclaiming the message of Truth.

Not in a church with its sky-piercing steeple,
Built for some man-devised doctrine's defense,
But in the lives, hearts and minds of the people,
Teaching the Gospel of sound common sense.

This, then, the reason man slaughters his brother;
Hate, discord, strife that religion has wrought;
Man-made religion, he knoweth no other,
Weird superstitions for centuries taught.

Koran or Septuagint, Talmud or Bible,
Cannot endure Reason's keen, searching look;
This is the truth—let who will think it libel—
God's will was never revealed in a book.

WILLIAM B. DELANCEY.

The bad thing about all religions is that, instead of being able to confess their allegorical nature, they have to conceal it; accordingly they parade their doctrines in all seriousness as true in a particular sense; and as absurdities form an essential part of these doctrines, you have the great mischief of a continual fraud. And, what is worse, the day arrives when they are no longer true in a particular sense, and then there is an end of them; so that, in that respect, it would be better to admit their allegorical nature at once. But the difficulty is to teach the multitude that something can be both true and untrue at the same time. And as all religions are in a greater or less degree of this nature, we must recognize the fact that mankind cannot go on without a certain amount of absurdity, that absurdity is an element in its existence, and illusion indispensable; as indeed other aspects of life testify.—Arthur Schopenhauer.

There are some people so constituted that there is no room in the heaven of their minds for the butterflies and moths of fancy to spread their wings. Everything is taken in solemn and stupid earnest. Such men would hold Shakespeare responsible for what Falstaff said about "sack," and for Mrs. Quickly's notions of propriety: There is an old Greek saying which is applicable here: "In the presence of human stupidity, even the gods stand helpless."—Robert G. Ingersoll.

The more powerful the obstacle, the more glory we shall have in overcoming it; and the difficulties with which we are met are the maids of honor which set off virtue.—Molière.

History and the Anointed One.

Having read with more than ordinary interest the articles of David Eccles and others on the "Historicity of Jesus" I would like to make a few remarks not so much with the intent to enter into the discussion as to call the attention of the controvertists to some facts, having an important bearing on the question at issue, which appear to have been overlooked by both sides.

My idea is to keep the record straight, though the Jesus of Mr. Eccles will not satisfy the orthodox any more than he will holders of the myth theory. I want to call attention to the fact that we have no reliable history antedating very much the time of printing, that while we may place some reliance in the general outlines of the events of nations before that time there is still so much of myth and miracle woven into it as real happenings that we can discard all that part of the so-called history and still retain a fair outline of universal events. I want to call attention to the fact that we have no copies of the classics or church fathers antedating the eighth century of our era, and no copy of the Jewish Bible antedating the tenth or eleventh century; and while the Christians claim to have copies of the New Testament written in the third and fourth centuries, we are safe in giving them a date no earlier than the eighth or tenth century.

What real gain is there in arguing about myths of any kind, and especially about those for which no historical documents can be quoted that were written within eight hundred years of the date set for the life of the mythical person?

Then, too, Jesus and Joshua are the same words, and our translators are dishonest in giving us Joshua in one place and Jesus in another. Joshua is a common Jewish name and Jesus is the Greek form of it. Will Mr. Eccles tell us, in view of these facts, why he even thinks he has the shadow of reason to believe that "Jesus" ever lived? As the matter stands, is it not more logical and reasonable to believe that "Jesus" is merely a rehash of the old sun myth? It fits all the requirements of the old myth, at any rate.

What have we gained if we accept Mr. Eccles' theories? Are we not much better off and in a more logical position holding the myth theory?

G. S. LINCOLN, M.D.

For Halls of Reason.

Beneath the Father Sun or Starry Dome is the first and natural hall, school or platform for the dissemination of truth. Nature is the home of truth.

Close to nature are hillsides, the groves, the lakesides, the roadsides, the camps, the crossroads and the curbstone forums of our larger cities. Freedom dwells in the open.

But there are winter storms and weeping skies, and they should never be permitted unnecessarily to delay the intellectual emancipation of the human family.

In these turbulent times it is not wise to imitate the costly heathen temples. The poor shelter of tents or barracks serves in an emergency. A sky-piercing steeple often serves to conceal the truth and to distract and thus spoil the aim of reason. A meeting house or hall made of boughs would better serve our purpose in very rural districts.

A little shelter is better than none—a beginning means much.

There must be no delay, for the times are ripe and conditions unprecedentedly urgent.

The great war of Christendom is an object lesson that all the world must heed. The utter failure of any kind of religion to protect and save never before was so much in evidence.

Reason with solid foundations in scientific truth is the only promise for the future.

Plain halls, economically constructed, with inexpensive material, seats and platforms, good roofs and plenty of light, enough and to spare, radiating to the pilgrims groping around in the outside darkness, constitute the essentials.

Truth does not require so costly embellishments as faith. Once recognized, it is one with the universal truth that stands alone.

Credulity, deceived by appearances, chases phantoms.

Investigation finds the right way. Our meeting house is not a temple, but a workshop. It seeks and distributes pure facts.

If we begin within our means the initial enthusiasm will increase with the more permanent growth. The good work will thrive by new results of further research.

Understanding the ever enlarging known will check the foolish worship of the unknown.

Conditions differ as to locating our halls to good advantage, but the many advantages possessed by outlying sites near great cities it might be well to consider. These are yet obtainable within five-cent carfare limit, in residence districts, or in pleasant spots for outings, where you will like to go yourself, take your family and invite friends and neighbors.

Another not! Do not wait for some rich brother to bequeath the money, but workers, farmers, merchants, everybody, help in small amounts, material, labor, according to means. Then all will feel more interest in it. It will be theirs. The great cause will be theirs, and its Hall of Reason, its associations, its school, its platform, its library, its reading room, its general usefulness and scientific work. It will have strong personal appeal, clearing the way to right living, better health and broad enlightenment.

In case a contribution box should be found necessary as a financial aid, motives would be less likely to be misconstrued if it were made in the image of Paine's "Age of Reason," and it would serve as a reminder of the habitual unselfishness of its great author and his courageous humanitarianism.

The initiative points the way to accomplishment.

The way to begin is to begin.

Keep trying. Never give up.

Freedom is born of reason and true science.

Science and Freethought are twins.

GEORGE W. MOREHOUSE.

In THE TRUTH SEEKER of December 9 we reprinted from the New York Times of Nov. 12 an inquiry regarding Lincoln's religion which inferred that the martyred President was a Christian, and the reply of Mr. van der Weyde, in the Times of Nov. 26, quoting William H. Herndon, Lincoln's law partner for many years, Col. Ward H. Lamon, a close friend and confidant of the President, and John G. Nicolay, Lincoln's private secretary, all biographers of Lincoln and all of whom confirmed the testimony that Lincoln was not a believer in Christianity.

Mr. van der Weyde's letter (submitted under the initials "M. V. W.") elicited replies from three Christians who contended that Lincoln was a believer in Christianity and from one Freethinker (or Deist?). Their four letters were published in the Times and then Mr. van der Weyde rejoined as follows:

From the New York Times, December 24.

Commenting upon the four letters published in these columns December 10 concerning the religion of Abraham Lincoln, "M. V. W." again writes:

Of your four correspondents, "A. K.," W. J. Black, "A. B. L." and William Arthur Thomas, only one ("A. K.") seems to have really understood Lincoln's religious views. The others have certainly not delved deep into Lincoln's religious thought, nor are they familiar with the world's various forms of faith. Lincoln was, as "A. K." asserts, a Deist, believing, as did Thomas Paine, Voltaire, Jefferson, Washington, and Franklin, in a God or Supreme Being, but disbelieving in the Bible as "inspired" or anything other than the work of man. The three correspondents who quote speeches of Lincoln in which he refers to the Deity do not differentiate between simple belief in God and belief in Christianity. They unthinkingly infer that because Lincoln alludes to God he was a believer in the Bible—in the Christian system of religion. They have not remembered that all religions have a Deity. None of the three correspondents produces in evidence any speech or letter of Lincoln that supports the contention that Lincoln was a believer in Christianity, nor can they, for no such speech or letter exists. Lincoln, as all the evidence shows, believed just as did Thomas Paine, author of "The Age of Reason," who in the introductory remarks to that work, says:

"I believe in one God and no more; and I hope for happiness beyond this life. I believe in the equality of man, and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy. But lest it should be supposed that I believe many other things in addition to these, I shall in the progress of this work, declare the things I do not believe, and my reasons for not believing them. I do not believe in the creed professed by the Jewish Church, by the Roman Church, by the Greek Church, by the Turkish Church, by the Protestant Church, nor by any Church that I know of. My own mind is my own church. All national institutions of churches—whether Jewish, Christian, or Turkish—appear to me no other than human inventions set up to terrify and enslave mankind and monopolize power and profit."

Lincoln's writings would indicate that he was probably a close student of both Paine's theological and political works. His religious ideas coincide with those of Paine.

The dictionary defines Deist as "one who believes in the existence of God, but not in revealed religion." Lincoln as a Deist merely believed in one God—Nature's God—but had no faith in any of the creeds. That he believed in a Deity is undisputed. His two inaugural addresses, his messages to Congress, his proclamations, his speeches include reference to "God," "Beneficent Creator," "Ruler of the Universe," "Almighty Father," etc. All Deists would use such terms. But to try to convince any person who knows something of religions—and of Lincoln—that because he refers to the Deity he is therefore a Christian (i. e., a believer in the Bible) is evidence of extreme thoughtfulness.

Ever since Lincoln's death Christian zealots have been trying, despite overwhelming evidence to the contrary, to make Lincoln out a Christian. Always they have evidence to offer, always it is the same evidence, that Lincoln in his speeches, etc., has referred to God. It is the same evidence that your three correspondents now offer, and I submit that as evidence of Lincoln's Christianity it is valueless.

"A. B. I." says that Lincoln's Thanksgiving proclamation "does not sound as if he were an unbeliever, skeptic, or infidel, or that Lincoln's ideas in any way resemble Voltaire's." "A. B. I." has evidently never read Voltaire's writings on religion. He understands the words "unbeliever, skeptic, and infidel" to mean disbelief in God; it does not occur to him that all three words may justly be used by the Christian referring to the Deist's rejection of the Bible.

William Arthur Thomas so completely misunderstood my assertion that Lincoln was not a believer in Christianity that in his letter to *The Times* he refers to testimonies I adduced "to prove the Great Emancipator an Atheist." An Atheist is exactly the opposite of what Lincoln was, a Deist.

The evidence presented concerning Lincoln's religious views by his eminent biographers, William H. Herndon, Colonel Ward H. Lamon, and John G. Nicolay, all intimate friends of Lincoln (the former his law partner from 1843 to the date of the President's death, the latter his private secretary), is incontrovertible. "Lincoln was an infidel and so died."

The Federal Council of Churches, representing thirty denominations, has held a six days' session at St. Louis, during which "differentiating doctrines and ecclesiastical distinctions were rigidly held in the background." The proceedings will fill seven volumes and the main section is devoted to "the clarion call to the new task of the church, that, namely, of Christianizing international relations." There they go again, claiming that peace between nations can be secured by Christianity whose advocates refuse to meet the tenets of their own creeds in a straightforward manner. All work for peace is good; but, when it comes, let not the followers of Jehovah claim that it was their doing. Christianizing relations between nations would mean that each should sacrifice itself for the others, which is contrary to human nature. Rationalizing such relations would mean adjusting differences so that none would suffer to such an extent as they do by war.

Stating that "peace is the triumph of righteousness, and not the mere sheathing of the sword," a large number of clergymen and churchmen have signed an address to the nation warning one and all against a premature peace in Europe that "may be a curse instead of a blessing." But all blessings depend upon peace. Apparent blessings, or any conceived of "righteousness," that result from war are the illegitimate proceeds of murder and arson. The notion of "no peace without righteousness" has been the warrant for centuries of slaughter, from "the blood of Zacharias" to that of Abraham Lincoln, and onward. The program of these churchmen provides for neither peace nor righteousness, only the unsheathed sword, which is the assassin of both.

A correspondent sends the following religious notice, from the Chicago Heights (Ill.) *Signal*, in the hope that it will "make a hit with us." It does. We quote: "Last Sunday was a great day in the Nazarene church. The meeting became so interesting the pastor forgot to take up the morning offering. At class meeting at 6:30 Pentecost struck the people. Some cried, some started, some run, some sung. The house was filled with God's glory. The pastor preached, subject, 'Turn Ye Backsliders.' At the close of the sermon four suckers came to the altar. L. G. Milby, pastor."

The Socialist mayor of Schenectady, New York, may have attempted the enforcement of the Sunday law against moving picture theatricals for the purpose of bringing the law into disrepute. If so, he has succeeded, for theatre owners who were arrested have been acquitted by a jury, and an injunction has been secured to prevent him from further interference with Sunday exhibitions. Mayor Lunn bases his action on the decision of the Appellate Division at Albany, that movies are forbidden by the Sunday law, although the law was passed before there were any movies.

The courts of the state of Washington have decided that Paul Haffer, a Socialist, must serve a three months jail sentence for referring to the fact that George Washington used liquor and profanity and held slaves. If everyone who should thus speak of the Revolutionary heroes were to be treated accordingly, there would not be jails enough to hold the ministers, including the Rev. W. A. Sunday, who have made damaging accusations against Thomas Paine. Washington's memory is not more "sacred" than Paine's. Have not all the heroic dead an equal right to protection?

THE CLERICAL ROUND UP

A More or Less Incomplete List of Members of the Christian Ministry Against Whom Charges of Crime or Misconduct Have Been Laid Since Last Report.

While the clergy, Catholic and Protestant, do not admit that morality saves anybody hereafter, they are accustomed to insist that religion is its bulwark. "Without religion," says Cardinal Gibbons, "there can be no morality," and so in the pious mind irreligion and immorality are closely associated. The men who are named in this partial list of clerical delinquents are representative teachers of religion—men who, as a religious paper has said, expend so much energy in phrasing morality that they have none to devote to the practice of it. The accumulation is taken from newspaper clippings forwarded to THE TRUTH SEEKER in the past year or so. Some are undated, but they all belong, it is believed, to the years 1915-16, mostly '16. Each paragraph gives, in their order, so far as is known, the name, residence, denomination and offense charged.

Abbott, Rev. C. C., La Cygne, Kans. Methodist. Sending improper letters to a Sunday school teacher.

Several months previously the Rev. Abbott had separated himself from his wife and five children. Bound over to the federal grand jury.

Afflerbaugh, Rev., Grand Island, Neb. Disorderly conduct; convicted.

This preacher broke up the services being held at the funeral of Miss Gertrude Allen. In his defense the Rev. Afflerbaugh said that when God called him to speak, he would speak.

Allen, Rev. W. T., San Jose, Cal. Spiritualist. Enticing a young woman; jailed.

The Spiritualist ministry is the third one that the Rev. Mr. Allen has entered. Previously he was a Christian and then Methodist, and he has had a wife, now divorced, for each denomination.

Aurand, Rev. Chas. M., Selins Grove, Pa. Lutheran. Forgery.

He was found dead in his home, under what the press calls "mysterious circumstances," a few hours after being confronted with charges signed by bank officials and those whose names he had forged. The amount of his stealings will, it is said, total sixteen thousand dollars.

Ayers, Capt. Otis, Big Rapid, Mich. Salvationist. Assault; convicted.

This militant follower of the meek and lowly one was found guilty of criminal assault on an eighteen-year-old girl.

Badgley, Rev. Geo. P., Centerville, Iowa. Left for parts unknown, after "touching" the members of his flock for something like one thousand dollars.

Baldwin, Wm. J., Chicago, Ill. Evangelist. Charged with non-support by his wife. This preacher's wife testified in the domestic relations court that her husband had locked her out of the house. She further testified that he talked much of harmony in the home and of a man's duty to his wife and family.

Baldwin, Rev. James H., St. Louis, Mo. Church of Christ. Desertion of wife and nine children.

"The most lovable man she ever knew," is the way in which Mrs. Allie Leona Erb, aged twenty-two, describes the holy man who figures as her partner in a sensational elopement.

Ballentine, Rev. F. S., Norristown, Pa. Episcopal. Cruelty to his wife.

Mrs. Ballentine declared that her husband offered such indignities to her person that she was obliged to quit him. So she sued for a divorce.

Bartlett, Rev. Dr. Alden Eugene, Flatbush, L. I. Universalist. False arrest. Sued for \$15,000 damages by Martin J. Furey.

Bartley, Rev. Alex., Grand Rapids, Mich. Drunkenness; jailed.

He was booked to preach on the "Keys of the Kingdom," but as the Grand Rapids reporter saw it, the sermon had to give way to the turnkey's collection at police headquarters.

Baylis, Rev. Dr. Charles T., New York City, N. Y. Larceny.

He raised \$7,300 for the Allies' Hospital Relief Commission, and is said not to have turned it over. Dismissed as Director General of the Commission. Arrested on three indictments for grand larceny. Released on \$2,500 bail. Denies charges.

Beard, Rev. E. M., Womble, Ark. Attempted assault on sister-in-law; she shot and killed him.

A coroner's jury found that Miss Billingsly was justified in ridding the com-

munity of this strong arm of the Lord. It was testified to before the jury that on two previous occasions the Rev. Beard had beaten the girl, and the morning of the tragedy told his wife he intended to kill the girl and then kill himself. The motive for his actions does not show, and the meagre press reports leave quite a bit to the individual imagination.

Beck, Rev. Elvin E., Lebanon, Pa. Jailed on serious charge preferred by young girl.

Beckwith, Rev. Milton, South Auburn, Me. Methodist. Bastardy.

Mrs. Marie Goding says he is the father of her child. The court ordered a verdict of guilty against him and that he pay the complainant \$140.75 and \$50 costs with \$2 weekly until the child is sixteen years old.

Benjamin, Rev. Samuel, Sandusky, Ohio. Arrested for obtaining money under false pretenses.

Mulcting of the poor, simple foreign-born workmen employed in the local stone quarries was this priest's specialty.

Bennett, Rev. I. O., Leavenworth, Kans. Christian. Bigamy and illegal practices.

With a wife in the lunatic asylum, he married another, and was dismissed from the Christian ministry.

Berge, J. W., theological student. Philadelphia, Pa. Desertion of wife and baby.

He told the court that in leaving his family to follow Jesus he enjoyed the approval of his conscience.

Beshgetoor, Rev. V. K., Muir, Pa. Presbyterian. Arrested for violation of town ordinance.

His too strong insistence on the Calvinistic viewpoint regarding such sinful amusements as Sunday baseball brought him into conflict with the local authorities, who had him arrested when they caught him napping.

Beskin, Rev. Nathan, Cincinnati, Ohio. Obtaining money under false pretenses; jailed.

"Starting a home for children" was this man's graft.

Beuscher, Rev. Frank, Brooklyn, N. Y. German Evangelical. Misconduct with a servant and with a deaconess.

Mrs. Beuscher applied to the courts for a separation on the above grounds.

Boling, Rev. Wm. J., Wichita, Kans. Baptist. Accused of improper conduct toward a fourteen-year-old girl.

The actions of the minister so enraged his congregation that he was compelled to ask for police protection. He later left the city.

Bostwick, Rev. A. C., Buchtel, Ohio. Methodist. Theft.

Accused while in Athens, Ohio, of purloining a watch; he made the plea of insanity.

Bowersox, Rev. Albert S., Toledo, Ohio. Methodist.

Was found guilty by the West Ohio M. E. Conference of familiarity and immoral conduct with women of his congregation, and expelled from the conference.

Boyd, Rev. T. P., San Francisco, Cal. Episcopal. Practicing medicine without a license.

Dr. Boyd took pay for services as a physician without being qualified by education to handle cases.

Bradford, Rev. A. B., Jonesboro, Ark. Forgery and wife desertion.

Brand, Rev. Allan D., New York City. Evangelist. Desertion.

He preferred to preach for nothing instead of working. Left wife and four children to starve. Children taken charge of by Juvenile Court and placed in homes.

Brooks, Rev. C. L., Muskogee, Okla. Methodist. Perjury.

The case grows out of charges involving a woman member of his church at Stigler, Okla.

Brown, Rev. C. S. L., Kansas City, Mo. Christian. Murder; suicide.

"Ends bad career" is the press caption that records the passing of the Rev. Brown. In a jealous quarrel he shot and killed Miss Edith Ward and seriously wounded Mrs. Lanybere. The tragedy occurred in a rooming house. He had served a term in jail for gambling away church funds intrusted to his care.

Brown, Rev. Geo., Chicago, Ill. Murder.

Brown, who is a blacksmith preacher, killed William McLain for an exhibition of irreverence at a prayer meeting.

Browne, Rev. R. A. M., San Francisco, Cal. Presbyterian. Adultery.

"We find that Mrs. Maude Hendricks committed suicide in a fit of despondency following her desertion by R. A. M. Browne, who lived with her adulterously, and we hereby charge Browne with adultery." The foregoing was the finding of the coroner's jury sitting on the case of Mrs. Maude Hendricks, suicide. The Rev. Browne, who won her affection and for whom she deserted her husband, later deserted her when exposure was imminent.

Bryant, Rev. W. F., Chattanooga, Tenn. Holy Roller. Using the mails to defraud.

He solicited funds and supplies for an alleged orphans' home and turned them to his own use.

Byerly, Rev. John, Johnstown, Pa. Christian Alliance. Drunkenness.

Arraigned in the police court, the judge gave him sixty minutes to leave town. He left.

Budden, Rev. Stephen, Brooklyn, N. Y. Church of Christ. Arrested for soliciting funds for a religious institution that had no real existence.

Burke, Rev. A. R., Binghamton, N. Y. Methodist. Drawing the will of an incompetent, so as to get control of the estate.

This righteous man lately attacked actors for their alleged immoralities and was told by E. H. Sothorn that he was a slanderer and always a liar.

Bush, Rev. A. R., Knoxville, Pa. Christian. Arrested for passing worthless checks.

Buzzard, Rev. Jacob D., Pittsburgh, Pa. Spiritualistic. Fortune telling and improper use of the mails.

He was charged with dispensing medical advice and advance information on tomorrow through the mails. Fees charged ran from 25 cents to all the traffic would bear. He attributes his downfall to envious M. Ds., but we strongly suspect the D. Ds.

Cagle, Rev. H. M., Sherman, Tex. Baptist. Slander; shot dead by woman bringing charge.

Campbell, Rev. W. J., Nescopeck, Pa. Christian. Slander. Sued by a woman evangelist for \$10,000.

The lady is Mrs. Mary Humbert Mumford Ellis, a female evangelist, on whose character reflections were alleged to have been cast by the Rev. Campbell.

Capps, Rev. J. B., St. Charles, Mo. Baptist. Horse thief; jailed.

"Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to steal a horse,
Or blush to ride the same?"

Campbell, Rev. Jas. I., Hackensack, N. J. Methodist. Wife beating.

In jail the clergyman said that his arrest was a frame-up of the first order. His wife said his cruelty was unbearable.

Carroll, Rev., Helena, Mont. Roman Catholic. Contempt; jailed and fined one hundred dollars.

Relying on the favor generally shown to priests of the "sacred cow," Priest Carroll coolly ignored a summons calling for his appearance in a civil suit being tried in the district court. Arraigned before Judge Clements and asked why he didn't appear, the priest answered that he didn't have to obey a summons of that kind; the judge promptly fined him one hundred dollars. The Rev. Carroll's lawyer began to protest. The court ordered him to sit down; he persisted, and was fined \$300. Priest and lawyer were then placed in the "cooler."

Carroll, Rev. Harry M., Chicago, Ill. Methodist. Drug law violation.

He was arrested in a North Clark street saloon, charged with peddling prescriptions to drug fiends. On his person the officers found a Bible and a bottle of whisky.

Carswell, Rev. E. R., Chicago, Ill. Baptist. Deceit.

He is defendant in a divorce suit brought by Mrs. Carswell because he promised to marry another.

Carton, Rev. E. C., Janesville, Wis. Libel. He was arrested for accusing a brother clergyman of violating the marriage laws.

Chatham, Rev. B. F., Lexington, Ky. Methodist. Improper relations with deacon's wife; unfrocked and dismissed by board.

Mrs. Gager said she regarded herself as the Rev. Chatham's "spiritual wife." She further said that he had hypnotized her.

Clark, Rev. J. E., Oakdale, Cal. Accused of being responsible for death of Mrs. Stage.

He forced his unwelcome attentions on Mrs. Stage's daughter-in-law, Mrs. Ford, to such an extent that guards were employed to protect the Stage home where Mrs. Ford lived. He also penned threatening notes that read like the villain's lines in a cheap melodrama. Mrs. Stage was found dead in her home under suspicious circumstances.

Clark, Rev. Theodore F., Brooklyn, N. Y. Methodist.

An effort was made after his death to set aside his will on the ground that he was insane. It was alleged that he had called his congregation "a lot of knock-kneed, hollow-chested idiots," and had a mania for picking strawberries in his bare feet, as well as doing other ridiculous things.

Clark, Rev. W. D. Hastings. Forgery and wife desertion; convicted and sentenced to five years in reformatory.

Clarke, Rev. John C., Berkeley, Cal. Church of the Living God.

Warrant was issued for his arrest for an alleged statutory offense against Louise E. Dean, 14 years old, daughter of another preacher of the sect. A fugitive from justice.

Clarkson, Rev. N. N., Chicago, Ill. Mission Assn. Defendant in divorce suit.

In a case that reeks with "spiritual affinities," romances with "red light" missionaries, and hints of "acts too scandalous in character to be recited," the Rev. Clarkson plays the lead. Mrs. Clarkson objected to the "spiritually minded maidens" seeking "sanctification" under his guidance.

Clifton, Rev. B. F., Crawfordsville, Ind. Methodist. Grand larceny; convicted.

This trial and conviction was apparently the sensation of the year in Crawfordsville; the minister appears to have been willing to "lift" anything that was movable, and when conditions were favorable, autos were his fancy. In summing up, the attorney for defense advanced as a reason why he should be freed that his conviction would be a terrible blow to the church. He was given an indeterminate sentence of from one to fourteen years.

Cole, Rev. J. L., Elmira, N. Y. Cruelty to animals.

He allowed a horse owned by him to starve to death. The press reports say that it is "the worst case ever brought to the attention of the Humane Society."

Cool, Rev. J. W., Saulte Ste. Marie, Mich. Accused of obtaining \$350 under false pretenses.

His friends raised the money to repay the loan and prosecution was dropped.

Cooper, Rev. Rufus T., Mount Vernon, N. Y. Methodist. Vagrancy; ordered to leave town immediately.

The Rev. Cooper was formerly one of the best known pastors in New England, and made a record for work done in behalf of the Epworth League.

Corbin, Rev. O. L., Alturas, Cal. Congregational. Perjury.

Having figured as correspondent in a divorce case, he was later indicted for making a false oath.

Costello, Rev. Wm. J., Brooklyn, N. Y. Roman Catholic.

Mentioned as one of the "reasons why" in a recent separation suit, it developed that this representative of the "true faith" was much given to joy riding with a certain young lady, while her brother-in-law paid the gasoline bills. Brother-in-law objected, and thus another holy man is subjected to the cruel suspicions of the "crass materialists."

Cox, Rev. J. B., Jonesboro, Ky. Baptist. Chicken thief; convicted and given thirty days in jail.

Cox, Rev. J. Paris, Laporte, Ind. Methodist. Forgery.

Crickette, Rev. Chas. C., Queen City, Mo. Methodist. Shortage in accounts. jailed.

It being discovered that he was \$2,750 ahead of the game, the Rev. Crickette, who was postmaster of Queen City, was taken into custody by U. S. officials and held in \$3,000 bail.

Crisswell, Rev. Geo. M., Pittsburg, Pa. Evangelist. Wife desertion.

Cross, Rev. Price E., Evansville, Ind. Christian. Improper advances toward female members of his congregation. "Go and sin no more" was the parting injunction of his church board to the Rev. Cross as he was leaving Evansville, following the charges made against him by women of his congregation. He left in full knowledge that the way of the transgressor is hard, as a brother-in-law of the complaining witnesses had put the parson's eyes in mourning.

Csmiada, Rev. Paul, Metuchen, N. J. Roman Catholic. Drunk and disorderly.

The conduct of the good father at a pig roast held in this vicinity recently was such as to cause many members of his congregation to sign a petition and forward it to Bishop McFaul. It is possible that what his congregation took to be drunk and disorderly conduct was merely religious enthusiasm. Who are they anyway to censor the actions of this man filled with the spirit (or spirits)?

Dalton, Rev. John J., Tahlequah, Okla. Presbyterian. Degenerate.

Arrested as a result of his conduct with a young boy, this preacher was sentenced to the State Hospital for the Insane.

Darling, Rev. J. D., Columbus, O. Methodist.

Superintendent of the Ohio Sunday School Association. Accused and must face trial for conduct unbecoming a minister, consisting of writing love letters to young ladies. Pleads innocence, but resigns as superintendent.

Darnell, Rev. Jas. M., Chicago, Ill. Unitarian. Bigamy and white slavery; sentenced to three years in Leavenworth prison.

Known as the marrying parson, the Rev. Darnell's case attracted national attention. He seemed to marry "regardless," as Bret Harte would say. Three women in different parts of the country called him husband, and one of them carried a five months' old baby in her arms at the time of his conviction. For some time he denied being the father of this child, but finally admitted that he was. The district attorney who conducted the case against him gave him a sensational exhortation.

Davis, Rev. Howard, Montgomery, Mo. Methodist. Improper use of U. S. mails; sentenced to three years in Federal penitentiary.

He was a married man and of considerable prominence in church circles when he became infatuated with a woman in Mexico, Mo.

Davis, Rev. Roy E., Hughes Springs, Texas. Baptist. Accused of swindling; escaped.

The sheriff of Wise county, Texas, offered a reward of fifty dollars for his capture.

Davis, Rev. Dr. S. E. Assault.

The Rev. Davis, who was a quack in addition to being a gospel spieler, is accused of assaulting his ten-year-old adopted daughter.

De Hart, Rev. S., Philadelphia, Pa. Sued for divorce on grounds of cruel and improper conduct.

The minister's lawyer created a stir in the court room by declaring that a "man has a right to knock a woman down and put his foot on her chest, as the governing head of the household," all in the sweet name of Christianity that has done so much for woman.

Delk, Rev. J. A., Ft. Wayne, Ind. Christian. Forgery; convicted and given a five year sentence.

Denes, Rev. F. C., Belt, Mont. Roman Catholic. Rape; convicted and sentenced to twenty year prison term.

The Rev. Hans Schmidt gave us the most revolting crime of the decade, and now another Catholic priest gives us the crime of the year. There is something peculiarly abhorrent about this story of the Rev. Denes' attack on the hunchback

girl, Susan Bachan. He hired her to keep his rooms in order and in return was to instruct her in music and pay her six dollars monthly additional. The girl testified that after he had attacked her several times she grew so afraid of him that she would not go to his rooms unless accompanied by girl friends. A child was born to her and was produced in evidence at the trial.

Devona, Rev. F. S., St. Clair, Mich. Episcopal. Poison pen writer; conduct unbecoming a minister.

This was a lovely ecclesiastical scrimmage; cries of "you're another" filled the air. The Rev. Devona was named as the author of notes reflecting on his fellows of the cloth. He answered by charging that he had been slandered. A letter of comfort came to Rev. Devona from the Rev. John E. Meally telling him to "read again the thirty-seventh Psalm and rest in Jehovah." If Devona's accusers have their way he will probably rest in jail.

Dickens, Rev. J. W., Memphis, Tenn. Baptist. Suicide.

His salary not being large enough to support a wife and four children, he put a bullet through his brain and left them without any support at all.

Dinger, Rev. Jesse Eugene, Hartville, Ohio. Evangelist. Adultery.

His wife, suing for divorce, had him arrested as he stepped on the lecture platform, charging that he had been unlawfully cohabiting with a woman in Cleveland. In his youth Dinger was known as the Boy Orator.

Donaldson, Rev. George, Kalamazoo, Mich. Methodist. Assault and battery; jailed.

His wife caused his arrest after he had beaten their twenty-five-year-old daughter so brutally that she had to have medical attention.

Dubbel, Rev. F. J., Anaheim, Cal. Reckless driving while under the influence of liquor; five hundred dollars awarded to man injured by joy riding pastor's auto.

The reverend gentleman is what is known in the vernacular as "some speed merchant," forty miles an hour, and the wrong side of the road, so the witnesses testified.

Dunn, Rev. Gustavus A., Muskogee, Okla. Christian. Kidnapping.

Breaking down the door of his wife's home, the Rev. Dunn entered and seizing their six-year-old child made good his escape by automobile. His wife, from whom he had been separated for the last four years, was absent from home at the time. According to late news he was under arrest and the child in the custody of the state.

Earl, Rev. Robert, Schuyler Falls, N. Y. Falsehood; expelled.

Ebersole, Rev. Silas N., South Bend, Ind. Dunkard. Accused of murder; commits suicide in jail.

He was accused of having murdered fifteen-year-old Hazel Macklin. The evidence against him, although circumstantial, was convincing.

Edwards, Rev. Grant, St. Louis, Mo. Baptist. Assault and battery; sentenced to six months in jail and fined \$100 and costs.

The Rev. Edwards conducted a hair-dressing parlor as a sideline to his soul-saving profession. A Miss Genevieve Boyce was one of those who went to him for hair treatment; she testified that on one occasion he kissed her; not being in a receptive mood she caused his arrest.

Elliott, Rev. Robert J., Revere, Mass. Congregationalist. Adultery.

Mrs. Elliott, in a suit for divorce, charges cruel treatment and the statutory offense.

Evans, Rev. E. T., Port Huron, Mich. Episcopal. Bigamy and swindling.

This preacher is wanted by the police of Great Britain and America following his elopement with and marriage to Miss Davis, his choir singer. He has a wife and two children now residing in England.

Evans, Rev. J. Lewis, Cedar Grove, N. J. Congregational. Kissing bug; resigns following charges.

"A mere boyish prank" is the way the Rev. Evans, a stripling of fifty-five, explains his osculatory attentions to Miss Maud Jacobus, one of his parishioners and the complaining witness. The church committee allowed him to resign. The church is now looking for a kiss-proof pastor.

Farr, Rev. James M., Wilkes-Barre, Pa. Presbyterian. Fraud.

One of the names mentioned in a jury

payroll scandal is that of Rev. Jas. M. Farr. The pay of the parson was padded, according to the detectives who investigated.

Fisher, Rev. E. P., Murphysboro, Ill. Presbyterian.

Forced to resign the pastorate of the First Presbyterian church when confronted by Fanny Young, who said she was tricked into a marriage by him seven years before in Chicago. She also said he was obliged to leave Ellensdale, N. D., under charges. Fisher afterwards made a public apology in which it is alleged that he admitted having lived with the woman in Chicago.

Fisher, Rev. Richard, Dallas, Tex. Murderous assault.

Fitzpatrick, Rev. James B., Portland, Ore. Roman Catholic. Forgery.

Charged with forging a note for \$6,000, this priest was released on bail. Then he left Portland and was arrested in Los Angeles at the request of the Portland authorities. As usual he was referred to in the press reports as "former priest."

Fleming, Rev. Wesley, Wheeling, W. Va. Evangelist. White slavery; adultery. When arrested he said: "The Lord will take care of me."

Flood, Rev. James F., Chicago, Ill. Roman Catholic. Defendant in suit for damages.

He is alleged to have entered the rooms where Mrs. Gage was lying sick in bed, without knocking, and ordered her out. This was less than a month after they had rented the flat. The priest, who owned the property, later made false statements as to the Gages being in arrears on rent.

Foard, Rev. F. C. V., San Antonio, Texas. Holy Roller. Disturbance of the peace.

The services conducted by the Rev. Foard resembled, so it is said, the Holy Roller ritual, and were in consequence of great annoyance to those unfortunate enough to be in the neighborhood.

Folsom, Rev. Harold M., Portsmouth, N. H. Adultery; defendant in divorce action; pleads guilty.

Owing to the social prominence of the preacher, this case was widely commented on. In a letter to Judge Dike he admitted his immoral conduct with the eighteen-year-old girl named in his wife's complaint. Last accounts have him renouncing the Episcopal faith and evangelizing in Canada.

Forman, Rev. G. W., Cal. Sentenced to thirteen months in San Quentin prison for forgery. At the time was under parole for a former offense in Washington.

Said he committed the crime in order to obtain money to attend the Los Angeles Bible Institute.

Foster, Rev. S., Little Rock, Ark. Shop lifting.

The business card of this pastor set forth that he neither drank, smoked nor chewed hay. This did not prevent him, however, from attaching himself to sundry articles that he hadn't bothered to pay for. When searched, a pint of "tanglefoot" was found upon him.

Frost, Rev. W. Jerome, Davie, Fla. Presbyterian. Attempted rape on a colored woman.

Was tipped off and left town before a warrant could be issued. Has been identified as the "W. J. Frost" who in a former edition of the "Crimes of Preachers" was ousted from a Congregational church at Harvey, Ill., in 1900, for intimacy with his servant girl.

Garland, Rev. John S., Georgetown, Conn. Congregational. Misuse of funds.

This reverend gentleman is described by his father-in-law as the "slickest thing that ever was." Not to pay was a matter of principle with him, and when he hurriedly left town, on a farewell "touch" of twenty dollars, the townsfolk were relieved of a great strain on the pocketbook.

Garrett, Rev. A. P., Cairo, Ill. Baptist. Suicide.

Gerry, Rev. Wm., Huntington, W. Va. Christian. Found guilty of manslaughter; five-year sentence.

Gerrin, Rev. M. R., Caney, Kan. Roman Catholic.

After two days' trial was sentenced to six months in the county jail and to pay a fine of \$500 for improper relations with a young woman. His own parishioners instigated the prosecution.

Gerritt, Rev. Howard, Big Rapids, Mich. Methodist. Wanted on statutory charge preferred by girl.

Gilbert, Rev. Henry Stewart, Rio Grande, N. J. Baptist.

In 1898 he enlisted for the Spanish War, and though heard from since, has never returned. His wife now asks a divorce on ground of desertion.

Gillan, Rev., Minneapolis, Minn. Catholic. Disorderly.

Arrested on the complaint of young woman who says the Holy Dad accosted her and made improper advances. When arrested a bottle of booze partly gone was found on Gillan's person. The press and police have shown due respect for the cloth in their handling of the case; not a whisper of the scandal has appeared in any of the daily papers, with the exception of the *Twin City Reporter*. At most it was an innocent diversion.

Goodson, Rev. C. Polk, Lima, Ohio. Presbyterian. Immoral conduct with women of his congregation; resigned.

Gordon, Rev. Wm. E., Cadillac, Mich. Methodist. Jumped board bill; convicted and sentenced to jail.

He now threatens to convert the convicts in jail.

Gow, Rev. Clyde, Plattsburg, Mo. Methodist. Dismissed on charges made by young woman.

The charges were made by Miss Elizabeth Gleason prior to her death, which occurred two years ago, as the result of an operation, presumably an illegal one.

Graham, Rev. Jos. S., Albany, N. Y. Roman Catholic. Suicide.

Gray, Rev. Wm. A., Redding, Cal. Holiness. Felony.

Placed under arrest charged with fraud in obtaining shares from bank and not acknowledging receipt of same.

Gresham, Rev. J. S., Dalton, Ga. Charged with murder.

An ebony-hued affinity is said to have been the cause of his murder of Norris Galloway, a negro brick mason of this place.

Griffiths, Rev. Geo. M., Akron, O. Congregational. Conduct unbecoming a minister.

As a minister he was a most successful lover. Engaged to three girls at the one time, he elopes with one of them, leaving the other two disconsolate. The State Conference suspended him.

Grimes, Rev. Milton, Columbus, Ind. Violation of Game law; convicted; sentenced to jail.

Grocata, Rev. Francis, Rutland, Vt. Roman Catholic. Found guilty of being party to a murder.

The Rev. Grocata is a product of Sicily, a land where filth walks hand-in-hand with faith, where bandits flourish and crimes of passion are, one might say, of hourly occurrence. This priest was a fitting representative of his malignant land and faith—Catholicism. He was party to the murder of a fellow countryman, Accorta Santa. A woman was the reason.

Grunewald, Rev. Chas., S. Sp., Detroit, Mich. Roman Catholic. Misuse of funds.

This is a moving tale of one who, putting aside the contemplative life, ventured into the realms of high finance, equipped with the cash and confidence of his flock. He is said to have fallen a victim to scheming promoters, and deserves as little sympathy as those who listen to the wire-tappers. It is simply a case of the would-be trimmer being trimmed.

Gucwa, Rev. Edward, Wilkes-Barre, Pa. Roman Catholic. Contempt of court; sentenced to three months in jail.

He was held to be responsible for church riots, and had been deposed.

Hall, Rev. Finley M., Kansas City, Mo. Deserted his wife and three children, saying that "the Lord comes first."

Made crazy by the Billy Sunday meetings in Kansas City, he read the Bible continually, and told his wife that the ravens would feed her and the children as they did Elijah in the wilderness. The ravens, however, were on a strike and she had to appeal to the city authorities for assistance.

Hamilton, Rev. S. A. D., Albany, Or. Street evangelist.

He attempted to assault an eight-year-old girl, and on advice of physicians was committed to the asylum.

Hamlin, Rev. F. C., Chicago, Ill. Baptist. Borrowed \$23 from a lady friend and disappeared, leaving a young wife.

Handicott, Capt., Brooklyn, N. Y. Salvationist. Degenerate practices.

The Salvation quarters at 1828 Fulton street are alleged to have been the rendezvous of a band of degenerates. The charges against Handicott are serious enough to send him to prison for the rest of his life.

Harvey, Rev. Edwin L., Chicago, Ill. Evangelist. Stealing.

He withheld from the widow, it is alleged, a large sum of money belonging to a man who died in his mission.

Harvey, Rev. George H., Chicago, Ill. Congregational. Performed marriage ceremonies without authority.

Some persons whom the "Rev." Harvey was supposed to have united in marriage discover that he is unordained, and that they have unconsciously been living in sin.

Hawkins, Rev. J. H., Cincinnati, Ohio. Passing worthless checks.

Hawkins, Rev. Otis, Dallas, Texas. Campbellite. Committed suicide.

Heitler, Rev. James A., Lititz, Pa. Denomination not given.

He pleaded guilty to the charge of pension frauds in U. S. District Court and was fined \$500.

Hess, Rev. Edward, North Winnipeg, Canada. Roman Catholic. Arrested charged with grave offense against a young girl.

The Rev. Hess was arrested as he left a church at this place. His arrest was ordered by the Royal Mounted Police of Regina, the place of residence of the injured girl. The power of the "Sacred Cow" is again shown in the guarded, almost apologetic manner of the brief press reports.

Hill, Rev. J. T., Los Angeles, Cal. Baptist. Sued for breach of promise.

The trial of this suit promises to embarrass the pastor considerably, for, subsequently to his alleged promise to marry Miss Young, he wooed, won and wedded Mrs. Gertrude Blackwell of Chicago, who had a fortune of \$50,000 in her own name. The jilted girl asks for \$10,000 heart balm.

Hill, Rev. John Wesley, New York City. Methodist. Sued for breach of promise.

The weeping wooer might fittingly describe Dr. Hill, according to interviews given by Miss Lucille Covington, who makes him defendant in a breach of promise suit for \$100,000. Miss Covington says the doctor wept as he wooed her, the while he posed as a single man. The Rev. Hill has attained some notoriety as a Socialist killer and as a defendant of the home. In an interview granted to the newspaper men, the good doctor grew facetious and remarked that this (the breach of promise suit) had never happened to him before.

Hillis, Rev. Newell Dwight, Brooklyn, N. Y. Congregationalist. Libel.

This suit was the aftermath of the financial scandal that stirred up such a fuss in Henry Ward Beecher's old church, Plymouth, of which the Rev. Hillis is now pastor. It is alleged by the complainant, the Rev. Hillis' nephew, that his uncle made false statements about him in an effort to make the nephew the scapegoat for the Rev. Hillis' financial blunders, which had cost his congregation dearly.

Hoffstead, Rev. Harvey O., Paris, Tenn. Methodist. Found guilty of drunkenness, profanity and a domestic offense and suspended from conference for twelve months.

Holden, Rev. Albert, Toledo, O. Evangelist. Bigamy; confessed, and was sentenced to six years in penitentiary.

The Rev. Holden told the court that sentenced him that his prayers and struggles against the sin of bigamy had availed him naught. Thirteen times had he taken unto himself a fresh wife. "The world, the flesh and the devil" had won a signal victory over this weak vessel of the Lord. He is reported to have two sons, also under indictment for bigamy.

Holgreve, Rev. John J., New Orleans, La. Roman Catholic. Libel and other grave charges.

The press report is brief to the point of obscurity in reporting the indictment of this priest. Thirty-one bills were returned against him, twenty-eight charge grave crimes, and the other three allege libel.

Holley, Rev. Jasper Elza, Hiawatha, Kan. Nonsupport of wife and child.

The Rev. Holley's wife charges further that he treated her cruelly and that he was flirtatious.

Holliman, Rev. Charles V., Social Hill, Ark. Methodist. Jailed in Pulaski county, Ark.; accused of violating the Mann Act.

He eloped with a Miss Ruby Ray, whom he promised to marry as soon as he could get a divorce from his wife.

Holmes, Rev. A. A., Modesto, Cal. Baptist.

Accused of misconduct with an orphan girl 17 years old. Denied the charge and attributed it to the Catholic church and the liquor interests. The charge was pushed, however, by one other minister, a minister's wife, a probation officer, a physician, an assemblyman, three ladies and another prominent citizen, who had no connections either with the liquor interests or the Catholic church.

Holmgren, Rev. Hugo, New York. Episcopal. Murderous assault.

Some boys were playing in front of his house when he raised a window and fired on them, wounding a ten-year-old.

Horton, Rev. John, Chicago, Ill. Salvation Army. Bigamy.

He confessed his guilt, and was then surrendered to the authorities by his bondsman, who feared the parson might vamose.

Houston, Rev. John S., Hazlehurst, Ga. Baptist. Bigamy.

He is said to have wedded three young women, whom he later deserted.

Howard, Rev. John, New York City, N. Y. Evangelist humbug.

While preaching on the street he declared that, like Jesus, he could walk on water. He tried the feat on the North river, was pulled out, arrested and placed in Bellevue.

Howard, Rev. Samuel, Hammond, Ind. Robbery and assault; deposed.

Hoyt, Rev. Osman P., Beacon, N. Y. Methodist. Libel.

He has been sued by the mayor of Beacon, James A. Frost. The Rev. Hoyt accused the mayor of countenancing the Sunday saloons, also of patronizing them. The mayor's answer was the \$10,000 libel suit and a statement in which he said the parson was attempting to imitate Billy Sunday.

Hull, Rev. A. A., Anderson, Cal. Baptist. Fraud.

Charged with dishonesty in connection with securing deed to a church parsonage.

Jackson, Rev. John M., Oakland, Cal. Methodist. Breach of trust.

Mrs. Esther Kneib says that the parson and a trustee sold property of hers that they had induced her to transfer to them to be held in trust, and did not get more than half what it was worth at that.

Jajeski, Rev. Henry, St. Paul, Minn. Polish Catholic. Rape.

Shot and killed by woman he is alleged to have violated. Mrs. Dudek, the woman in the case, sued the priest in 1913 for damages to the amount of \$15,000, claiming that the Rev. Jajeski had raped her. Two juries disagreed and a third released the defendant. He was transferred to St. Paul; Mrs. Dudek followed and he turned her away. She then killed him. She names the priest as the father of her baby. There are said to be many sacerdotal sports of like calibre in the vicinity of St. Paul.

Jessup, Rev. Albert, Keokuk, Iowa. Baptist. Suicide.

Johns, Rev. Geo. B., Flint, Mich. Evangelist. Grand larceny.

Johnson, Rev. Albert, Detroit, Mich. Assault and battery; sentenced to ninety days in jail.

While the church organist played "Nearer My God to Thee," the Rev. Johnson gave vent to his sadistic impulses by plying a bull whip on the back and shoulders of a woman member of his congregation. Her screams attracted the police, who were compelled to draw their revolvers before they could make the arrest. Investigation disclosed the fact that Johnson has been an associate of two desperadoes now serving two and a half years apiece in state prison.

Johnson, Rev. Frank P., New Orleans, La. Episcopal. Drunk and disorderly.

The person was booked at the police station as a D. D. following a wild night in the "Tango and Cabaret Belt" of New Orleans, where he earned the reputation (among the girls) of being "some tango stepper." When the police took him in charge, he was doing a clog dance on a table in one of the notorious tenderloin resorts, and distributing largesse to all and sundry in the form of one dollar bills.

Johnson, Rev. P. Horwood, Clarence, Mo. Methodist. Conduct unbecoming a minister.

A letter written by the parson to a young woman of his congregation is believed to have been the reason for his sudden withdrawal from the ministry and his departure from Clarence. "God knows my sin" is Johnson's explanation, and then he adds, "I have not been guilty of immorality, but of injudicious conduct through correspondence."

Johnson, Rev. John T., Los Angeles, Cal. Mormon. Disorderly conduct; sentenced to ninety days in jail.

This Latter Day Saint was arrested at one of the beach resorts of Los Angeles for improper conduct and profanity.

Johnson, Rev. Walter D. F., Brooklyn, N. Y. Exceeding the speed limit in his automobile; fined \$25.

Jones, Rev. Hugh, Cincinnati, Ohio. Obtaining money under false pretenses; jailed.

He canvassed Cincinnati with another clerical beat, pretending that he was collecting funds for a children's home.

Jones, Rev. W. M., Mineral Springs, Ark. Methodist. Forgery.

Held by grand jury and remanded to jail.

Jones, Rev. Walter G., Jersey City, N. J. Baptist. Rape.

He is accused of having attacked Miss Laura Thrope, employed as a maid in his home. At the time of the assault the girl was under the age of consent.

Joslin, Rev. Lewis H., Monroeville, N. J. Methodist.

His wife swore out a warrant for him, charging that he eloped in an automobile with Miss Nettie Lafferty, an attractive young member of his congregation.

Juergens, Rev. Wm., St. Louis, Mo. Lutheran. Grand larceny; confessed his guilt.

Karappiris, Rev. Saphronis, Rock Island, Ill. Greek Orthodox. Held on charge of grand larceny.

Kassar, Rev. Paul, Summit, N. J. Catholic. Placed under \$1,000 bail for interfering with police officer.

Keep, Rev. Richard H., Brooklyn, N. Y. Swedenborgian Moravian. Immoral conduct; confessed his guilt and sentence was deferred.

One newspaper account of the parson's lapse says he put his arm around the waist of a fifteen-year-old girl while riding on a street car; another says he slapped her on the thigh, while still another reports him as having—but why continue? The girl had him arrested.

Kelly, Rev. Lynn George J., Cedar Rapids, Iowa. Evangelist. Arrested for trying to induce young women to pose for him in the "altogether."

This pious youth was writing a work called "The Temptress." He desired to illustrate it with etchings from the nude, but the models he sought refused to hearken to his plea of art for Christ's sake, and called the police.

Kelly, Rev. Paul, San Jose, Cal. Baptist. Improper conduct toward a young woman.

This was the second recorded fall from grace of this parson; two years ago he was accused of having an illicit love affair with a 19-year-old girl. San Jose knows him no more.

Kimmons, Rev. J. A., Eljay, Ga. Baptist. Manslaughter; convicted and given eight-year sentence.

Here is a parson who antedated by some months the latter day preaching of "Fear God and take your own part." Battling at Armageddon, how he would have paralyzed the molluscoids. Strong voiced, strong armed, a Bible in one hand, a "forty-four" in the other, chanting "Onward, Christian Soldiers," the picture leaves nothing to be desired by the followers of the Prince of Peace.

King, Rev. Thomas, Madera, Cal. Roman Catholic. Rape.

Arrested on charge of assaulting Margaret Haley, 15 years old, the girl recently becoming a mother. She refused to speak the name of her assailant, but according to the statement of the district attorney she wrote Father King's name on a sheet of paper. King was released on \$3,000 bail.

Kirbye, Rev. J. E., Des Moines, Iowa. Plymouth. Sued for slander.

Klass, Barnet, New York. Evangelist. Setting a fire and collecting insurance. This man, who is a converted Jew, min-

gled arson with Christian evangelism, and his arrest showed that he was an old offender.

Kline, Rev. Philip J., Henrietta, Tex. Catholic. Arson; convicted and given five years in prison.

The priest was found guilty of having burned a building which he owned, in order to obtain the insurance.

Kirby, Rev. Robert, Cincinnati, Ohio. Baptist. Sued for nonsupport of wife and child.

Klos, Rev. Frank, South Bend, Ind. Polish Catholic. Made defendant in breach of promise suit.

Kraft, Rev. S. B., Canton, O. Ordered by court to return money he obtained from a widow by selling her worthless stock.

Kramer, Rev. Carl, St. Louis, Mo. German Evangelical. Sued for divorce; wife charged cruel treatment.

Kraska, Rev. Valery, Posen, Germany. Roman Catholic. Adultery.

Named as correspondent in divorce suit filed in Portland, Ore., by Wawrzyniec Chybki against his wife, Pelagia Chybki. Her intimate relations with the priest caused the separation of husband and wife in Germany, where she still resides. She admits everything.

Kreger, Rev. S. S., Greenville, Tenn. Methodist. Improper relations; imprisonment from ten to fifteen years.

The Rev. Kreger was the most popular member of the conference, but as superintendent of the Methodist orphanage at Greenville he deflowered a 17-year-old girl. He is fifteen years in the ministry and married.

Kurland, Rabbi Lazar, New York, N. Y. Desertion.

Arrested charged with having deserted his wife and seven children, Rabbi Kurland was held in \$480 bond and ordered to pay his wife \$8 weekly. Kurland appeared in court in an expensive fur coat and silk hat, and had in his possession more than \$100.

La Fontaine, Rev. Chas. V., Spokane, Wash. Nazarene. Unministerial conduct.

Called to the bedside of a member of his congregation to pray for her recovery, the weakness that had cost him pastorates in Chicago and Los Angeles again returned and he kissed her. He admitted his guilt and was suspended by his conference.

Lake, Rev. Edward W., New York. Presbyterian. Sexual fraud.

The wife of the Rev. Lake is suing for a separation and alimony because there are no children in the family and it is the fault of her husband's practices.

Lapp, Rev. Daniel G., Hastings, Neb. Mennonite. Made defendant in \$25,000 damage suit.

He is alleged to have caused a Mrs. Lapp to desert her husband and ten children and elope with him.

Lee, Rev., Rocky Mount, N. C. Baptist. Embezzlement; convicted.

Lee, Rev. J. Beveridge, Philadelphia, Pa. Presbyterian. Malicious slander.

Leighton, Rev. W. A., Chicago, Ill. Congregational. Deceiving a woman and taking to drink.

He had a church in Edgerton, and although married became engaged to a local young lady. In Chicago he belonged to the Moody Institute, but when his sin found him out he began drinking heavily and landed in the Bridewell.

Lesches, Rev. L. M., Winona, Minn. Catholic. Murderous assault.

He shot Bishop Heffron as a result of brooding over the bishop's refusal to assign him to regular work. The church authorities say they had long known Priest Lesches was deranged, but thought him harmless. That the Catholic church should allow a man they knew to be unbalanced, to perform his priestly functions offers a startling commentary upon affairs Catholic.

Leut, Rev. T. H., Wichita, Kan. Sued for divorce.

Le Vine, Capt. David, Oshkosh, Wis. Salvation Army. Arrested charged with bigamy.

Like his namesake, that "sweet singer" of long ago, he was a devil among the girls.

(Continued on page 30)

CHILDREN'S CORNER FOR BOYS AND GIRLS YOUNG AND OLD

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

FREETHOUGHT CALENDAR.

CONDUCTED BY FRANKLIN STEINER.

John Eleazer Remsburg, Jan. 7, 1848.

The subject of this week's biography has unquestionably delivered more Freethought lectures than any other man living or dead. He has given the people some of their most valuable works of reference, and next to Ingersoll is beyond a doubt the most popular writer on Freethought subjects. Mr. Remsburg was born near Fremont, Ohio, January 7, 1848, his father being of German and his mother of English descent. Financial reverses and the blindness of his father prevented him from obtaining an



education outside of the public schools and one term at a New York state academy. But he was ever a student, and a student is bound to obtain an education regardless of difficulties. When sixteen years of age he enlisted in the Union Army, and is said to have been the youngest man who carried a musket during the civil war. He served in Washington during the year 1864 and was in the battle of Ft. Stevens. General Early, the well-known Confederate commander, attempted a raid upon Washington and young Remsburg was with the army that repulsed him. The following winter he did police duty in Nashville, Tenn., that entire state then being under military rule. When the war ended he was in the pioneer corps, from which he received an honorable discharge and a special certificate of thanks from Abraham Lincoln. At the close of the war he engaged in school teaching; in 1868 removed to Atchison Co., Kansas, where he has since resided and where, in 1872, he was elected County Superintendent of Public Instruction, a position he held four years.

In his youth Mr. Remsburg, like most persons who have never investigated the subject of religion was nominally a believer. He had never seen a Freethought book, but accident brought him into contact with Paine's "Age of Reason," which he read. Since then he has been a radical Freethinker. In 1880 he entered the lecture field, and in fourteen years had spoken in and over six hundred localities, a record not approached by any other man, having traveled to reach these appointments over a hundred and fifty thousand miles.

Among the many works by Mr. Remsburg have been: "Life of Thomas Paine." Except Dr. Moncure D. Conway, no writer has done so much to defend and redeem the reputation of that great man. As this is written, a new book by Mr. Remsburg on Paine is on the press. Others of his works are: "The Bible," "The Christ," "Six Historic Americans," where he gives practically all the evidence touching upon the religious opinions of Abraham Lincoln; "The Image Breaker," "False Claims" and the "Fathers of Our Republic." His lectures have been translated into German, Swedish, Norwegian, some Asiatic languages and have had a large circulation in India.

As an orator Mr. Remsburg is forceful, but always calm and collected, never be-

coming excited or losing his temper. He has held many debates with ministers, one being with Prof. D. R. Dungan, acknowledged by all to have been one of the ablest defenders of Christianity in the west. Only recently he and his good wife celebrated the forty-fifth anniversary of their marriage. They have five sons and one daughter living and one son dead. At present Mr. and Mrs. Remsburg reside in Potter, Kansas, where he edits a weekly paper, and where both are respected alike by their Christian as well as their infidel neighbors. He was elected president of the American Secular Union at its last Congress.

OTHER ANNIVERSARIES OF THE WEEK.

Jan. 7, Fenelon, French heretic, died 1715.
Jan. 8, Prof. A. R. Wallace, Spiritualist, born 1822. Prof. William Denton born 1823.
Jan. 9, Galileo, died 1642. Sorcery made a capital offence by James I., 1603.
Jan. 10, Linnaeus, naturalist, died 1778. Viscount Amberly, author of "The Analysis of Religious Belief," died 1876. Ethan Allen born 1737.
Jan. 11, Bayard Taylor, born 1825.
January 12, Tennyson born 1809.
January 13, Ernestine L. Rose born 1810. Horatio G. Aliger born 1834.

Cheering Some One On.

Don't you mind about the triumphs,
Don't you worry about fame;
Don't you grieve about succeeding,
Let the future guard your name.
All the best in life's the simplest,
Love will last when wealth is gone;
Just be glad that you are living,
And keep cheering some one on.

Let your neighbors have the blossoms,
Let your comrades wear the crown;
Never mind the little setbacks
Nor the blows that knock you down.
You'll be there when they're forgotten,
You'll be glad with youth and dawn,
If you just forget your troubles
And keep cheering some one on.

There's a lot of sorrow round you,
Lots of lonesomeness and tears;
Lots of heartaches and of worry
Through the shadows of the years.
And the world needs more than triumphs;
More than all the swords we've drawn,
It is hungering for the follow
Who keeps cheering others on.

Let the wind around you whistle,
And the storms around you play;
You'll be here with brawn and gristle
When the conquerors decay.
You'll be here in memories sweetened
If the souls you've saved from pawn,
If you put aside the victories
And keep cheering some one on.

—Baltimore Sun.

Bird Census of 1915.

A recently published bulletin of the U. S. Department of Agriculture, from the pen of the lamented Wells W. Cooke, presents the results of the second annual bird count in the United States, carried out in 1915. It is based on 315 reports, from every state in the Union except Utah and Nevada, and shows a gratifying agreement with the results obtained the previous year. "When an enumeration of birds was first suggested," says the author, "the project was the subject of much good-natured banter and some criticism from those who declared the scheme utterly visionary," but these animadversions were based upon misunderstanding of the methods to be employed and the objects in view. The average bird population of that part of the northeastern United States devoted to agriculture has been determined with sufficient accuracy to furnish data having various practical and scientific applications, and some useful general information has been obtained in reference to the rest of the country. The average in the northeastern states is about 800 pairs of birds to the square mile. It is not yet possible to estimate the population of each species, except for a few of the commonest and most widely distributed, such as the English sparrow and the robin, for which the reports are sufficiently numerous to permit an approximate estimate.

The most elaborate report received in 1915 was that of the campus of Cornell University. Its 256 acres were divided into six blocks, and the survey of each was made by a different person, the whole being in charge of Professor A. A. Allen, of the university. The densest bird population was found on a small private estate near Washington, D. C., with 135 pairs nesting on five acres, and the most varied bird population in the bird sanctuary and park known as Woollen's Garden, near Indianapolis, with 62 species on 44 acres.

Some Scientist!

The scientist had given a very scientific lecture, and at the end he said, beaming down on his audience condescendingly:

"Now, if there is any scientific question that any of my friends would like to ask, I beg them not to hesitate. I shall be only too happy to answer any inquiry in my power."

An old lady in spectacles that gave her a severe, stern look rose and said:

"Why do wet tea leaves kill cockroaches?"

The scientist did not know wet tea leaves did anything of the kind, much less the cause of the phenomenon; but, never at a loss, he replied:

"Because, madam, when a cockroach comes across a wet tea leaf, he says: 'Halloa, here's a blanket,' and wraps himself up in it, catches cold, and dies."—*Tit-Bits*.

Good Advertising.

"To illustrate the uses of advertisements," says a well known theatrical manager, "there is one experience I had of which I often think. I was driving when I came to a farm where there was a meadow to let. The owner of this farm would have made a good advertisement manager, for the big poster announcing that the meadow was to let was worded as follows: 'This field to let, seventeen acres, for grazing. Persons having old cattle or cattle with strong appetites had better be cautious in turning them out to graze here, as my grass is so rich that it would be liable to injure them for the first week or so.'"

Answers.

Gender shows whether man is feminine, masculine or neuter.

The first Governor of Massachusetts was Mr. Salem Witchcraft.

Pompeii was destroyed by an eruption of saliva from the Vatican.

A permanent set of teeth consists of eight canines, eight cuspids, two molars and eight cuspidors.

Weapons of the Indian—bow, arrow, tomahawk and war-hoop.

Typhoid fever is prevented by fascination.

Incriminating.

Willie—"I guess my dad must have been a pretty bad boy."

Tommie—"What makes you think that?"

Willie—"Because he knows exactly what questions to ask me when he wants to know what I have been doing."—*Puck*.

More As It Is.

Photographer (to young man)—It will make a better picture if you put your hand on your father's shoulder.

Father—H'm. It would make a more natural picture if he put his hand into my pocket?—*Youth's Companion*.

Eager to Practice.

"My boy, you want to practice thrift."

"I know, dad, but I haven't the tools."

"What do you mean by that?"

"If you'll let me have the \$5 I need I'll see how long I can make it last."—*Detroit Free Press*.

Poetry and Fact.

She—Why is it that they say, "The shades of night are falling fast?"

It—Because the people inside are going to bed.—*Kansas City Star*.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

Letters of Friends

FREE SPEECH FOR ALL.

From Chas. F. Randall, Oklahoma.
To the Editor of The Truth Seeker.

In the September 2 issue of THE TRUTH SEEKER, among the "Letters from Friends" is an article of mine under the heading "Mental Freedom," in which occurs the following sentence.

"We frequently see an article marring the pages of Freethought journals advocating the idea of restricting the speech of Catholics and other religionists, when they urge of unions that the writers consider pernicious."

The editor, evidently, was doubtful of my ability to prove my assertion, for in a foot note he comes at me with the following rejoinder.

"A Freethinker who advocates restricting the speech of Catholics should be named and laboured with, and also the Freethought paper extending to him the hospitality of its columns. We are unacquainted with the 'intolerant' Freethinkers discovered by occasional correspondents."

I intended furnishing the required information immediately; but I often give my Freethought literature to those not in the habit of indulging in that kind of mental diet, and could not find readily what I wanted. Besides, I have been very busy and could not find time to conduct a very extensive search.

Moreover, I was confident that The Truth Seeker was one of the guilty journals, and one of its editors, one of the offending writers. Recently I came across the December 18, 1915, number, and found that my confidence in my recollection was fully justified.

On page 804, at the head of the first column, is the following by S. W. Washburn. But first, let me say that there is not a writer with whose work I am acquainted, that I admire more, or who, as a general thing, expresses my own opinion as fully and completely as Mr. Washburn. My article was written in no unfriendly spirit, nor because I have any prejudice in favor of Catholicism. If there is anything I hate with an unconquerable hatred it is every kind of religion; but most especially Romanism.

Mr. Washburn says: "Our country is allowing too much freedom in some directions; in allowing a priest of the Roman Catholic Church to do and say things in the name of religion which may lead to the corruption of human morals; is allowing our priests to condemn our schools, insult our school teachers and control, in too many instances, the action of our school-boards." Roman Catholics demand the liberty to kill liberty for others. It is time to call a halt to the "impudence of the Church."

I have italicized that part which is intol-

erant. Freethinkers are supposed to be advocates of freedom of speech, as well as thought. Freedom of action too, unless it interferes with the liberty of others. Most of us pride ourselves on the fact that we do not ask for more liberty than we are willing to concede to others. What if a priest does say things that "may lead to the corruption of morals" in our opinion? We are constantly doing that, in the opinion of all good Catholics, and it is intolerant to claim that they are not entitled to speak their thoughts as freely as ourselves.

It may be urged that what the priest says that is harmful to morals is done under cover of the confessional. This may be true, but it is a part of their religion, and this government is supposed to guarantee freedom of worship. Freethinkers generally concede that this is right so long as the exercise of this freedom does not restrict the freedom of others. Then, if we are consistent, we will not demand that others be forced to measure up to our standard of morality, by either physical force or legislative enactment, but endeavor to accomplish our object by educational methods only.

The priest is as much entitled to the right to condemn our public schools as we have to assail the parochial school. It is true the priests' condemnation is not based upon reason, but prejudice; that fact, however, does not affect his right.

I agree that the Catholic priesthood and its teachings are so vile and corrupt that the mind can hardly form any conception of the ignorance, superstition and degradation they cause; and their action correspond with their teachings. They are constantly using physical force, and striving for legislative enactment to compel others to live in accord with their teaching. Free-thought ought to make us more liberal.

THE LATE JOSEPH M. GREENE.

From George B. Wheeler, Illinois.
To the Editor of The Truth Seeker:
It is with deep regret that I send you the news of the death of Joseph M. Greene, Dorchester, Mass.

For over thirty-five years brother Greene was a staunch Freethinker, and at one time I believe was a subscriber to THE TRUTH SEEKER. He was the able editor of *The Animal's Defender* for more than ten years.

Like the late J. Howard Moore, he was a great humanitarian. He labored night and day preaching and practicing the gospel of humanity to animals.

Let me quote passage from some of his writings which will show the power and verity of his mind:

"Ye valient ones who have ever striven for principle and against a fawning policy; who have courted investigation and abhorred concealment; who have been ever willing to have your lives and actions compared with other lives and actions; who have been eager to wear the rags of honesty rather than the robes of dishonesty, and to bear the cross of honor than to have a crown of dishonor, ye are martyrs whether dead or living, but ye need no monument or mausoleum, for fairer than any marble shaft touched by the sunsets' glow, and emblematic of our honored dead is that fair wreath of gratitude which loyal hearts have entwined about your memories and dedicated to ye as an everlasting memorial and within which the love of every free born and humane son and daughter is perpetually enshrined.

Then all hail to those spirits where e'er they may be,

Who have ever discountenanced wrong, Whether living or dead, on the land or the sea,

Let their deed be recited in song. While their names with pure memory's wreath intertwined

We shall evermore keep in our sight; For within that bright garland our love is enshrined,

For the heroes who battle for right. And when cherished ambitions lie wrecked on the sand

Of life's ocean of smiles and of tears, And the voices appealing to heart and to hands

For the sea's roar no longer we hear; Yet we trust there may be at the close of life's day

As in weariness onward we plod,
Some sweet voice that will say as the mist fade away,
"He loved goodness not gold as his god."

BROOKLYN PHILOSOPHICAL ASSOCIATION.

From William Winham, Secy.

To the Editor of The Truth Seeker:

I wish to have you know that our lecture last Sunday (December 24th) was one of the best that has ever been delivered from our platform. Dr. Bowne, in selecting the title ("That Heather Festival Which the Christians Call Christmas") certainly picked out a very appropriate one; and I have been told by a great many of our members and friends that they never heard the question spoken of or lectured upon in a more scholarly manner than that, in which it was presented last Sunday. I will say further that we trust that we shall be able to have Dr. Bowne again speak for us at an early date.

AN APPRECIATION.

From W. H. Meyer, South Dakota.

Within a few weeks will terminate my first year as a reader of THE TRUTH SEEKER. During that time I have received a vast amount of knowledge relative to religion and the methods of propagating the various creeds. In this respect the cost of subscription has been repaid many times, and it is with no regret that I renew my subscription. I am only sorry that I cannot do more financially.

SEASONABLE COMPLIMENTS.

From Ernest Morehouse, Chicago.

To the Editor of The Truth Seeker:

Damn the season's insipid phrase,
While War and Greed—
Hard-muscled, scientific, efficient
Stride,
And reason rests
In prolonged infancy.

A REQUEST OF MRS. RICKER.

From J. C. Wibel, Illinois.

To the Editor of The Truth Seeker:

I would like to request that Mrs. Ricker submit to you an article showing why the powers that be are foisting Billy Sunday into prominence in order to throw dust in the eyes of the people while they are putting military stunts through at Washington.

From Mrs. O. Phillips, New York.

Every number of THE TRUTH SEEKER gets to be more interesting and I enjoyed the last number very much. I don't get out among the people, but neighbors coming in see I have THE TRUTH SEEKER, and so I am branded infidel, and I don't deny it. I am almost 81 years old and in fairly good health. I read until I get tired, then I think and think of all the pleasant past, and this helps to brace me up. Long live THE TRUTH SEEKER.

From Geo. W. Bartlett, Connecticut.

If papers circulated according to their merit THE TRUTH SEEKER's circulation would be a hundred times greater. The lecture on the first page, December 30, by O. C. Weatherby I thought most excellent. May good things come fast to you in 1917.

Proof Positive.—On a Chicago street the following conversation was overheard between two Irishmen:

"I understand, McGuire, that ye was foined foive dollars for assaultin' Cullen."

"I was; and it was a proud momint whin Oi heard the sintince."

"And why?"

"Begorry, I'm thinkin' it showed which of us had the best of the fight, didn't it?"

A Good Bet.—One Frosh—Bet I've been to church more than you this year.

'Nother Frosh—Bet you haven't.

O. F.—How many times have you been?

'N. F.—Once.

O. F.—You win.—Stanford Chaparral.

Qualities.

Some qualities that we admire the most, Misplaced, would give us reason to complain;

The firmness of purpose in the finger-post Would plead but poorly for the weather-vane.

—Alonzo L. Rice.

The Candle from Under the Bushel

(Mark iv, 21); or,

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THE CLERICAL ROUND UP.

(Continued from page 27)

Life, Rev. J. M., North East, Pa. Methodist. Conduct unbecoming a minister; found guilty and ordered to leave town by Mayor Moses.

Ten women accused him of improper conduct.

Logan, Rev. A. W., Sterling, Ill. Baptist. Theft; accused of theft.

According to the charge filed against him, the clergyman stole bitters from a drugstore.

Lougher, Rev. E. H., Jackson, Mich. Prison chaplain. Improper conduct; warden asked for and received his resignation.

He took advantage of his position as prison chaplain to press his unwelcome attention on the wife of one of the prisoners.

Lowber, Rev., Smyrna, Del. Baptist. Immoral conduct with young girl.

Lowe, Rev. James T., Lancaster, Pa. Sexual pervert.

Through letters written by the Rev. Lowe to several boys of Lancaster, the police authorities started an investigation and trapped the parson in a room with a young boy at a local hotel. Some months ago the Rev. Lowe was in trouble, charged with misuse of church funds. He is one of a numerous band of evangelists who are now spreading the glad tidings of hell and damnation, interspersed with moral precepts and homilies on pure living.

Lubich, Rev. M., Newark, N. J. Christian. Arson; confessed his guilt.

Lytle, Rev. E. B., St. Joseph Mo. Methodist. Improper conduct; resigned his pastorate.

McCabe, Bishop Charles C., Warsaw, Ind. Methodist. Charged with obtaining property by use of undue influence.

McCart, Rev. W. H., Covington, Ga. Arrested charged with murder.

McCracken, Rev. Alexander, Chicago, Ill. Evangelist. Sued for divorce. He had two trades, preaching and doctoring, and two wives.

McCurdy, Rev., Benton Harbor, Mich. Assault and battery.

McDonald, Rev. Donald, Menominee, Mich. Presbyterian. Practicing medicine without a license. He conducted a sanatorium and was arrested on several serious charges in connection therewith.

McGinnes, Rev. R. H., San Diego, Cal. Embezzlement.

McKelvey, Rev. H. A., Altoona, Pa. United Brethren. Criminal relations with fourteen-year-old girl.

On information furnished by the young girl's mother, the Rev. McKelvey, aged 42 and married, was arrested and jailed charged with a statutory crime. He resigned his pastorate and his resignation was accepted.

McKumey, Rev. John, Cincinnati, O. Baptist. Arrested for nonsupport of wife and four children; out on suspended sentence of six months on his promise to provide.

McLeod, Rev. Warren H., Eureka, Cal. Presbyterian. Adultery; resigned. He left town, while his wife and children were cared for by friends. The girl was a member of his congregation.

McPherson, Rev. Harold, Bridgeport, Conn. Evangelist. Stealing an automobile license; arrested and paid costs. The card of this traveling soul saver read, "Carry your cross and follow me." The court treated him leniently, and he resumed his travels.

Malone, Rev. W. S., Waterloo, Iowa. Methodist. Embezzlement.

Manley, Rev. Chas. H., Buffalo, N. Y. Protestant. Using the mails to defraud; convicted and sentenced to two and a half years in jail and fined \$500.

Marsted, Rev. Nels Johanness, Bemidji, Minn. Evangelist. Arrested, charged with violation of Mann white slave act.

Martin, Rev. Oliver, Chicago, Ill. Evangelist. Burglary and charged with rifling U. S. mails.

Mastin, Rev. R. L., Thompson Falls, Mont. Evangelist. Arrested, charged with issuing fraudulent drafts.

Matthewson, Rev. Augus, Mason, Mich. Assault and battery.

The complainant is the Rev. Matthewson's young step-daughter, who alleges that he threw her so violently against the wall that she was unconscious for five minutes.

Maynard, Rev. J. J., Paris, Tenn. Methodist.

He eloped with the wife of J. W. Bates, at whose instigation he was arrested on a charge of carrying a pistol, and jailed at Russellville, Ky.

Mays, Rev. Wm., Dallas, Tex. Evangelist. Indicted for criminal assault on a young girl.

Mellon, Rev. John J., Philadelphia, Pa. Roman Catholic. Accused in will case.

The Rev. Mellon was charged with exercising undue influence over one Mattson in the drawing up of the latter's will.

Mills, Rev. R. M., High Hill, Mo. Campbellite. Illegal liquor selling.

Fined \$300 on a charge of boot-legging, he was unable to pay and was sent to jail.

Moody, Rev. B. T., Bristol, Tenn. Methodist. Held to answer white slave charge and obtaining money under false pretenses.

Minister-like, the Rev. Moody attributes his downfall to the captivating blue eyes of another man's wife. One look into the aforesaid blue eyes and the parson forgot all about his wife. When arrested, the authorities found on his person a Bible, a pistol and a bottle of whisky.

Molock, Rev. A. Manship, Baltimore, Md. Fraudulent practice of medicine.

His sign in front of his home read "Osteopathy and Dressmaking," and after his name he carried the letters A.B., D.O., D.D. and M.D.

Moore, Rev. Wilson B., Canadian, Texas. Held in \$500 bail, charged with bigamy.

Morrow, Rev. R. L., Atchison, Kan. Christian. Conduct unbecoming a minister.

Ordered to leave town when it is discovered that he is engaged to two young women. His going is considerably accelerated when he learns that big brothers of one of the aggrieved women are looking for him.

Mullen, Rev. John J., Chicago, Ill. Catholic. Murderer; acquitted on insanity plea.

The acquittal of this priest was not only a vicious miscarriage of justice, it was an insult to the intelligence of the people. The Rev. Mullen, while out on a spree, stabbed and killed J. W. Patterson, station agent at Hillside, Ill. Patterson had given the priest no offense, and there was no reason for the killing aside from the homicidal impulses of this clerical thug who was a member of the missionary order of the "Precious Blood." He is reported to have entered the seminary of his order at Carthage, O. If, when next he feels the blood urge, he confines himself to the "Precious Blood," those of profane blood will not become unduly excited.

Murdock, Rev. Chas. T., Sharpsburg, Pa. Methodist. Illegal voting.

Murray, Rev. K. G., Baltimore, Md. Methodist. Sexual pervert.

This parson was prominent in social "uplift" work in Baltimore, and specialized in warring on the women of the segregated districts. He is now wanted by the police to answer charges growing out of his conduct with several young men at the Central Building of the Y. M. C. A. An associate "uplifter" of Rev. Murray, named Dr. Kelly, describes the downfall of his co-worker as a victory for Satan.

Myers, Rev. B. W., Granite Falls, Wash. Evangelical. Street fighting with another preacher in Everett; arrested.

Nash, Rev. Chas. E., New York City, N. Y. Baptist. "Copper" for a band of fake stock promoters.

As vice-president and director of the Monaton Realty Co., he used his ministerial prestige to boost the worthless stock of the company. He had unloaded one million dollars worth of paper on the "come ons" before the crash came.

New, Rev. Newo Nowi, San Francisco, Cal. Calls himself "bishop of the New Thot church." Sentenced to two years imprisonment after conviction of using the mails to defraud.

Nichol, Rev. W. S., Centralia, Wash. Evangelist. Sending explosives through the mails.

Norris, Rev. John, Chicago, Ill. Presbyterian. Adultery. The Rev. Norris, who is 54 years of age

and married, was discovered in Chicago, living in a state of sin with a young woman who had formerly been a member of his congregation in Pittsburgh, Pa. Some years ago he made a journey to the Holy Land; on his return he announced that he had been sanctified and was incapable of sinning thereafter.

Norton, Rev. Robert F., Far Rockaway, L. I., N. Y. Methodist. Burglary.

Overby, Rev. Albert T., Richmond, Va. Baptist. Embezzlement.

Palmer, Rev. Francis, Trenton, N. J. Presbyterian. Perjury.

Panik, Rev. Gaspard, Bridgeport, Conn. Roman Catholic. Intemperance.

It is charged that the good man was much tempted by worldly pleasure, love of entertainment, fast autos and allied carnal pursuits, which are most destructive of that lofty spirituality demanded in God's anointed. Four hundred women of his parish formed themselves into a committee that stormed the rectory, hurling sticks and stones and demanded the priest's removal. In great anguish of soul the Rev. Panik was forced to call for the aid of the secular arm to quell the riot.

Patmont, Rev. Louis R., Newark, N. J. Baptist. Arson; held in \$1,500 bail.

Peernell, "Prince" Coy, St. Joseph, Mich. "House of David." Sued for slander.

Penix, Rev. Gilson, Ralston, Idaho. Knocked cold by a punch in the face by Mrs. Theodore Barlough, who in doing so said she was "getting even."

Perry, Rev. A. M., Omaha, Neb. Congregationalist. Intoxication. Arrested for drunkenness at the request of his wife; he admitted the charge, but says he is going to take the stump for prohibition.

Pessinger, Rev. John, Owensville, Ind. Christian. Rape and bastardy.

The girl in the case, who is 22, complained that the minister had attacked her, a child resulting.

Phelan, Rev. J. M., Marinette, Wis. Catholic. Criminal relations with a fourteen-year-old girl.

When arraigned in court the priest confessed his guilt, saying, "I am guilty of a terrible crime." He threw himself upon the mercy of the court.

Pinas, Rabbi Samuel, Chicago, Ill. Jew. Counterfeiter; confessed and was jailed.

Pinsonneau, Rev. Delphius, McGregor, Ont., Canada. Catholic. Sued for slander by a sixteen-year-old girl.

Pirtle, Rev. Andrew J., Severance, Kan. Campbellite. Fraud.

Noted evangelist and church builder. Left Severance suddenly, leaving behind him a string of bad notes, checks, debts and mortgages. The community is said to have lost \$2,500 through his fraudulent financial operations, while he left behind but \$300 in assets. Was finally located in Kansas City, where he says he would go to work. His strong point seemed to be the obtaining of the confidence of the community and then fleeing it.

Pogue, Rev. W., Marysville, Cal. Methodist. Immoral conduct.

He sued his wife for divorce. Was superintendent of a Detention Home. His wife in a counter complaint accused him while there of friendship with Indian maidens and squaws, and that matrons of the institution were forced to resign "because of scandalous stories circulated about him."

Porta, Rev. Joseph, Richmond, Cal. Catholic. Made defendant in \$1,000 suit brought by a man who was injured by priest's auto.

Porubsky, Rev. John, Binghamton, N. Y. Catholic. Misuse of church funds.

Posten, Rev. B. Monroe, West Chester, Pa. Methodist. Conduct unbecoming a minister; is deposed.

Powell, Rev. E. R., Geneva, Ohio. Baptist. Conduct unbecoming a minister.

The past year has been a very bad one for the believers in immersion; now comes another minister of that persuasion, charged with imperilling the morals of a young woman. Love notes that fairly sizzled with intensity of passion bore his signature. He wrote of "burning kisses" and called her his "blue bird." The parson is married and has two children.

Powell, Rev. Geo., Louisville, Ky. Baptist. Felonious assault; convicted.

Pratt, Rev. Hamlin L., Portland, Ore. Evangelical. Cruel treatment and desertion.

His wife brings suit against him for divorce.

Preston, Rev. Anthony, Ft. Wayne, Ind. Arrested for carrying concealed weapons.

Prus, Rev. Francis, Milwaukee, Wis. Drunk and disorderly; sentence suspended.

Raabe, Rev. Ludwig, New York, N. Y. Baptist. Disorderly conduct; jailed.

Ragsdale, Rev. C. N., Atlanta, Ga. Perjury.

At the trial of Dan Lenhon, representative of the Burns detective agency, charged with subornation of perjury, the Rev. Ragsdale testified that Lenhon had promised him \$10,000 if he would swear on the witness stand to having heard Jim Conley, the negro, confess the killing of Mary Phagan. The minister fulfilled his part of the agreement, but said he received only \$200 of the amount promised him. It was brought out at the trial that the character of the Rev. Ragsdale was "notoriously bad."

Ragsdale, Rev. Tolman R., Washington, Ind. Methodist.

He sued his wife for divorce. She filed a cross complaint, charging him with adulteries and liaisons with women too numerous to mention.

Raines, Rev. J. O., St. Louis, Mo. Baptist. Slander; found guilty.

Ramsey, Rev. J. J., Hastings, Neb. United Brethren. White slavery.

Found guilty by a jury and sentenced to fifteen months' imprisonment. The identical name appears in the 10th edition of the "Crimes of Preachers." He was formerly forced to leave the pastorate of the First Christian church, Shawnee, Okla.

Reade, Rev. C. G. Harper, New York, N. Y. Obtaining money under false pretenses.

He is wanted in Sault Ste. Marie, Mich., to answer charges of passing worthless check.

Redding, Rev. Baline, Chardon, O. Methodist. Assault and battery.

He beat a young girl who repulsed his unwelcome attentions, and then assaulted three men who came to her assistance. When the police arrived, they found him on his knees praying.

Rees, Rev. Seth C., Pasadena, Cal. Nazarene. Malicious slander.

The board of trustees of Nazarene University have brought charges against the Rev. Rees, claiming him to have been a disturber, slanderer and all-round pest. The most sensational of these charges is that concerning the affidavit the Rev. Rees is alleged to have obtained from a Mrs. Cornwell. This instrument is now in existence, and its contents, it is said, will startle the Nazarene community in that it involves a certain minister and a beautiful girl, a member of the church.

Reinfels, Rev. Paul, Banning, Cal. Catholic. Accused of murder.

The priest is alleged to have shot and killed Peter Glennon, as the result of a quarrel they had over a Mrs. Clara Sherer. The coroner's jury, in their desire to give the priest the best of it, intimated that Glennon might have shot himself.

Richardson, Rev. W. J., Binghamton, N. Y. Baptist. Bigamy.

He pleaded guilty, being unable to explain away one of the two wives found in his possession.

Richmond, Rev. Geo. Chalmers, Philadelphia, Pa. Episcopal. Blackmail.

The arrest of this servant of Christ followed his attempt to blackmail a young man who had served a prison sentence, but who is now striving to make good at honest employment. The preacher said the "hush money" might be sent to him as an Easter offering or as pew rent. The church authorities charge him with having attempted to blackmail Bishop Mackay-Smith out of \$15,000. The bishop dropped dead as the result of the mental strain caused by the scandal. None fall so low as the godly.

Riley, Rev. Floyd, Montgomery City, Mo. Methodist. Writing an improper note to young girl; resigned and left town.

Rippe, Rev. Herman, San Francisco, Cal. Lutheran.

Sentenced to two years' imprisonment for obtaining money under false pretenses on complaint of two brother ministers.

(To be continued.)

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Martyrdom of Man

By Winwood Reade

The author of this book was a nephew of Charles Reade, the novelist. He was a traveler and observer, and his discoveries were freely cited by Darwin among the facts adduced in support of the Darwinian theory of the Origin of Species, the Descent of Man, etc. The Martyrdom of Man, in which Mr. Reade rejects the doctrine of a personal Creator, is a synopsis of universal history showing the martyrdom of the race to Religion, War, and Tyranny. It is a standard work and in steady demand. Our edition (the twelfth) is the popular edition. The work is now so well known that it needs no advertising. The announcement that we have it is sufficient.

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Lawyer—"Have you any other business?"—Widow.

Past Finding Out.—The kaiser must be puzzled by the fact that the Almighty has seen fit to reduce the potato crop of Germany more than 50 per cent under last year's yield.—New York Sun.

Restricted.—Rankin.—My wife speaks six different languages.
Phyle—I wouldn't worry.
Rankin—Whatdye mean worry?
Phyle—She can talk only one at a time.

Heredity.—Music Teacher—Your son is improving, but when he gets to the scales I have to watch him very closely.
Mamma—That's just like his father. He made his money in the grocery business.

Easy Going.—"I shouldn't think it would be so bad living abroad."
"Why not?"
"If you can't pay your debts you just declare a moratorium. And if you are late for work you simply turn the clock back."—Louisville Courier-Journal.

Preparation.—"My daughter has obtained a position in a lawyer's office. She starts on the first."
"And in the meantime is she doing anything to fit herself for the work?"
"Yes, she is reading 'Bertha, the Beautiful Blond Stenographer.'"—Louisville Courier-Journal.

Worse Yet.—A German spy caught red-handed was on his way to be shot. "I think you English are brutes," he growled, "to march me through this rain and slush."
"Well," said the "Tommy," who was escorting him, "what about me? I have to go back in it."

He Understood.—A Church of England bishop, desirous of affecting economy, was traveling in a third-class car-

riage with a rough-looking workman. The latter exhibited surprise at such superior company, and, consumed by curiosity, inquired:

"I suppose you are a poor curate, sir?"
"Er—no," weakly replied the bishop, "not exactly—but—but I was once a curate."
"I see," commented the other; "that 'orrid drink again.'"—Pittsburg Dispatch.

An Unhappy Inference.—A student assistant, engaged in reading the shelves at the public library, was accosted by a primly dressed, middle-aged woman who said that she had finished reading the last of Laura Jean Libby's writings, and that she should like something just as good.

The young assistant, unable for the moment to think of Laura Jean Libby's equal, hastily scanned the shelf on which she was working and, choosing a book, offered it to the applicant, saying, "Perhaps you would like this, 'A Kentucky Cardinal.'"

"No," was the reply, "I don't care for theological works."

"But," explained the kindly assistant, with needless enthusiasm, "this cardinal was a bird!"

"That would not recommend him to me," said the woman, as she moved away in search of a librarian who should be a better judge of character as well as of Laura Jean Libby's peers.—Harper's.

The High Price of Bibles.—Now what do you know about this! Here is a press dispatch taken from the St. Louis Post-Dispatch:

"New York, Dec. 17.—The price of Bibles has increased, and is likely to advance still further, because of the advance in the cost of paper, ink, leather and glue, due to the war."

What are the lost heathen, who are not wallowing in blood in the Christian wars, going to do if the only word on earth, or in heaven or hell, that can save their lost souls from everlasting torment climbs to such a high price that it is classed with luxuries?

All the raw material that goes into the manufacture of paper is being gobbled up by the ammunition makers to make gun cotton for the European war, and newspaper men are wondering what they are going to do for print paper if the thing keeps up much longer; but surely Jehovah's faithful servants, the war-lords, should have laid aside enough paper to supply the Bible trade.—Melting Pot.

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News of the Week.

In New York state and city last year 729 persons were killed by automobiles.

The output of American mines in 1916 amounted to \$3,000,000,000 (three thousand millions).

The marriage licenses issued in this city during 1916 number 67,133, which is 7,487 more than in 1915.

The Toledo, Ohio, Museum of Art has received gifts of money amounting to \$1,000,000 for the purpose of doubling the size of the museum.

Fire early Jan. 1 in the business district of Valdez, Prince William Sound, Alaska, destroyed nearly all the business district of that famous old mining town.

In spite of the epidemic of infantile paralysis, the death rate in New York for the past twelve months is the lowest on record, being 13.89 per 1,000 inhabitants.

Dr. Hamilton Wright Mabie, associate editor of the Outlook and one of the best known literary men in America, died at Summit, N. J., Dec. 31. Dr. Mabie was seventy years old.

New half dollars were placed in circulation by the local mint at Philadelphia, Pa., Jan. 2, \$325,000 worth of them having been distributed to banks and trust companies in that city.

The state of Nebraska has in view a prohibition law so strict that a citizen may be arrested for having the odor of drink on his breath or for telling a man where he can procure intoxicants.

The first bill presented to the Oklahoma Legislature when it convened Jan. 2 was a measure authorizing submission to the voters of a constitutional amendment providing for woman suffrage.

Brig.-Gen. Edwin Louis Hayes, who celebrated the ninety-seventh anniversary of his birth Dec. 29 and who was the oldest surviving officer of that rank of the civil war, died Jan. 2 in Verona, N. J.

Supreme Court Justice Lehman of this city ruled in a separation suit brought before him last week that the determination of a wife to remain childless does not justify a husband in abandoning her.

Dr. J. G. Butler, who had the reputation of being a great Bible scholar, has just died at the age of 95 in Boonton, N. J. He knew all about the Bible except what he might have learned by reading Paine or Rensburg.

Carranza forces met and defeated a Villa command at Bustillos, fifty miles west of Chihuahua City, on the Mexican Northwestern Railroad, on December 27. Sixty Villa prisoners were taken and executed, according to the informant.

The various departments of the government of the Dominican Republic have been taken over by the American forces of occupation and a military government has been established. Captain Harry S. Knapp, of the United States navy, is at the head of it.

Proposals to establish a course in Chicago high schools in military work for girls, teaching them to act as Red Cross nurses and first aid workers, were considered Jan. 3 by the board of education as an adjunct to the plans for military training for school boys.

One hundred persons are believed to have been drowned in Clermont, Queensland, Australia, by a flood, which washed away the main street and all the houses in low-lying places, Dec. 31. The flood was caused by cyclonic weather in Northern and Central Queensland.

Of last year's 54 lynchings, 50 were of negroes and 4 of whites. Fourteen of them occurred in the state of Georgia. In 9 cases the accusation was attempted rape. The other offenses for which summary "justice" was administered ranged from murder to slapping a boy.

Forty-five girls and one man in the St. Ferdinand de Halifax Institution for the Feeble Minded, in Megantic county, Que., perished in a fire which destroyed that institution Dec. 30. The institution was conducted for the provincial government by nuns from a convent adjoining.

Exceeding all its coinage records, the Philadelphia Mint during 1916 produced 238,469,769 domestic coins in denominations ranging from one cent to a half dollar and valued at \$9,344,266. An unprecedented demand for dimes, nickels and pennies has kept the plant running day and night since early summer.

The Board of General Appraisers at this port have decided, contrary to a rule of the Treasury at Washington, that all glass for church windows, or that is claimed to be for church windows, may be imported free. This is a new graft for the churches, as hitherto duty on repair glass has been exacted.

The trial of Mrs. Margaret Sanger and Mrs. Ethel Burns for distributing

birth control information began in the King's (county) Court of General Sessions, Brooklyn, on the 4th. The court room was crowded with women, many of them distinguished or well known. The case was opened late in the day and postponed until this week.

Despite the higher cost of living, war profits and general prosperity combined to encourage in 1916 the heaviest importation of diamonds, pearls, and other precious stones in the history of the United States. The year's entries reported Dec. 30 by Examiner William B. Treadwell showed a total value of \$51,482,262, or double those of 1915.

Europe's necessities and the accessibility of our shores for short voyage ocean tonnage make it certain that North America will be drained of wheat before a new crop year rolls around, with prices measured only by human necessities for food. Already we have exported the major portion of our surplus, and that with only half the crop year gone.

Only one of the fifty children in a frame school house near Blocker, Okla., escaped injury when a tornado shattered the building Jan. 3. Reports indicate that fifteen of the children, mostly girls, were killed. The teacher, a woman, is missing, and persons living in the neighborhood of the school house express the opinion that she was killed and her body blown away.

Juan T. Burns, consular representative of the de facto government of Mexico at Washington, with the title of consul-general, was arrested by agents of the Department of Justice Jan. 3 on three indictments charging him with conspiracy to violate the customs laws and a proclamation of President Wilson which forbids the exportation of munitions of war from the United States to Mexico. This was issued October 19, 1915.

It was announced Dec. 31 by the French Heroes Fund, No. 200 Fifth avenue, New York city, that through the personal efforts of Mrs. William Astor Chanler, president of the fund, and Mr. John Moffat, chairman of the Executive Committee, the birthplace of the Marquis de la Fayette, in France, had been purchased and that the historic chateau would be restored and perpetuated as a memorial and museum of American and French patriotic emblems.

The Public, the Singletax paper established in 1898 in Chicago and edited for fifteen years by Louis F. Post, who is now a government official in Washington, has come to New York and taken offices at 122 East Thirty-seventh street. Stanley Bowmar, formerly advertising agent, is now publisher, and Mr. Post has relinquished his proprietary control, which he states consisted of ownership of the financial deficit. His share is now held by Mrs. Fels, widow of the late Joseph Fels, who gave largely of his substance to the Singletax cause.

When Mrs. Cynthia Westover Allen, the Rev. James B. Watson, and others, applied on Jan. 4 for a certificate of incorporation for the "International Transformation League," Mrs. Walston Hill Brown, daughter of the late Col. Robert G. Ingersoll, announced that she would appear before Justice Hendrick of the Supreme Court to oppose the incorporation. Mrs. Brown objects on the ground that the aims and objects of the projected "International Transformation League" are almost identical with those of the International Child Welfare League. She says that the similarity is due no doubt to the fact that among the projectors of the new society is Mrs. Mary E. Hitchcock, formerly a member of the Welfare League. Among the members of the Welfare League, the original organization of the kind, are Mrs. Thomas A. Edison, George Foster Peabody, Dr. Albert Shaw, Adolph Lewisohn and P. B. Claxton, United States Commissioner of Education. These and many other ardent supporters of the organization, Mrs. Brown thinks, would be very much interested in the plans of the imitation concern. Mrs. Cynthia Westover Alden, who founded the "International Sunshine Society," has been the most successful of those who have done a large business for themselves on the basis of very small service to others. At one time she became rather notorious through an investigation of her activities carried on in the name of charity.

LIFE OF THOMAS PAINE. By Moncure D. Conway. In this work the life of the great Commoner of Mankind, founder of the Republic of the World, and emancipator of the human mind and heart, receives, for the first time, adequate treatment. In two volumes, royal octavo, gilt tops, uniform with the author's edition of Paine's Writings. Price, \$5. Popular edition, one volume, \$2.75.

Lectures and Meetings

The Brooklyn Philosophical Association (38th season) meets every Sunday at 3 P. M. in Long Island Business College, South Eighth street, near Bedford avenue, Brooklyn, for lectures and discussions. Wm. A. Winham, secretary, 146 Newton street, Brooklyn, N. Y. Jan. 14.—"Free Speech and Blasphemy: Are They Synonymous?" By Theodore Schroeder.

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening, at 8.30, during the winter.

The Paterson Philosophical Society meets Sunday evenings at 8 in Stationary Engineers' Hall, Broadway and Washington st. Live subjects; interesting speakers. Frank Bamford, 111 Cliff st., secretary.

The Boston Freethought Society meets in Paine Memorial Hall, Appleton street, every Sunday at 3 P. M. J. P. Bland, B.D., is resident speaker, and THE TRUTH SEEKER is for sale at the door.

Pittsburgh Rationalist Society. Marshall J. Gauvin, lecturer. Sunday meetings, 8 P. M., Academy Theater, 810 Liberty avenue, near Eighth. Jan. 14.—"Judaism, the Raw Material of Christianity."

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7.30 P. M., at the Hotel Vendome, Third street, opposite State House. O. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Twin City Rationalist Society meets Sundays at 11 A. M. in Lyric Theater, Minneapolis, Minn. Edward Adams Cantrell is lecturer. J. C. Ewing, secretary, 615 Metropolitan Life Bldg., Minneapolis.

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

Michigan Rationalist and Freethought Association meets every Sunday, 2.30 P. M., at Gerow's Hall, 55 Grand River West, Detroit. Secretary, Arthur A. Senger, 859 Rohus avenue, Detroit.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at 2.30 and 7.30, at 1417 Columbia avenue. Open platform. The Truth Seeker and liberal literature on sale. F. Garfield Bowers, secretary, 245 N. Ninth street.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9, 10 Cawker Bldg.

The Washington Secular League meets on Sundays at 3 P. M. at Pythian Temple, 1012 Ninth st., N. W., Washington, D. C. John D. Bradley, president, 437 Quincy st., N. W. Jan. 14.—"Abraham Lincoln: President, Freethinker, Liberator." By Franklin Steiner.

Los Angeles Liberal Club meets in Burbank Hall, 542 So. Main street, Sunday evenings at 8 o'clock. Charles T. Sprading, lecturer. Truth Seeker and other Rationalist literature on sale.

The Church of This World, Rationalist. John Emerson Roberts, lecturer. Meetings every Sunday morning at 11 o'clock in Willis Wood Theatre, Kansas City, Mo. Mr. Roberts' services may be secured for wedding and funeral occasions. Address, 4011 Kenwood ave., Kansas City, Mo.

The Toledo Rationalist Society meets every Wednesday evening at 8, Room 133, Arcade Building, St. Clair and Jackson streets. W. M. Braun, secretary. Speakers, Dr. Rullison, J. Carl, J. Braun and K. Pauli.

The Seattle Rationalist Society meets Sundays at 3 p. m. in Strand Hall, 1525 Fourth avenue, Seattle, Wash.; L. A. Wheeler, president, 1330 First avenue. The Truth Seeker and other Freethought literature for sale at all meetings. Admission is free.

The following lectures will be given by Scott Bennett: Jan. 14.—"Karl Marx and Jesus Christ." Jan. 21.—"Can a Christian Be a Socialist, or a Socialist Be a Christian?"

Jan. 28.—"The Churches and the Masses." Feb. 4.—"Christianity and Social Progress." Feb. 11.—"The Origin of the Clergy."

Henry Frank lectures Sunday mornings at 11 in Tuxedo Hall, 637 Madison avenue, cor. Fifty-ninth street, New York.

Emma Goldman is giving Sunday evening lectures in Harlem Masonic Temple, 310 Lenox avenue (bet. 125th and 126th sts.), New York. Questions and discussions. Admission 25 cents.

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DECAY OF AUTHORITY.

With Special Reference to Ecclesiasticism.

BY RICHARD ELLSWORTH.

While authority is still, to a certain extent, tenacious of its power, there is every evidence that it is in a state of decay. It is not desirable, however, that it should utterly decay, for the past will always remain something to us; and though many of its lessons have been unlearned, and no longer hold their place in the minds of thoughtful men, still we dislike to have them treated with unnecessary contempt. The world is now passing through a period of transition from hereditary, traditional authority to spontaneous, individual and social authority; the decay is the decay of irresponsible, injudicious and irrational authority.

The age is growing into a fixed consciousness that obedience to a chosen and worthy authority is not the same as blind obedience, devoid of reason. It has been one of the contradictory faults of our growing democracy that we have been slow to recognize, that while blind obedience is destructive of character, intelligent obedience may be upbuilding and helpful. The endeavor to break ancient bonds and establish new laws necessarily involves danger. In discussing the decay of authority it is necessary to recognize that, rid of old fetters, and our respect for them, we must still be willing to honor new bonds; if the power of the old regime is broken, we are under the spell of a new system, which should command our respectful consideration if we would not appear as triflers in a matter of fundamental importance.

It is logical to note first the decay of personal authority, which is manifest in the case of the decline of parental control, especially that of the father. It has progressed so far in America that we may be inclined to give a new interpretation to the saying: "The child is father of the man," since there is open rebellion everywhere against the rudeness and impertinence of the American child. "There can be no reverence unless there are objects worthy to be revered." The flippancy of the American adult would naturally rob him of the respect once enforced by a conventional dignity. It is a great mistake to relegate the word "reverence" to objects consecrated by religion. The religious connotation of the word by no means defines its complete import, albeit it stands first in order in our modern dictionaries. Originally, as in Chaucer, *reverence* signified *honor* and *respect*, without implying any idea of awe or fear which is the meaning given to it by the church. This is simply another instance of a splendid word being appropriated by religion to serve its fraudulent purposes to the notable deprivation of the language of every-day life.

The decay of personal authority is in no case more marked to-day than in the relation of parent and child, teacher and pupil, master and man. Were we asked for a word to define this condition we should unhesitatingly reply, *want of reverence*. The man who expressed his objection to that notorious character, Billy Sunday, by saying that he was *lacking in reverence*, defined him accurately, for he seems to have no respect for "heaven above, or for the earth beneath, or for the waters under the earth," as runs the religious story book. When the state is obliged to step in and fix an age for the beginning of the working life of the child, and the number of hours that it may continue at its daily toil without suffering injury, there is evidence enough that parental love and authority has declined in the last century. For the last few decades humanitarianism has been compelled to hedge about the father, to impress upon him his duties, to command and compel him to care for the child for

whose protection and education his love has proved insufficient. There will never be developed, however, in the character of the child a proper spirit of honor and respect for his parents, his teachers and his employers, unless those adults forsake their frivolous and unconcerned ways, and by force of a dignified yet gracious manner, win the love and admiration of the younger, dependent nature, without which devotion the framework of personal authority cannot long survive.

A noticeable decline is also witnessed in the authority of the husband over the wife. Most people are still married by the old formula in which the wife promises to love, honor and *obey*; but an increasing number use the words as they do those of the creeds, with a reservation; while those are multiplying who are willing to place the sexes on a basis of equal authority. If there must be authority in the house, it is said, let it be a matter of function, not to be determined by sex alone, but with reference to all the interests of the home. It is only to look about, however, to find that this loss of authority by the husband has plunged us into a maelstrom of moral and social problems, not because we ought to go back to recognizing the old authority of the "head of the house," but because the newer democratic system is still undeveloped.

The decay of a permanent authority in the home has also been fostered by the greatly mistaken idea that woman is inferior to man. The absurdity of declaring one thing inferior to another when the two things are not alike in their true differentiating qualities, seems never to have entered the brain of those who have labored so assiduously in recent years to depreciate womankind. The philosopher compares things that are intrinsically alike when his aim is a perfect classification on the grounds of identity; but the neophyte in reasoning, whose aim is publicity rather than truth or edification, compares things that are not reasonably comparable, though both may be highly estimable when viewed with reference to their legitimate sphere of activity, and the excellence of the work accomplished therein. The greatest offender in this matter of disparaging woman has been *woman*. Woman need hope for nothing from her own sex; for the greatest condemnation pronounced against woman has been the utter inability of one woman to speak or write rationally—not to say truthfully—of another woman.

It is true that in the past the weightiest opposition to woman's rights and prerogatives came from man and religion; but of recent years this unfortunate condition of things has in part greatly changed for the better. Religion has not yet fully atoned for its injustice to woman; but man has repented to a laudable degree, and if woman is ever to come into her just share of honor and influence, it will be because *man*, realizing his serious mistake, has at last welcomed her to a mutual sovereignty, and to a like participancy of honor and glory. When this idea shall have taken root in the home, then we shall hear no more of the father as the "boss" or the "governor," or the mother as the "old gal," but a natural and healthy authority will pervade the entire household—no one predominating, and no one being inferior. After all, the highest authority is that gained by service, in fulfilment of the great moral truth that "he who would be chief among you, let him be servant of all."

Our next topic will be the decline of political authority. Under the feudal system the great mass of people were deprived of their personal liberty. They lived and died in one place, in the service of

the feudal lord. With the first breaking away from this tyranny, the men who went to the towns risked their lives, because they lost all claim on the baron by disregarding the only responsible authority. Nevertheless, they went to the city, taking their lives in their hands, and there they organized guilds for their common protection. It was the allegiance of the city masses which strengthened royalty and annihilated the power of the barons; more than that, it was the inevitable precedent of the coming events. The divided people were incapable of resisting the power of the barons; the united people developed nationalism, and the king was compelled to concede to them the rudiments of representative government.

Representative government, as thus far developed, is as unsatisfactory as many people think the evolution of organized industry will be. "The never-ending audacity of elected persons" is the inevitable result of unrestrained representation in industry or politics. One impression we are receiving in this slow process of political evolution is, that divided authority does not mean independence. The possession of the suffrage for the choice of so-called representatives does not guarantee democracy. "The authority is, as yet, neither with the people, nor with the representatives. The hereditary power of the latter is gone; but the voice of the former is still uncertain. Traditional authority has been supplanted by a partisan, irregular, indirect authority, which makes us almost incapable of self-government. One of the problems of democracy is to get the things which require attention directly and simply before the people's minds, so that they will exercise the authority belonging to them. There is little choice between an hereditary ruler and a political boss; government *ex cathedra* must not be mistaken for *vox populi*."

It is altogether improbable in the great cities of our country which have suffered so long from divided authority that they will ever get good administration until their attention is fixed on the single council, elected at large by direct nomination, made fully responsible, and controlled by the referendum and initiative. What is true of local governments is equally true of state and federal administration. Representative government is a transitory, divided authority between the unquestioned hereditary power of feudalism and the independent intelligence of democracy. As long as this condition of distributed sovereignty exists, there will ever be imminent the prospect of the decay of political authority, when it can be no longer said that ours is a government "of the people, by the people, and for the people."

The decay of authority is nowhere so manifest as in the religious world. There seems to be current everywhere a feeling among men that religions of authority have had their day, and are now passing, as Sabatier says, into the religion of the spirit. The communistic colony of the early period of Christianity soon yielded to the institutional Christianity of Rome, which was the cause, doubtless, of its being spread through the world by capturing the imperial influence of that state. It was owing to this change in the spirit of religion that there gradually grew up an authority, hitherto unknown, bearing the name of church, or ecclesiastical authority. And when there was added to this spiritual sovereignty a temporal power, the result of what Dante called "the fatal gift of Constantine," there was exhibited to the world a magisterium, which for solidarity, baneful efficiency and unyielding obduracy, had never before been witnessed or even considered a possibility among men.

The effect of church authority upon the world is well understood by every careful student of history. If one would know precisely what it stands for he has only to read the "Syllabus of Errors" condemned by Pope Pius IX. The requirements of that Syllabus have always been carried out with scrupulous care and persistency. The darkest ages in the life of the world have been those in which religious authority was in the ascendant. The apol-

ogies of modern Romish writers can never atone for the rigors of the Inquisition which violated all human feelings. However, from the time when the Syllabus of Pius IX. was set forth (1864), the Roman church has been passing through a remarkable phase of disintegration, and would seem to have lost nearly a third of its dominion.

The intelligent classes in all civilized countries have to an enormous extent been estranged from that church. Rationalism and unbelief have made fearful havoc, as Pope Pius X. himself lamented, in some of the principal Roman Catholic countries—in the natural reaction from the attempt of the church to fetter reason, to stifle inquiry, to discourage scientific and historical investigation, and to bind the limbs of thought by a despotic absolutism. Setting itself in antagonism to freedom of conscience, freedom of speech, and freedom of the press, it has made modern Democracy its relentless foe, and has stimulated the growth of that very Socialism which it so bitterly denounces. These results are seen in all countries but in no one more distinctly than in Italy, the birthplace and the home of Papal authority. There, infidelity grows apace. As an evidence, witness the Italian Freethinkers' Convention held in Rome in 1904, in spite of a violent protest against it issued by the Pope—the Mayor of Rome hailing “the noble struggle of the human intellect in which they were engaged.” It was an emphatic and triumphant demonstration against the Vatican; and yet ninety-five Italian municipalities sent official representatives, or official letters of adhesion, to it.

But what of the United States? Here at least, it is generally believed the Roman church has made amazing progress—has achieved notable triumphs. In the year 1800, her strength was estimated at barely 100,000, but in 1890 it had grown to 10,000,000, and in 1913 it was variously estimated at from 12,000,000 to 14,000,000, or even more. But it is forgotten that this growth has come almost exclusively from immigration from the various countries of Europe; so that every million added to the Roman church in the United States represents a million transferred from some other branch of the Roman church—and *does not represent any growth at all*. On the contrary, this transference results really in enormous loss. This is established beyond contradiction by reliable Roman Catholic authorities. A memorial addressed to the Pope by some of the faithful in 1891 affirms that there were 20,000,000 descendants of Catholic immigrants to the United States, and that of these 16,000,000 had apostatized. In view of these facts, an American prelate said recently in conversation with an Irish priest that “for the Irish Catholic immigrant, America is the road to hell.” The Roman Catholic church, then, when we take a broad survey of its condition, is seen to be losing ground over wide areas, and especially in the centres of greatest enlightenment. It is not gaining, it is losing strength. It is not really consolidating its resources, it is disintegrating.

“When we note the extraordinary impotence of Catholicism in the great cities of Europe,” says Joseph McCabe in his “Decay of the Church of Rome”; “when we learn in country after country, that the middle class forsook it a generation ago, and the artisans are abandoning it to-day; when we find *its authority rejected* almost in proportion as a nation is touched with culture; and when we see that its larger tracts of unchallenged authority so constantly correspond with the darker areas in the cultural map of the world—we see that its power rests largely on a basis that is directly and triumphantly challenged by the modern spirit—a basis of ignorance.” As long as that church is dominated by the medieval spirit, as long as it clings to its effete superstitions, as long as it hugs contentedly the fetters of absolutism welded by the Vatican, it can never approve itself to the American people. The enterprise of “making America Catholic” is foredoomed to failure. That once gigantic authority that brought kings to its feet, that controlled the destiny of empires, that terrorized the nations into a servile obedience, has reached a stage of decadence where it is no longer feared by the humblest citizen, and only mentioned to be immediately denounced.

Nevertheless we are confronted by a real danger by reason of the presence of the Roman church in our midst, under its now prevailing auspices. That danger arises from the ambition of the hierarchy to grasp political power in the United States. It is not necessary to prove that this ambition exists among those who are shaping its destinies in the Republic. Whoever has observed their policy at all critically cannot fail to see it. So confident are they of their political power that the *Western Watchman* boastfully declared some time since, that any public man who opposes the Roman church

commits political suicide. This boast is also a confession—a confession that the church controls the ballots cast by her partisans—controls them sufficiently to defeat those who incur her displeasure. That which makes her dangerous—that which gives her so often a controlling political influence is not her numbers, but her solidarity—the subservency of a large proportion of her adherents to the direction of the priesthood. It is this medieval sacerdotalism that constitutes our peril. The Roman priest controls the political action of a large part of his flock. Romanists invariably deny the truth of these facts, but in the words of Emerson, “Your actions speak so loud that I cannot hear what you say.”

With the decline of church authority, there arose at the time of the Reformation a new type of authority which took the form of an “infallible book.” The present reaction against the Reformation enables us to see it in a little clear perspective. The right of private judgment and liberty to read the Bible or any other book are inestimable gains, but men are beginning to see the price at which they were bought. Coincident with the Reformation was the circulation of books printed with movable types, and the popular ability to read. In consequence, not only was “the Book” substituted for the church as the foundation for authority, but authority in general began to be drawn from books. “The effect of the clear, black print on the white page is so much simpler and more vivid than other impressions for most people, that whether they derive their opinion from the sacred scriptures, secular books, or the newspaper, the authority of the printed page transcends, for those who read, all other authority. Even people who pride themselves on their independent judgment will call up from the recesses of their minds some impression, which, however unauthoritative, remains indelible because of having been seen in print.”

When to this authority of the book is added the dogma which naturally grew in the ill-tutored minds of the post-Reformation population, of the infallibility of the sacred writings (even when translated into the vernacular), there developed an authority as commanding as that of the church, but less successful because of the diversity of interpretation, due to the right of private judgment. It was inevitable that the zeal of those who found divine sanction for their personal opinions, should burn heretics. It is equally inevitable that this privilege of private investigation should lead ultimately to the destruction of both church and book. As in the case of church authority, so likewise with Bible authority we find men everywhere departing greatly from an earlier orthodoxy.

The higher criticism of the Bible which was used so effectively by Spinoza and other early writers, became both more scientific and more popular in the nineteenth century. Under the impulse of this new spirit of investigation, some of the most radical views have been put forth touching the inspiration and authority of the Bible, by men of learning and high position in the church itself. It is not necessary to-day to refer to the opinions of Strauss and Baur, who found no sanction for the inspiration of the scriptures, in order to establish a logical position for incredulity regarding those writings, for the work has been even better done by orthodox divines, and with a thoroughness which assures the results of their labor remaining. The evidence that the authority of the Bible has seriously declined during the last century is to be seen conspicuously both within and without the church, revealing to the thoughtful spectator that another and most dangerous opponent of human liberty is gradually being removed from our midst.

The reasons for this decay in Catholic church-authority and Protestant book-authority may be looked upon as the result of the study of comparative religion, humanitarianism, and the changed attitude regarding the personality and cosmic service of Jesus. The study of comparative religion reveals the fact that the great religions of the world are very similar in their origin, their fundamental teaching, and their influence; that the spirit underlying them all is approximately the same. It has also brought out the fact that in some important particulars the older religions were superior to Christianity, as for instance, in the matter of persecution, some of them, as Buddhism, knowing nothing of persecution. If there was nothing new in Christianity, and nothing particular to be gained by believing its tenets, it followed necessarily that its authority must become decadent, and its hold upon men's minds gradually relinquished. Men soon learn to abandon that which they can no longer use.

A new humanitarianism has also had its effect upon the immoral teaching of the Christian religion. Men have now learned to measure the sacred by its

moral value. The scriptural doctrine of hell is incompatible with humanitarianism. The idea that one could commit any offence in the brief span of human life which would warrant eternal torment, was not only unable to stem the tide of disbelief in hell, but seemed to acquiesce in the idea which Carlyle castigated, that not content to be without a hell, the English people had devised “the hell of not making money.” The social doctrine of the twentieth century promises to force upon the church an even superior hell, which Charles Ferguson calls “the hell of not making good.” It has long been felt by the decent man that the doctrine of hell is absolutely unnecessary for the strengthening and up-building of his character, and if it be necessary, as the church affirms, for the right expression of the justice of God, then there is nothing to be done but to abandon the thought of God also; for a God that would require the establishment of a hell in order to vindicate his righteousness, would be a God unworthy of the contemplation of the lowest of the beasts that perish.

A third cause for the decay of religious authority is seen in the changed opinion now entertained by intelligent men regarding the personality of Jesus. It has been well established that there is no mention of the Jewish Messiah outside the book called the New Testament. This conclusion led scholars to examine critically the books called the Gospels, which resulted in establishing the fact that the earliest of these books was written many years after the date assigned for the ministry of Jesus. The striking fact here brought out is this: That notwithstanding the unprecedented stir occasioned by the preaching and miraculous works of Jesus as reported in the synoptic gospels, there is no contemporaneous mention of him either in sacred or profane literature. But it is not necessary to urge this argument in order to prove the fact that many men of today no longer show any respect for the authority of the Christian's God. Christians themselves have never agreed as to the attributes which constitute the person of Christ. Every reader of church history is familiar with the unseemly controversies which continually arose in the early and later church regarding the true notion to be held with reference to this new world-savior. History informs us that the highly important matter of his divinity was not agreed upon until the assembling of the Council of Nice, more than 300 years after Christ was born.

From the early conception of a God to be worshiped, many Christians look upon Christ to-day as simply an ethical teacher, whose beautiful philosophy of life it would be a mistake to utterly reject. We cannot afford to lose the vividness and the uplift of the wonderful character of Jesus, they say, and, happily, he is brought nearer to the multitude by the reverent but scientific investigations and teachings of today than by the authoritative dictum of earlier, unlettered theologians, whose concern was for church and dogma more than for the permeation of society with Christian ethics. It is on these lines that Professor Nathaniel Schmidt wrote his striking book: “The Prophet of Nazareth.” It is typical of the way in which the most critical modern research may be combined with a rarely beautiful and inspiring spiritual picture. But the fact remains that the influence of Jesus as a religious authority among men has suffered many modifications and changes during the last century, and there is little hope that the medieval picture of him will ever be revived save among the ignorant and prejudiced.

The decay of personal, political and religious authority is ominous. There is the inevitable danger of apathy, rash scepticism, or cynicism. The struggle of the privileged to maintain their prerogatives on tottering foundations leads the superficial thinker to attack men of straw. “When authority is identified with injustice, tyranny, hypocrisy and superstition, the logical protest is anarchy. The new authority must be that of the spirit,—the spirituality of comradeship, of cooperation, of universal suffrage and direct legislation, of democratic culture and democratic religion.” This is the aim of Rationalism, the hope of the liberal-minded man. When humanity shall have risen above the fear of self-constituted religious authority, and shall center its thought and action upon its own amelioration here on earth, then shall the true happiness of the race really begin, and the promise of a peaceful and productive future be assured. The hope of the world lies in Reason, not in faith; in Truth, not in error; in Love, not in piety.

Every virtue has its privilege: for example, that of contributing its own little bundle of wood to the funeral pyre of one condemned. — *Friedrich Nietzsche*.

Supposed Prophecies Dissected

Dr. Homer Wakefield has practically abandoned his original contention that the quoted passage in Josephus is spurious, by failing to refer to it. He is now solely concerned about making the most graceful exit possible without admitting discomfiture. His long argument to enforce the conclusion that the Jewish scriptures and Christian gospels are a borrowed composite is, as far as I am concerned, entirely a work of supererogation. That is like trying to force an open door. Every Rationalist knows it. I have myself contributed much to disclose this fact. In my lecture on "The Gospels Unveiled" I said distinctly that the gospel Jesus was made to fit the prophecies, by twisting them out of their manifest meaning and making them allegorical. By a new collocation I revealed their real import as describing the forlorn condition the Jewish superstition had brought its adherents to, and showed that the Psalms referred to events that David could by no possibility have known. This primal superstition that David wrote the Psalms was the cause of the subsequent delusion of Jesus, Paul and the Jews and gentiles generally.

All god-men are necessarily mythical. I take no more stock in the truthfulness of the evangelical record than Mr. Wakefield does. It is because I reject more than Paine, Ingersoll, Waite, Renan, and others that I deny the superior morality of Jesus. With his narrow Jewish creed it was utterly impossible for him to have enunciated the Golden Rule. That rule is based on human equality, which Jesus denied. The gentile writers put that rule in the mouth of Jesus, as also the supposed-to-be god-like doctrine of non-resistance, which no human being could practice and live. If I attempted to make a consistent Jesus out of the gospel narratives I should have to invent, not two, but a half dozen distinct and separate characters. If I could, I would reject the whole contradictory story as baseless. It is the minimum of what I *must* believe and not the maximum of what I *can* believe that I seek. I must believe, from the uniformity of quotations taken from separate sources, that the evangelists drew from earlier records. When Paul and Luke attribute the same words to Jesus, it is a certainty they drew from a common earlier source, whether that source was true or false. They were, as one of them puts it, trying to express "what is commonly believed among us." It is beyond the bounds of reason to hold that a gentile could have invented the Jewish Jesus, or a Jew the gentile one. The gentiles have embellished this Jesus. All through their diverging story the original Jewish skeleton is still visible. Statements and concessions that invalidate their own superimposed myths and embellishments are yet to be found scattered throughout the record. These are given blindly and unconsciously. The original Jesus was a frequenter of synagogues. He venerates them by calling them "my house." Those insubordinate to Jewish church discipline were to be treated as "heathens." He believed implicitly in "Moses, the law and the prophets." He said "not one jot or tittle of the law shall pass away," something that no gentile would ever have conceived or invented, for the passing away of the law was the supposed means of his own salvation. To overcome the original, the writer of John added: "The law was given by Moses, but grace and truth came by Jesus Christ," implying that neither grace nor truth came by Moses. Jesus echoed this law when he said, "Such measure as ye mete shall be measured unto you again." The same idea is in his prayer taken from the Talmud. He believed the Jews were the blessed meek who should inherit the earth, based on the Psalm: "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions." All outside the Jewish lineage were to him "swine and dogs" whom they were instructed not to give the children's bread to nor cast their Jewish pearls before. The Samaritan woman confirmed the custom by stating that "the Jews have no dealings with the Samaritans." The parable of the Good Samaritan must then be a spurious gentile addition. The Acts of the Apostles confirm this Jewish narrowness at that time by putting into the mouth of Peter these words: "Thou knowest how it is unlawful for any man that is a Jew to keep company with or come unto one of another nation." This narrow, strait-laced, creedal Jesus, to whom the gentiles have imputed the Golden Rule, exemplified its practice by saying: "Go not by way of the gentiles, and into any city of the Samaritans enter ye not." He no doubt had the same opinion of them that the Boers had of the negroes when they said to Livingstone he "might as well preach the gospel to the monkeys." "I come not but to the lost sheep of the House of Israel." To restore the kingdom to this lost Israel

was his sole ambition. To be thought "great David's great son" was the aim of his preaching, that he might be considered the promised Messiah. "Abraham's bosom" was his final heaven. Such is the skeleton which no man can harmonize with the gentile Jesus. And the Acts of the Apostles furnish a complete refutation of the claim that he ever sent his disciples into all the world to preach. The disciples are there shown to have had no knowledge of such instructions. Paul gets them in an alleged vision, and for doing so he was shunned and called a liar. In piling these books by numerous writers together, the Catholic church has unconsciously given us all the evidence needed to refute their own falsifications.

The origin of this natural Jesus nobody knows, and guesses are useless. The two evangelists who try to fix his birth are ten or twelve years apart. Both among Jews and gentiles, in all ages there have been guesses, and sometimes forgeries, because the creedal Jesus has exercised an immense influence on history. He stands to it as Mrs. O'Leary's cow stood to the Chicago fire.

DAVID ECCLES.

Chat from Chicago.

The old fellow, 1916, was almost dead; the youngster, 1917, was near the threshold. Accordingly, we shouted, "*Le roi est mort, vive le roi!*" It was Saturday, one night before Christmas Eve. The occasion was Virna's celebration of her mother's birthday. There was nothing bibulous about it—no intoxication save that of the senses in beholding the charms of the beautiful danseuse Virna Harmon Walker. Except for the absence of "the rosy," all was *laissez faire*. There was no *pousse-café*. There was plain coffee accompanied by mountains of sandwiches, also cakes that melted in your mouth, made by Virna's own dainty hands. Yes, siree, Bob, she's one of the best cooks in the country—but I'd advise no man to try to get her.

Virna is the daughter of E. C. Walker, of New York and Sunrise Club fame, and Lillian Harmon, whose father was Moses Harmon, all three of whom endured ostracism, persecution, and imprisonment for unpopular opinions, which opinions are now endorsed by all intelligent people. Were Moses Harmon alive today he could not be a martyr again to save his life. "The world *do* move."

It was not a Puritan Sabbath that dawned on the dancers, as they flung themselves recklessly through the mazes of the old, almost forgotten Virginia Reel. You would hardly believe that Libby Culbertson Macdonald came near being the giddiest dancer of them all. It was fortunate that a sanctified Sunday had no terrors for these lively Sabbath-breakers. Let joy be unconfined! was the motto. Down with the medieval *Memento mori!* (Remember death!) Up with Goethe's *Memento vivere!* (Remember life!)

Ere long, I predict, Virna Walker will flash across the dramatic sky, a decided success as artist and money-getter. I would not willingly wound E. C. Walker's *amour propre*. He is a man of great intellectual ability, but, bless you, it is confined to the top of his head, finding expression only at the lips, while his daughter speaks eloquently from every part of her body, from her golden-brown curled head to her twinkling feet. Interpretative dancing requires the persistent and arduous training of every limb, every muscle, if one would show the thoughts that prompt one. Pantomimic art is a great test of ability. Unquestionably Virna is actress in pantomime as well as danseuse.

The brains of the Freethinker lead him to success in any desired direction. Irene Foote Castle, granddaughter of E. B. Foote, Sr., and Virna Harmon Walker, granddaughter of Moses Harmon, are both examples of what can be done in the Terpsichorean art.

The very young boy, George O'Brien, grandson of Moses Harmon, is a chip of the old Freethought block, as he proved to be in a fine oratorical rendering of Horace Traubel's appreciation of his grandfather. This he gave at the Harmon Memorial several weeks ago, which, I regret to say, I failed to report for THE TRUTH SEEKER. I cannot predict that little George will be president some day, but I can safely say that he will, if he choose, be an A-1 orator.

Sam Atkinson, *gentleman*, in all that the word implies, as well as highly gifted speaker, will blow into Chicago in about two weeks. Mrs. Atkinson is already here. At this party of Virna's, Libby Macdonald, in Dutch costume, executed a broom dance in which she showed the assembled guests how she would clean up her floor, walls, and ceil-

ing against Sam's coming. It is her intention, circumstances permitting, to give a Freethought or Rationalist social for Doctor Sam, as the film companies have dubbed him. Virna Walker will be her invaluable assistant. At this affair no one will dare to be "wise." Quite otherwise, anyone attempting to talk shop will be hurled into outer darkness.

Sam Atkinson's Rationalist work with the film companies is not duplicated by any of our speakers. That he reaches an enormous number of hearers, of the great *orthodox* unwashed, is due to the fact that he delivers his short lecture before each presentation of the picture, thus making five or six speeches each day to very large audiences. "Protect Your Daughter" is the film he now lectures with in Denver, greatly to the disgust and condemnation of the Denver dominies, who showed their fighting abilities. The newspapers were full to overflowing with comments *pro* and *con*. Lots of publicity is what Sam got and desired.

We don't know yet what Sam will be up to in Chicago, but it's dollars to doughnuts he'll make good somehow, so we must join his procession and emulate the Parisian gamin at the time of the French Revolution. Being besieged by friends to join them in an "eat," the gamin said as he hurried away, "Can't do it. I belong to the procession. I'm the boy to cry, 'Down with Polignac!'" We're in Atkinson's procession, we're the gamins and gamines to cry, "Down with the film censors! Down with reactionary priests and sky-pilots!"

At my party I'd dearly love to have the great English Parliamentarian, author and lecturer, Francis Neilson, who is the sensation of the hour in Chicago. But, dear me, M. P. is such a ticklish title to tackle. Do you know, he actually bowed to me across the table at a recent banquet without being introduced. Wasn't that a perfectly grand condescension on his part, he a live M. P.?

H. Percy Ward will do a turn at this party. He has to, because I have boosted him in every issue of THE TRUTH SEEKER. Of course, I've been laying my pipes this long while to get him. If he does not come, I'll "get him!"

Among those present (a hackneyed phrase) will be Clarence Darrow, the adorable. (It is whispered that he is worshiped by the fair sex. Sh!) I have my doubts about his coming. He's angry at me, maybe, since my write-up in last TRUTH SEEKER, in which I was so bold as to say, "All right, Clarence, we'll see whose cat's got the longest tail."

I am certain that Col. E. A. Stevens will be present, for he is eager to get his last impromptu poem off his chest. He's some poet, I'd have you know, and he always looks the part to perfection. The sterner sex cannot be "dolloed out" too much to suit me.

I'm especially desirous that "Bill" McGee should be there. I want the sensation of seeing how it will seem to fox-trot with a real, live, flesh-and-blood ex-priest Rationalist.

I do want in the worst way to be honored with the presence of George Burman Foster, of Chicago University fame, and author of a great book on Nietzsche, but there! that pernicky paragraph I wrote about him in last TRUTH SEEKER will spoil it all. Besides, he will want a stronger limelight than I can give him.

What of E. C. Wentworth? I'm sorry to admit that I'm not in his class, nor he in mine. He's got entirely too much money. It would be like inviting "Jawn D." to a banquet of wieners and sauerkraut.

Everybody will look with envy on the slender, fairylike form of E. C. Reichwald as he executes a *pas seul*. He does not know what that means, but never mind, he'll do it, all right.

It is worthy of note that my youngest speaker, so talented and withal so lovable, Marshall J. Gauvin, gave a lecture on "Rationalism, the Religion of Reason," before the Pittsburgh Rationalist Society in the Academy Theatre, Sunday, December 10th. Four hundred copies of this lecture were sold in fifteen minutes at the close of the lecture. He's "going some," is "Marshy." Nevertheless, this man of the hour would be *persona non grata* before "Jawn D.'s" Chicago University professors, George Burman and Clarence.

LIBBY CULBERTSON MACDONALD.

No man leaves the world in all things as he found it. The habits which he was instrumental in forming may go on from century to century, an heirloom for good or for evil, doing their work of misery or of happiness, blasting or blessing the country that has now lost all record of his memory.—W. R. Williams.

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A Word for a "Catholic Critic."

I received a letter the other day that made me think. The writer of the letter informed me that he was a "Catholic," and said that I "wrote too much against Catholics." It is very unfortunate that one cannot criticize Roman Catholicism without being denounced for "saying something against Catholics," as my correspondent put it.

There is no body of human beings so closely allied to their religious faith as Roman Catholics. A word against Romanism is taken as a personal criticism, by every follower of the Pope. I know of nothing decent in Roman Catholicism, but I know of a great many decent Roman Catholics, and I refuse to regard them as being as bad as their faith. It is unfortunate that men allow their religious faith to dictate their lives to such a controlling degree. The common motto of religious people seems to be: Love me, love my religion. But if this motto were put into practice I fear that very little love would some persons get.

Now, I could not, unless under the tortures of the Inquisition, accept Roman Catholicism, because, to my mind, it is the essence of every diabolical conception. More than that, it makes no appeal to the intelligence, the reason or the common sense of man. There is only one word which defines Romanism; that is faith. All one has to do is to believe, to be a Roman Catholic. All the virtues are less than belief. Nothing will save man but faith, and to be saved is the only important thing in the eyes of Romanists. A certain politician once said that a Roman Catholic would fight for his country but would die for his church. It is true that most Roman Catholics know no country but their church. This was truer in earlier centuries than in the present one, when the church governed the world. What I most criticize in Roman Catholicism is the arrogance of its priesthood and the lickspittle obedience of its congregations. I not only criticize this damnable conspiracy against human rights and human liberty, but I condemn it.

A man may belong to a church, but a church should not belong to a man. The Roman Catholic church belongs to a man, to the Pope. Millions of human beings bow to that man's word, and obey it. That is the curse of Romanism.

Roman Catholicism is opposed to mental independence and is thereby the enemy of human progress. It is because of the attitude of Romanism towards the present civilization, and particularly toward our free government, that one is justified in criticising Roman Catholics, who, by their support of this religion, are aiding and abetting disloyalty to our country.

Our people have either been blind to the doings of Romanism in this land, or have failed to grasp the true meaning of this ecclesiastical monster. There is one imperative duty of American citizens henceforward, and that is to oppose Roman Catholicism in its every endeavor, for every word and deed of this religious vampire is directed at the red heart of our nation. L. K. W.

Altruism.

The spirit of altruism belongs entirely to man and nothing analogous to it can be found in the animal kingdom. Unselfishness cannot be explained more than by saying it is one of those moral functions that derived reactive pleasure by administering to the needs of others. Every intelligent man is guided consciously or unconsciously by some

motive; and, were this not true, there would be utter confusion not only in the moral sphere but every other realm of activity. To say that man is selfish in being unselfish is essentially true; but this is a form of selfishness that is legitimate. A man who relieves a helpless case of suffering does so in obedience to his higher impulses; and this is love of the good of a fellow-man. If he obeys this impulse by deeply desiring the relief of the sufferer, he can assume that he himself will be the better off. But the good of the fellow-man comes first; then selfish pleasure follows consciously or unconsciously. Such motives are wise because they stimulate greater effort.

The truest and best things are always given and never are bought. The most valued friendships are those which we acquire free-handed, and which we have never sought to win by conferring some favor. We too frequently attempt to buy true friendship with money. All we can do is to prepare ourselves for receptivity by self-denial. The laws of the altruistic nature of man command vicarious suffering, and the whole human family is indissolubly bound by a bond of sympathy. Never in the history of the world has human sympathy been more active than now, and the millions donated to charitable purposes almost double each year. Men of money are more than ever beginning to realize that their wealth is a trust than can best be discharged by giving to the needy. The masses now have greater opportunities and advantages than the wealthy class had a century ago, and it would seem that a great class of men is just now beginning to awaken to a sense of moral obligation.

Law abiding citizens must be taxed to restrain and care for the criminal. Poverty will continue to afflict the human race while commercialism thrives on the country. If pauperism were to cease, there would be no incentive for good men to make money in order to do good. No government is supposed to be so narrow as only to administer to its own needs. The government bureaus supply, gratuitously, valuable printed information to any one who asks for it. The most valuable medical and surgical clinics in the world are free to members of the medical professions who wish to learn more, and these advantages could be sold for a price. The greatest discoveries in medical science have not paid the discoverer a penny of royalty. No one can reasonably attempt to show that he has paid his way in full to the world. He can never discharge the debt of gratitude that he owes to his self-sacrificing mother. He cannot remunerate the government for the protection that is given. He may boast of his American liberty, but it was dearly bought with his great-grandfather's blood. True manhood is absolutely altruistic in its nature.

Rome and Christian Unity.

Wonders will never cease, especially in the ecclesiastical world. We are now being treated to the spectacle of the Roman Catholic church about to make overtures to the Anglican and Russian churches in behalf of church unity.

The practical reason assigned for this move is the great success which followed the work of the American Episcopal Commission which has been laboring in Russia for some time in order to bring about under ecclesiastical auspices a closer relationship between the Orthodox church and the Episcopal church in America. A friendly intercourse had existed between these churches for many years, but a definite understanding had never been reached as to unity of doctrine and exchange of priestly functions. The last efforts made by the Episcopal church met with great success in Russia, and the official organ of the Holy Synod praised the initiative of the world conference begun by the American church, and exhorted the Russian hierarchy to give their cooperation to it.

The interest of the Vatican in the problem of Christian unity has been aroused by this success, for "of course, Rome cannot see with indifference

the growing friendship between Anglicanism and Orthodoxy." In the changed condition of international affairs, and the crushing blow Christian orthodoxy and Christian morality have received as the result of the war in Europe, the pope is very much concerned lest the strength of his own constituency suffer serious loss when the war is over; and so he is ready to embrace friendships which his predecessors utterly spurned, and to make alliances never before heard of in the history of the papacy. "Misery makes strange bed-fellows!"

The startling news, however, in this changed attitude of the pope is seen in his expressed desire to open afresh the question of Anglican ministerial orders which had been definitely settled—as everyone supposed—by a Papal Bull of the late Leo XIII. In 1896, William Gladstone and other eminent Englishmen, lay and clerical, importuned Pope Leo to exercise himself for the unity of Christendom, and in particular to consider the Anglican church as a true branch of the church Universal. The pope appointed a commission to inquire into the validity of Anglican orders which led to a definite and final condemnation from the Roman Catholic point of view.

Now we are suddenly told in despatches from Rome that the present movement would be directed particularly toward the establishment of a reunion of the Russian church and the Papacy, and to a thorough *re-examination into the validity of Anglican or Episcopal ordination*. This at once raises the question of Papal infallibility. What is the sense of a formal pronouncement of a pope whether viewed *ex cathedra* or otherwise, when, after being declared a "final judgment," the question decided upon is again opened for a "thorough examination," just as if it had never been previously considered! The world knows, however, the craftiness of Rome, and that in all her proceedings she is careful not to burn the bridges behind her. In Pope Leo's condemnation of Episcopal orders we will doubtless hear the explanation that the pronouncement was not *ex cathedra*, or infallible, but simply the declaration of an individual pope, which is capable of modification should additional facts make it necessary.

It would be interesting to know when the gift of infallibility was ever used by a pope. Perhaps the only instance was when Pius IX. promulgated the absurdity by declaring himself infallible. The pronouncement of the Immaculate Conception of the Virgin Mary in 1854 is looked upon by Catholics as the only instance thus far of an infallible utterance given by a pope; but we fail to see any infallibility displayed in this decision, for the final action was the result of a depleted council, and methods of coercion which would have disgraced a popular political meeting. The truth of the matter is, that the infallibility of the pope is one of the most complete pieces of nonsense ever conjured up by the human mind. If it has any applicability to the affairs of "faith and morals," why, in the name of common sense, is it mankind is not kept from constantly falling into error when dealing with those questions, which is its present lot.

The most interesting feature in this latest news from Rome is the striking change in the policy of the Papacy since the time of Leo XIII. in dealing with the other Christian bodies. In 1896 the English church appealed to Rome with reference to Christian unity, and begged the pope to consider seriously the claims of Anglicanism. Rome's answer was a condemnation. Now, in 1917, without any appeal from the English church, we have the spectacle of a pope seeking to ingratiate himself into the favor of the Episcopal communion, and showing a strange readiness, all unsolicited, to reconsider an unfavorable pronouncement made by one of his predecessors against that church. Verily the times have changed, and Rome, which never changes, like everything else, has changed with them.

It is now the turn of the Episcopal church to take its inning. A public announcement on the subjects here considered is expected shortly from Rome, and

there can be no doubt that everyone, religionist and non-religionist alike, will be interested in hearing what this old-time sinner has to say regarding the changed conditions of our modern day, and the modified policy it purposes to extend to them. An infallibility that could not determine the cause of the present war, and that had nothing but talk for its prevention and a vacuous neutrality to thwart its further continuance is, of course, only worthy of a smile; still it will be interesting to learn what the "funny man" of the Vatican has in mind for the unification of Christianity, for it is always pleasing to learn what a person, who has been the most conspicuous instrument in the destruction of an institution, proposes to do in order to heal the division. The world awaits with patience the next message from the "prisoner of the Vatican."

Mark Twain: His Humor and Philosophy.

Mark Twain has made a world of people laugh. When shown such statements he pretended great egotism and said it did not do him justice, for his humor was not confined to mere man; that many animals enjoyed his extraordinary wit. He tells of a hungry camel in Egypt that ate up one of his books and came very near dying of laughter from it.

He was more than a humorist: he was a critic and a philosopher. In his "Jeanne d'Arc" he demonstrated his ability as a biographer and a tragedian. In his book, "Christian Science," he shows himself a master of critical analysis as well as of satire.

His philosophy was set forth in his book, "What Is Man," published privately in 1906, but not sold until after his death. There were but two hundred and fifty copies published, and now they are rare and costly. For this reason it is deemed advisable to quote some of the striking passages from this great work.

His philosophy is that man is a machine. He says: "Whatsoever a man is is due to his make, and to the influences brought to bear upon it by his hereditaries, his habits, his associations. He is moved, directed, commanded, by exterior influences solely."

"The mind," he tells us, "was built up out of impressions and feelings, gathered from books, conversations, and traditions of centuries of ancestors. And this borrowed material is automatically assembled by mental machinery, in accordance with the law of causation." He says: "Your mind is merely a machine, nothing more. You have no command over it, it has no command over itself—it is worked solely from the outside. That is the law of its make; it is the law of all machines."

Mark Twain was an egoist. He thought that the impulse in a person was his master, therefore there was no self-sacrifice in his actions. He tells us that "from his cradle to his grave a man never does a single thing which has any first and foremost object but one—to secure peace of mind, spiritual comfort, for himself."

He says men pretend to self-sacrifices, but such acts have no existence. A man may think he is sacrificing himself for others, when in fact he is working for his own satisfaction, or "to content a requirement of his own nature and training," as he puts it. He states the case of self-sacrifice very strongly. "The mother will go naked to clothe her child; she will starve that it may have food; suffer torture to save it from pain; die that it may live. She takes a loving pleasure in making these sacrifices. She does it for that reward—that self-approval, that contentment, that peace, that comfort. She would do it for your child if she could get the same pay." That is, the woman felt better from doing what is called duty than she would have felt if she had shirked it.

Then he pays his compliments to conscience as a guide. "There are all kinds of consciences, because there are all kinds of men. You satisfy an assassin's conscience in one way, a philanthropist's

in another, a miser's in another, a burglar's in still another"; and his conclusion is that, as a guide or incentive to moral conduct, it is valueless. He cites a number of instances where men got pleasure out of conduct that gave others pain, but when it resulted in pain to himself he regretted that conduct. When their pain gave him pain, he quit.

While showing how our consciences drive us this way and that way, owing to our different dispositions, he insists that it can be changed by education; that the peaceful individual can be made warlike. He says: "But you train them and put them through a campaign or two; then they would be soldiers; soldiers with a soldier's pride, a soldier's self-respect, a soldier's ideals. They would have to content a soldier's spirit then, not a clerk's, not a mechanic's."

Prof. Jacques Loeb of the Rockefeller Institute, who besides being a Monist and a Freethinker is one of the most eminent men of science in America, was a speaker at the science congress in New York last week. His subject was "Biology and National Existence," being an attack on "the claims of war enthusiasts who insist that from the biological viewpoint wars are justifiable or even desirable." The statement, he said, "that a nation by not going to war will lose its inherited virile virtues is not supported by our present biological knowledge." Nor are "the struggle for existence" and the "survival of the fittest" any such laws of nature that they may be invoked in this instance. Professor Loeb called attention to the argumentation of Houston Chamberlain, a "racial biologist," after quoting whom he said: "He is certain that Christ was not a Jew and seems to incline to the belief that he was a German, but he hesitates to commit himself too definitely on this point." German theologians, including the German emperor, have said much, since the war began, to give the impression that God is a Teuton, which would lend some support to the Chamberlain theory. Professor Loeb asserted that "science is holding the keys of the future"; that "qualities and achievements of nations are due less to governments than to grandmothers"; and "I find," he said, "the duty of society is to conserve as its most valuable asset, human material, and to prevent the endless heaping up of the great mass of human wreckage and garbage which is the shame of our civilization."

In its relations to the war, Christianity is more and more disgracing itself. Its clergy have, throughout, been inciting slaughter and blessing cannon and air-ships. This was in Europe. Now in America they are pursuing the same course. In some Eastern cities a score of clergy have issued a public protest against the president's proposal of peace. On their action, the Hearst newspapers of the 3d inst. said: "This is the thing that drives men from churches. . . . men who persuade themselves that it is their Christian duty to oppose peace in Europe are temporarily out of their normal senses. They are absolutely unable to hear testimony fairly, to weigh facts fairly, to state facts fairly or to reach fair conclusions. They see red all the time. They thirst for revenge and would kill and burn and torture to satiate their savage passions—and they are so far gone in furious unreasonableness that they attribute to God almighty himself the same ulcered and cankered heart and soul that make them beside themselves with rage and hate." The idea in those last words should have been carried a little farther and deeper. It should be added that this is the origin of the whole Christian scheme of imposing, for no offense at all, an everlasting punishment in a hell of rage and hate.

Chauncey Depew, who has been living on borrowed time for many years, has offended the religious susceptibilities of a correspondent of the Atlanta Georgian by saying that King David, who died comparatively young, might have lived longer if he had led a more creditable life. Mr. Depew is accused of adopting a rule for longevity which reads: "Disbelieve in the inspiration of the Scriptures, and cast stones at any Biblical characters whose lives were not as flawless as that of Chauncey M. Depew." There has been no previous intimation that Mr. Depew is not strictly orthodox. But King David must suffer much in the estimation even of good Christians when his moral character is compared with the worst of modern sovereigns.

General Funston has succeeded in saving soldiers from the revivalists. Has New York no Funston?

Book Notes.

"Sinai and Olympus: Parallels in Heathen Myth and Hebrew Scripture," by a Texas Pagan, is a most interesting publication by the Truth Seeker Company, which amidst other enticing books is in danger of being overlooked. The text of the work is of the most serious character, but the many illustrations which accompany it are very humorous, but drawn with a skillful pencil. The purpose of the author was to trace some of the most popular myths of Greek and Hebrew story to their original sources, and to show the striking likeness that exists between them. This feature is an unusual one in books of this character, as most books on mythology deal with the myths of a particular nation, and give little attention to a comparison of mythologies except it be that of Greece and Rome.

Among the religious myths considered by the author are: The Divine Genealogy; Celestial Wars; Creation and Fall of Man and Woman; Mythical Deluges; Human Sacrifices; Hercules and Samson, and Arion and Jonah. All these are treated in a brief, popular and convincing manner, and the facts are so stated as to fix themselves readily in the mind. Among other chapters are Minor Similitudes, The Olympian Court, and A Glimpse of Sinai. The book closes with some specially didactic chapters which many will consider the most valuable part of the work. The titles are as follows: Forms and Frauds in Worship; An Exodus of Divinities; Theological Anomalies; Jewish Rejection and Pagan Acceptance of Christianity; and Utility of Religion. It is in these chapters that the author moralizes on the truth or falsity of religion, and discusses its utility as a means of uplift to man and society in general. These chapters are the result of a personal experience, and are well worth the price of the book.

The work is illustrated throughout by a clever artist who has caught the amusing side of the narrative in a truly comic way. While at times his pictures are grotesque, they rarely fail to be funny, and are rather better in a general way than similar pictures found in the usual publication intended for popular use. It is a book to be enjoyed both in the text and in the illustrations. The price is 50 cents.

Books Received.

Love for the Battle-torn Peoples. By Jenkin Lloyd Jones. Unity Publishing Co., Chicago. Price, 75 cents.
Shakespeare's Law and Latin. By Sir George Greenwood, M.P. Watts & Co., London. Price, \$1.00.
Hope Undeferred and two other poems. By Rev. Chas. J. Adams. J. S. Ogilvie Pub. Co., N. Y.
Letters to the Tribune. By Edgar D. Brinkerhoff. Pamphlet Pub. Co., Fall River, Mass.
A Diagnosis and Other Poems. By William Pegram. Sherman, French & Co., Boston. Price, \$1.35.
A War Bride's Adventure. By T. M. Gloria. The Seemore Co., South Bend, Ind.

(Kindly do not send inquiries or orders to the Truth Seeker Co. with reference to any of the Books Received, as we are not handling them. Send to the address given in each case.)

Boston's Paine Anniversary.

The Boston Freethought Society will celebrate the anniversary of the birth of Thomas Paine in Paine Memorial Hall, Appleton street, on Sunday, January 28th, at 3 P. M. Addresses will be made by Marilla, M. Ricker, L. K. Washburn, Thomas Maher, and J. P. Bland, and all are most cordially invited. Mr. Washburn's address will be on "Should Jesus Come to Boston Now?" and it will subsequently appear in full in THE TRUTH SEEKER.

The German emperor's New Year's address to his army and navy is an acknowledgment of the assistance of Divine Providence in defeating the Rumanians. In his account with God the kaiser gives Jehovah credit for everything agreeable that happens, and charges nothing against him—such things, for example, as the year of disaster at Verdun or failure on the Somme. Such bookkeeping is devout, but not honest. The kaiser promises his men, "God also in the future will be with us." The words are as idle as the deity they invoke.

A daily paper in Los Angeles solicited the advertisement of the Liberal Club under promise to print extracts from addresses delivered. After thrice breaking the promise, the management finally stated frankly that it could not be kept, for while the paper feared a boycott by Christians, it knew it was in no danger from the exercise of such bigotry by Freethinkers. Thus the Christians leave to unbelievers the practice of the injunction against spite which was meant for themselves.

The slander of some people is as great a recommendation as the praise of others.—Fielding.

SCOPE OF BLASPHEMY LAWS

BLACKSTONE'S CRITICS.

By THEODORE SCHROEDER.

Having disposed of Blackstone as an "authority" on the meaning of our American constitutional free speech, we may proceed to use him as a means of clarifying the issues that were fought out between those who were content with the conditions approved by Blackstone, and those who sought intellectual liberty, as that was afterwards assured by our constitutions. If we can get a clear view of the essence of the controversy between them, we shall have an exact understanding of that which our constitutions were meant to prevent in future. This may or may not give us the whole of the meaning of mental liberty, but it will surely give us one aspect, or one indispensable factor of our guaranteed liberty of speech and of the press. It may be that absence of previous restraint is another such factor, or was but one of several different methods by which the more fundamental principle was denied. So, then, for the purpose of making clear the pre-revolutionary historic issues over intellectual freedom, and for the purpose of showing what intellectual freedom meant to those whose views were incorporated into our American constitutions, we will state a little more at length the defenses for censorship as that was regarded at about Blackstone's time, and then contrast that with the opinions of Blackstone's critics.

The Defense of Censorship.

Then, as now, the advocates for the suppression of unpopular opinions refused to see that, to admit the existence of the power to suppress any opinion, is, in the long run, more destructive to human well-being than the ideas against which they would have the powers exercised. Then, as now, the alleged immediate public welfare was the justification for every form of censorship, and some dangerous "tendency," only speculatively ascertained, and usually so in a feverishly apprehensive imagination, was always the test of guilt. "The most tyrannical and the most absolute governments speak a kind of parental language to the abject wretches who groan under their crushing and humiliating weight." (Erskine in defense of Carnan.) To make this clear it is necessary only to quote a few passages from a publication dated A. D. 1680, written in defense of the abridgements of freedom of speech and press. Sir Robert L'Estrange, in "A Seasonable Memorial in Some Historical Notes upon the Liberties of the Press and Pulpit," quotes Calvin as saying: "There are two sorts of seditious men, and against both these must the sword be drawn; for they oppose the King and God himself." He then exhibits the evolution of dangerous tendencies by these words: "First, they find out corruptions in the Government, as a matter of grievance, which they expose to the people. Secondly, they petition for Redress of those Grievances, still asking more and more, till something is denied them. And then, Thirdly, they take the power into their own hands of Relieving themselves, but with oaths and protestations that they act only for the Common Good of King and Kingdom. From the pretense of defending the Government, they proceed to the Reforming of it; which Reformation proves in the end to be a final dissolution of the order both of Church and State."

... Their consciences widened with their interest. ... First, they fell upon the King's Reputation; they invaded his authority in the next place; after that they assaulted his Person, seized his Revenue; and in the conclusion, most impiously took away his *Sacred Life*. ... *The Transition is so natural from Popular Petition to Tumult that the one is but a Hot Fit of the other; and little more than a more earnest way of petitioning.* ... They Preach the People into murder, sacrilege, and Rebellion; they pursue a most gracious Prince to the scaffold; they animate the Regicides, calling that execrable villany an act of Public Justice, and entitling the Holy Ghost to Treason." (In addition to "A Seasonable Memorial," see for similar argument "A Discourse of Ecclesiastical Politic, wherein the Mischiefs and Inconveniences of Toleration are Represented," London, 1670.)

This argument, backed by the historical fact, is unanswerable to the point that to permit freedom of criticism of religion or of government and its priests or officials, and to allow the presentation of petitions for the redress of grievances, is to permit that which *tends* to promote actual treason or rebellion. It follows that those who were demanding the opportunity to express their sentiments in criticism of official conduct and petitions for redress, were in effect demanding the right verbally

to promote treason with impunity, because that was the demonstrated tendency, more or less remote, of all reformatory effort. That freedom, with its attendant dangers, is exactly what unabridged freedom of speech and of the press meant to its advocates, and our constitutional guarantee for an *unabridged* freedom of utterance was a final decision in favor of that view and against all mere psychologic crimes, including even verbal "treason." In other words, the friends of free speech contended with Sallust that, "Liberty with danger is to be preferred to servitude with security."

Heretofore we have seen the views of those who believed in the absolutism of government, and *all* liberty as a revocable limited liberty by permission. Our constitutional guarantees of liberty of speech and press were manifestly designed to secure some other conception of liberty, some irrevocable and inalienable right. What were the practical, essential and fundamental differences between these two conceptions of freedom?

Every censorship so far has made its defense behind question-begging epithets of undefinable meaning. In the language of Blackstone, already quoted, by means of subsequent punishment everything should be suppressed which can be characterized "dangerous and offensive writings," adjudged to be so because of a "pernicious tendency." This also was the excuse for laws creating restraint previous to publication. The friends of free speech always denied that a mere "pernicious tendency" was a sufficient excuse for suppressing or punishing unpopular ideas.

Of course the determination of the existence of such a psychologic tendency before its fruition in actual or material injury, or in an overt act which is capable of inflicting it according to the known laws of the physical universe, is to make the law a mere matter of guess-work. Just so soon as we get away from scientifically established fact into the infinite sea of metaphysical speculation, every semblance of "law" disappears. Many have reasoned about atheism and agnosticism as Bishop Horsley did about Unitarians. He said: "Unitarianism being heresy, even the moral good of the Unitarians is sin." (See: Dunlap, *Defense of Abner Kneeland*, p. 125.) Of course it must be so, because their every moral virtue made the major sin of their heresy more alluring, and so more effective for evil. The processes of balancing the psychologic tendencies of an opinion in the minds and the emotions of an undefined hypothetical reader or hearer of the future is a task which the most skilled psychologist probably would not have the courage to undertake. Those who know the least about mental and emotional mechanisms are the most certain about their ability to decide such questions, and those who are the most intense in their moralistic vociferations upon this subject are, of course, the least capable of making a dispassionate study of that which they understand so little. Such a task requires the highest of specialized scientists, not moral sentimentalists.

A review of the opinions of the defenders of unabridged free speech will show that, aside from arguments for its morality and expediency, the essence of their contention was an opposition to making excuse for suppression, or the test of criminality, to depend upon an uncertain guess about the problematical, speculative, and prospective, psychologic influence of an idea upon a mere undescribed hypothetical hearer or reader of the future. The demand was that the jurisdiction of the magistrate should be withheld until that assumed psychologic tendency had ceased to be a mere matter of imagination, by having been expressed in an overt act of disorder doing actual and material injury.

Furneaux on Toleration.

Now we come to an exposition of the views of those who rejected Blackstone's defense of absolutism in the tyrant,—those who stood for free speech, and whose agitation crystallized in our constitutional guarantees upon that subject.

First and chief among the critics of Blackstone's conception of toleration was the Rev. Philip Furneaux (1726-1783). This learned dissenting divine not only induced Blackstone to modify his views somewhat, in the later edition of his Commentaries, but was also a principal factor in securing a more liberal attitude of the English government toward dissenters. (Vol. XX, *Dict. of Nat. Biog.*, p. 331.) His pamphlets in favor of unabridged free speech grew into a book and appeared in several editions.

Here, then, is the statement of the Rev. Philip Furneaux. He says: "For if the magistrate be possessed of power to restrain and punish any principles relating to religion, because of their tendency, as he must be, if he be vested with authority to punish on that account, religious liberty is entirely

at an end; or, which is the same thing, is under the controul and at the mercy of the magistrate, according as he shall think the tenets in question affect the foundation of moral obligation, or are favorable to religion and morality. But, if the line be drawn between mere religious principle and the tendency of it, on the one hand; and those overt acts which affect the public peace on the other; and if the latter alone be assigned to the jurisdiction of the magistrates, as guardians of the peace of society in this world, and the former, as interfering only with a future world, be reserved to man's own conscience, and to God, the only sovereign Lord of conscience; the boundaries between civil power and liberty, in religious matters, are clearly marked and determined, and the latter will not be wider or narrower, or just nothing at all, according to the magistrate's opinion of the good or bad tendency of principles.

"If it be objected that when the tendency of principles is unfavorable to the peace and good order of society, as it may be, it is the magistrate's duty then, and for that reason, to restrain them by penal laws; I reply that the tendency of principles, though it be unfavorable is not prejudicial to society, till it issues in some overt acts against the public peace and order; and when it does, then the magistrate's authority to punish commences; that is, he may punish the overt acts, but not the tendency, which is not *actually* hurtful; and therefore his penal laws should be directed against overt acts only; which are detrimental to the peace and good order of society, let them spring from what principles they will; and not against principles, or the tendency of principles.

"The distinction between the tendency of principles, and the overt acts arising from them is, and cannot be observed in many cases of a civil nature, in order to determine the bounds of the magistrate's power, or at least to limit the exercise of it, in such cases. It would not be difficult to mention customs and manners, as well as principles, which have a tendency unfavorable to society; and which nevertheless, cannot be restrained by penal law, except with the total destruction of civil society. And here the magistrate must be content with pointing his penal laws against the evil overt act resulting from them. . . . Punishing a man for the tendency of his principles is punishing him before he is guilty" (pp. 52-55, ed. of 1770).

These sentiments of Furneaux, and even the very language in which they are expressed, are so in conformity with the Virginia Religious Liberty Statute as to leave little doubt that the latter was taken from the former. "Jefferson himself said there is not an original thought or word in the Religious Liberty Statute. (V. IG, Pub. Amer. Social Soc., p. 78). I continue to quote from Furneaux:

"For though calumny and slander, when affecting our fellow men, are punishable by law; for this plain reason, *because an injury is done, and a damage sustained*, and a reparation therefore due to the injured party; yet this reason cannot hold where God and the Redeemer are concerned; who can sustain *no injury from low malice and scurrilous invective*; nor can any reparation be made to them by temporal penalties, for those can work no conviction or repentance in the mind of the offender; and if he continue impenitent and incorrigible, he will receive his condign punishment in the day of final retribution. Affronting Christianity, therefore, does not come under the magistrate's cognizance, in this particular view, as it implies an offence against God and Christ" (pp. 70-71, 2d ed.).

Let me continue to quote from Furneaux' Letters to Blackstone even at some length, so as to give a more accurate view of the attitude of those opposed to Blackstone's views. After this longer sample, we will content ourselves with more brief extracts from other writers of similar views.

"So that the particular reason on which you ground the 'indecentcy of reviling the liturgy,' namely, that it is 'setting up private judgment in opposition to publick,' appears to me to be very inadequate and unsatisfactory."

"The next article in the composition of this crime, namely, reviling the common prayer, is, you say, 'arrogance.' It is 'arrogant to treat with rudeness and contempt what hath a better chance to be right, than the singular notions of any particular man' [Blackstone]."

(To be continued.)

Where Reason surrenders to Dogma, the exponents of that dogma will claim unreasonable prerogatives. Irresponsible dogmatists have never failed to pursue the interests of their creed at the expense of the interests of mankind.—*Felix L. Oswald.*

Witnesses to Christ.

Mr. David Eccles' reply to my comment (TRUTH SEEKER, November 25th) in your issue of December 16th affords me an opportunity to correct my misinterpretations of the intent and purpose of my communication. I endeavored to set forth the danger of assuming at this time new interpretations of the scriptures which are based upon the reading of same as it now appears to us, and to cite as examples some conclusions of other accredited writers which are diametrically contrary to those of Mr. Eccles. I do not personally essay to decide which of them is correct, but rather affirm that they cannot all be true. As a matter of fact, I endeavored to avoid taking sides.

I have been brought up practically a Unitarian, and I may add my manhood has been spent in affiliation with the Unitarian church, either here or in New York City, where I have lived eighteen years, attending the Church of the Messiah under Dr. Collyer and John Haynes Holmes. This denomination I have but recently abandoned for Rationalism.

As a former Unitarian and a newcomer into Rationalism, perhaps I may be permitted to state my prime object in answering Mr. Eccles' article. I have read Prof. Drews' "Historicity of Jesus," J. M. Robertson's "Pagan Christs" and "Christianity and Mythology," in addition to Mangasarian's "Is Christ a Myth?" Remsburg's "The Bible" and "The Christ," Sawyer, Renan, W. B. Smith, and other works that have submitted evidence along these lines.

A friend showed me THE TRUTH SEEKER containing Mr. Eccles' article which I answered, requesting a comment on it. I wrote as I did to draw out Mr. Eccles, and made the citations I did to see what he would have to say regarding them, not as my "thunder." Personally I have entered this forum with an unbiased mind, open to conviction. I can't conceive of a true Rationalist as assuming any other attitude. I took the position that Mr. Eccles has submitted theories and data which are opposed to those submitted by these other writers. I am not personally a theologian, or even a biblical research critic, as are the authors I have read, yet I want to see this important question threshed out on such evidence as the real standard-bearers of the two sides of the question can muster. Each argument should rest on its own merits and the *personal* equation should be omitted.

Now let us reconsider the case of Josephus as evidence of the historicity of Jesus. It would appear from Mr. Eccles' statement, that in one of the versions of Origen he is made to allude to a reference to Jesus by Josephus. Yet the fact that the one published by the Benedictines did not contain it would seem to point to the conclusion that it had been interpolated in one, but not in the other. The fact that Origen did not include a reference to Josephus as evidence of the historicity of Jesus in his reply to Celsus, although freely and repeatedly quoting from Josephus of evidence concerning James the Just, would tend to imply that the addition of "the brother of Jesus, him called Christ," was a later event. In the words of Prof. W. B. Smith: "That he never calls it in evidence is morally conclusive proof that he did not know of its existence, which can only mean that it was not in Origen's copy of Josephus."

Prof. Smith cites a third passage in Origen, "Titus demolished Jerusalem, as Josephus writes, on account of James the Just, the brother of Jesus, the one called Christ" (*Contra C. II, 13 fin.*), which he says is still found in some Josephus manuscripts but is wanting in others. That does not look good to me. In addition to Photius, the patriarch of Constantinople of the ninth century, whom I mentioned in my article of November 25th as finding no reference to Jesus in his manuscript of Josephus, Prof. Drews cites that Vossius, in the sixteenth century, had a manuscript of the text of Josephus in which there was not a word about Jesus.

Among the early Christian fathers and apologists who did not cite Josephus as historical evidence of Jesus, in addition to Justin Martyr, Tertullian, and Clement of Alexandria, Prof. Drews cites Cyprian. Among contemporary writers who did not mention Jesus may be named: Philo (30 B. C. to 50 A. D.) the Alexandrian philosopher, who mentioned Pilate and the agitation among the Jerusalem Jews and represented his coreligionists at Rome where he pleaded to Caligula as the envoy of Alexandrian Jews. He exhibited affinity for the Jewish Gnostics, and fully described Cainites.

Mr. Mangasarian directs our attention to the fact that Philo visited Jerusalem at the time Jesus was stated to be teaching and working miracles in that city, yet in all his works he never mentioned Jesus. In Mr. Mangasarian's words: "In one

place in his works Philo is describing the difference between two Jewish names, Hosea and Jesus. Jesus, he says, means savior of the people. What a fine opportunity for him to have said that, at that very time, there was living in Jerusalem a savior by the name of Jesus, or one supposed to be or claiming to be a savior. He could not have helped mentioning Jesus if he had ever seen or heard of him."

Justus of Tiberias, another contemporary of Jesus and more closely located geographically than Philo, being not distant from Capernaum, wrote a chronicle of Jewish kings, extending to Agrippa, which according to Photius, who read it through in search of references to Jesus, made no mention of him.

The expression, "Josephus did not *acknowledge* Christ," in my first article, which Mr. Eccles in his reply takes occasion to interpret as alluding to the acknowledgment of Christ as a savior, was not *quoted*, but was a personal one. Mr. Eccles will have now to carry this interpretation to original sources to sustain his postulate that it was an intention of Josephus so to state.

It is not entirely clear just what Mr. Eccles meant to imply by his statement that Origen proves the falsehood of Eusebius' forgery, but it may be stated that Origen died several years before Eusebius was born. Mr. Eccles' spirit displayed in his ejaculation: "In spite of Origen and all the church authorities I insist that this 'brother of Jesus' was actually stoned to death, and could not live afterward as 'James the Just,'" is unfortunate. To me it matters little whether or not Mr. Eccles is right or wrong in his theories, except to get at the truth of the matter. But if he is wrong, as certainly appears from the evidence so far submitted, I should be sorry to have them prevail as truth.

If I were to offer a personal opinion based on the evidence thus far adduced, it would be that Origen, not Eusebius, was the forger of the second reference to Jesus in Josephus, and that Eusebius was the interpolator of the first and grosser forgery only. Origen was evidently hard pressed for evidence in substantiation of the historicity of Jesus, in his discussion with Celsus, and notwithstanding that he did not provide it for that exigency, he thrice later referred to the so-called second passage in Josephus, each time making slight variations in the text. This hypothesis is submitted entirely on its own merits, and there will be no heart pangs or resentment if it is disproved by some bit of evidence I may have overlooked.

Mr. T. W. Doane in his "Bible Myths," page 564, gives the following list of ancient writers who would have referred to Jesus or his disciples, as such, but have not done so:

A.D.	40 Philo.	
	40 Josephus.	
	79 C. Plinius Second, the Elder	} Philosophers.
	69 L. Ann. Seneca	
	79 Diogenes Laertius	
	79 Pausanias	} Geographers.
	79 Pompon. Mela	
	79 Q. Curtius Ruf.	
	79 Luc. Flor.	} Historians.
	110 Cornel. Tacitus	
	123 Appianus	
	140 Justinus	
	141 Aelianus	

It appears to be provided by Mr. Eccles' theory that the crucifixion story is a myth, and inasmuch as Jesus was not crucified, yet being a historical character, he continued to live until the year A. D. 68 or beyond. Also he holds that the texts of the gospels, which he accepts as reliable history, imply that Jesus was alive on that date.

Mr. Eccles remarks: "It was this implication that led me to conclude he lived until after the death of Zacharias, A. D. 68, or two years before the destruction of Jerusalem." He continues: "The writer of Matthew did not make a chronological blunder in this reference, as was supposed, but, as in the case of other evidence of a Jewish Jesus that did not meet the gospel narrative, quoted without perceiving its pregnant implications."

"To prove this text a forgery, Dr. Wakefield will have to furnish a reason why it was forged. He will have to show that the whole chapter is forged," etc. Here we have a return to the old question whether or not it is incumbent upon Rationalists to do more than mobilize and marshal the evidence necessary to make a critical survey of ecclesiastical institutions. I wish again to emphasize the fact that the moment one begins to fabricate modifications of scripture, after expurgation of that which has been proved false, he is lost.

Mr. Eccles' persistence in quoting scripture as far as it suits his theory and purpose as reliable history, at the same time admitting that most of it is fabrication and myth, is certainly paradoxical. How he is able to discern just which passages are true

and infallible and which are false and mythical, must remain an enigma to those who are outside the pale of his confidential information. Perhaps if he would permit us to peruse his inside information we could come to an amicable unity of opinion. The rest of us poor mortals are dependent upon earthly evidence as we find it, and are not free to repudiate sound evidence and the rules of logic for arbitrary selections of holy writ.

A priori reasoning is always unfortunate, for it tempts one to gather and reject evidence with a particular object in view, rather than consider all evidence for an impartial verdict. When one states to his fellowmen the result of his deliberations as an established fact, he not infrequently comes to grief and is angered at those who submit evidence against it with the best intent, whereas when he simply *offers* a hypothesis for general consideration, in a public forum, he does not feel grieved or angry if it proves to be a "house of cards." That is the way in Science. Every problem, every theory, impersonally stands entirely upon its own merits and is submitted under the laws of the survival of the fit. If it has not survival value, no one bemoans its elimination. Every hypothesis must stand on its own legs or fall. In the words of Dumas, "theories are like crutches. To find out their value we must try to walk on them." We cannot any more throw to the winds evidence or factors which are incompatible with our theories, then we can rise to supernatural means in compensation for inadequate crutches.

In conclusion, the "doctor" made no guesses, but endeavored to illustrate the weakness of theories advanced, by showing they were out of joint with the weight of evidence, and that other interpretations were as *a propos* as those submitted by Mr. Eccles. The doctor had no gods or credulities, no theories or authors, to sustain. To sift out the truth was his only object in the beginning, and the establishment of a Scientific system of discussion was the sole motive force to the conclusion.

HOMER WAKEFIELD, M.D.

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More Pay for the Chaplain.

MR. LLOYD. Mr. Speaker, I present the following privileged resolution from the Committee on Accounts.

The Clerk read the resolution, as follows:

House resolution 413.

Resolved, That the Clerk of the House is hereby authorized and directed to pay, out of the contingent fund of the House, to the Rev. Henry N. Couden, Chaplain of the House of Representatives, the sum of \$300, as additional compensation for the fiscal year 1917.

MR. LLOYD. Mr. Speaker, the Chaplain of the House at the present time receives \$1,200 a year. A number of Representatives on the floor have insisted that the present Chaplain is entitled to better recognition, and a resolution was presented and referred to the Committee on Accounts asking that for this fiscal year the amount be increased \$300, making it \$1,500; and after investigating the matter the committee came to the conclusion that it was proper recognition.

MR. COX. How much does the Chaplain of the Senate get?

MR. LLOYD. I do not know.

MR. COX. I think he gets only \$1,200 a year.

MR. MANN. He gets \$1,200.

MR. COX. I think that is what he gets. The present Chaplain of the House gets a pension, does he not?

MR. LLOYD. I do not know.

MR. MANN. He does.

MR. COX. I understand he gets a pension of \$72 a month.

MR. LLOYD. If he gets a pension of \$72 a month, he gets it because he deserves it.

I ask for a vote.

THE SPEAKER. The question is on the resolution.

The resolution was agreed to.—*Congressional Record*, Dec. 21.

Do not believe merely on the authority of your teachers and masters, or believe and practice merely because they believed and practiced.—*Buddha*.

Billy Sunday and Jesus Christ.

Billy Sunday's is a Christianity undiluted and unmixed with the scientific evolution of a Darwin, the agnosticism of an Ingersoll, the materialism of a Herbert Spencer, or the monism of an Ernst Haeckel. His is naked untruth in the raw! He would damn to doom or drive to divinity. His weird wailings of woe do often drive to drink. The intellectual intoxication of this ex-baseballist basely bawling forth his religious wares in the revival auction-rooms of interdenominational orthodoxy would be a comedy of errors were it not a tragedy fraught with woe.

All religions founded on highly flavored hallucinations are propagated either by hot-air machinery or instruments of iniquity and tools of torture.

But Billy Sunday is the *most real* Christian in the world to-day. He is a true follower of Jesus Christ, and if we use the deadly parallel we will see that Sunday's stuff is only the Christianity of Christ modified and made over by the slang of the twentieth century and the vulgarisms of the Billy Sunday tongue.

We are not now concerned whether Jesus Christ was myth, man, or miracle, but taking the New Testament as it is translated we institute the deadly parallel between Christ's sayings and Sunday's revival ravings, and we see that Sunday and Christ are religious brothers in creed and dogma, both peas from the same pod of philosophobia, both branches from the same vine of paranoiac power.

Billy Sunday says:

I will admit that Christianity seems to have fallen away, but love is the dominant principle of it and love has never been defeated.

Jesus Christ said:

Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, and pray for them that despitefully use you (Matt. v, 43, 44).

Billy Sunday says:

You have heard some of these mutts ask, "What would Jesus do if he were here today?" He'd skin 'em, that's what he'd do.

Jesus Christ said:

Think not that I am come to send peace on earth; I come not to send peace, but a sword (Matt. x, 34).

Billy Sunday says:

God, the Unitarians say you lie. Why don't you kill 'em, God?

But is that any worse than Christ, who according to St. Mark once said:

He that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark xvi, 16).

It sounds offensive to our refined and civilized ears to hear the most prominent soul-chaser of the day make the following assertion:

If a minister believes and teaches evolution he is a stinking skunk, a hypocrite and a liar.

But really, is that any worse language for this day and age than that used by Jesus Christ in his day on several occasions?

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come (Matt. iii, 7)?

The following verses from the 23rd chapter of Matthew show what a lovable character Christ was to those whom he regarded as enemies, or the people who would not accept his teachings without questions.

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against them: for ye neither go in yourselves, nor suffer ye them that are entering to go in.

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves (13-15).

While Billy Sunday's language is not very choice, I personally do not know which I would prefer, to be told by a Mr. Sunday that I was "a hypocrite" and "a liar," or to be called "a hypocrite" and "a child of hell" by Mr. Jesus Christ. I think that one is an insulting as the other.

In the 16th and 24th verses of this 23rd chapter of Matthew, he calls these scribes and Pharisees "blind guides," and in the 17th and 19th verses they are "fools and blind."

Listen to his condemnation from the 23rd to the 29th verses of this chapter and then do not forget that this is the sweet and loving Jesus who is speaking:

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Ye blind guides, which strain at a gnat, and swallow a camel.

Woe unto you, scribes and Pharisees, hypocrites! for

ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

Thou blind Pharisee, cleanse first that which is within the cup and the platter, that the outside of them may be clean also.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous.

And in the 33rd verse he asks them:

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Really, the meek and gentle Jesus must have been suffering from a brain-storm just then!

But is Billy Sunday's vituperation any worse than that of Jesus Christ, Billy simply using the word "skunk" for the Christly terms, "serpents" and "generation of vipers"? While Sunday's animal is the more ill-smelling, Christ's "serpents" and "vipers" are the more poisonous.

Again, why should not Sunday think that if Christ were here "he'd skin 'em," for was not Jesus a man with a terrible temper?—although the Christians excuse the manifestation of such temper by calling it "righteous indignation." This 23rd chapter of Matthew not only gives an exhibition of his temper, but we remember the chiding he gave his mother, his charging into the temple like a wild bull into a china-shop and hurling therefrom those whom he designated as "money-changers"; also in the cursing of the barren fig-tree, which according to the story, curled up and withered away. (Read Matt. xxi, 12-21.)

Again, if one will read this 21st chapter of Matthew he will ascertain in the beginning thereof that Christ was a horse-thief, or at least he instigated his disciples to steal a colt for him, and if the owner or owners objected the disciples were to say that the Lord had need of such an animal.

While Billy Sunday, the White Hope of Christianity, never needed a colt or anything like that in this age of automobiles and locomotives to ride into Boston or New York or Chicago or anywhere else, he did need ideas at one time pretty badly for a Memorial Day address, and so he stole those of Colonel Ingersoll, the Prince of Infidels and King of Agnostics. These Sunday palmed off as his own in a great oration one memorable Memorial Day; and the joke of it is, that he imitated Christ so far as to accuse some of his own disciples of giving to him the colonel's classical oration. Christ's disciples stole the colt for him. Christ rode thereon into Jerusalem. Sunday's disciples steal Ingersoll's address for the "Rev." Mr. Sunday; and this latter gentleman rides into a little ephemeral fame thereon. How similar!

The New Testament narrative does not record what became of this historic colt, whether after the ride of Christ into Jerusalem his disciples returned the stolen animal, whether Christ sold it and kept the money for "the good of the cause," or whether the colt got lost or died. Ingersoll, however, has been doomed to hell; and Billy Sunday has doomed him there. If Ingersoll has gone there, we are sorry for Billy, because, Ingersoll being in hell, Billy cannot get any new ideas worth while without going down into hell for them.

Taking the New Testament as it is, Sunday's vulgarity and name-calling are thoroughly Christian, for in the former he has the Bible, the most indecent religious book in the world, as his guide; and in the latter he need only follow in the footsteps of Jesus as given in the 23rd chapter of Matthew to be not only thoroughly and positively Christian, but Christlike in his manner and character.

JOHN A. MORRIS.

What has been the fate of the Pagan gods will be the fate of the Christian deity. Christianity, which supplanted the ancient faiths, will, in turn, be supplanted by other religions. On two continents already the cross has gone down before the crescent. The belief in Christ as a divine being is passing away. The creeds, as of old, affirm his divinity, but in the minds of his more enlightened followers the divine elements are disappearing. What was formerly believed to be supernatural is now known to be natural. What were once living verities are now dead formalities. Slowly and painfully, but surely and clearly, men are becoming convinced that there are no divine beings and no supernatural religions—that all the gods, including Christ, are myths, and all the religions, including Christianity, human productions.—*John E. Remsburg.*

Virtue in its grandest aspect is neither more nor less than following reason.—*Lao-tse.*

NOTES AT LARGE.

The Catholic church is nothing if not an imitator of the things that bring profit and publicity to other institutions. This was plainly seen when she undertook to form her present code of doctrine and practice from the older religions that preceded her, as for instance, Buddhism. Nothing in the history of religion is more interesting than the likeness between Romanism and Buddhism. In the line of this fact it has just been announced that for the first time in the history of the Catholic church in America, a mission will be held at St. Patrick's Cathedral, New York City, beginning January 28th, in the hope of converting non-Catholics to the faith. It is said that "this movement towards conversion will be furnished by the Knights of Columbus and will be as thorough as any campaign launched by Billy Sunday." There are two thoughts that will occur to everyone after reading this announcement, namely: The marked change that has come over the Papal church that she finds it necessary to copy from Protestantism, and: The loss in membership that she is experiencing which requires her to resort to methods of increase after the style of the "trail-hitting" plan. The namby-pamby Romanism of Cardinal Gibbons and the Paulist Fathers which is largely responsible for the Protestant intincture which is exhibited in much of American Roman Catholicism, is by no means the true stuff. It is only another instance of the purposeful adaptability of that organization to conform itself to various conditions of religious life, in order to gain by a temporary sacrifice, a greater advantage. But the announcement undoubtedly reveals the fact that Romanism is declining in this country; and that there is a fear in the Catholic church that Protestantism is on the increase, and that this increase is largely due to the defections from the ranks of Rome to those of its enemy. Statistics would go to show that this fear is well-founded.

Orthodoxy being correct ideas sanctioned by some accepted authority, it naturally governs not only religious faith, but social, political, and economic beliefs. The similarity of the influence of the various orthodoxies may be appreciated if we speak of religious orthodoxy as devotion; of social orthodoxy, as conventionality; of political orthodoxy, as loyalty; and of economic orthodoxy as class-consciousness. In religious orthodoxy we find on the one hand devotion to dogma, and on the other devotion to sect. It is just as well that students of ethics should see that it is commonly action that determines thought, conduct which determines faith. It is no doubt true that some people's profession is better than their lives; but, taking society as a whole, its conduct is often better than its faith—it is frequently more humane. For example, in England, at the beginning of the nineteenth century, the law imposed the death penalty for the stealing of a sheep or of five shillings. But the judges were more humane than the law, and gradually the law had to be modified. The conventional, the orthodox expression in legislation, had to accommodate itself to human conduct, which was better than the legal dogma.

Men are constantly complaining of their rights, but most of the rights we call inalienable are political rights, seldom associated with every-day comforts, necessities and pleasures. How can a person who talks through his nose be enthusiastic over the right of free speech? Of what good is freedom of the press to those for whom reading is harder than sweatshop toil? How futile the right to trial by jury, if physical defects make a person unable to do what the law expects! Who would not exchange right of petition for ability to earn a living? Among the rights now denied a large percentage of our children are the right to health, the right to schooling that educates, the right to industrial efficiency, the right to a body capable of enjoying life's battle and efficiency's reward. These are the rights that should be given careful consideration, not primarily in the school and other public institutions, but rather in the home under the care of the mother with the aid of a family physician.

The Illinois law forbidding the use of public schools for religious purposes was cited to the Chicago teachers as a warning against holding Christmas exercises in their school rooms. We have not heard whether or not the law was disregarded. But the festival called Christmas by Christians might be observed in a wholly secular manner, according to its origin, which is astronomical and has no more to do with Christ than the equinoxes.

THE CLERICAL ROUND UP

(Concluded)

A More or Less Incomplete List of Members of the Christian Ministry Against Whom Charges of Crime or Misconduct Have Been Laid Since Last Report.

While the clergy, Catholic and Protestant, do not admit that morality saves anybody hereafter, they are accustomed to insist that religion is its bulwark. "Without religion," says Cardinal Gibbons, "there can be no morality," and so in the pious mind irreligion and immorality are closely associated. The men who are named in this partial list of clerical delinquents are representative teachers of religion—men who, as a religious paper has said, expend so much energy in phrasing morality that they have none to devote to the practice of it. The accumulation is taken from newspaper clippings forwarded to THE TRUTH SEEKER in the past year or so. Some are undated, but they all belong, it is believed, to the years 1915-16, mostly '16. Each paragraph gives, in their order, so far as is known, the name, residence, denomination and offense charged.

Rivers, Rev. Joseph, Georgetown, Ky. Evangelist. Running a blind tiger.

The reverend gentleman, who is colored, stated that he engaged in his unlawful calling because there was more money in it than in saving souls.

Robinson, Rev. N. G., St. Louis, Mo. Libel; found guilty by a jury in U. S. District Court.

Robinson, Rev. J. Milo, Asbury Park, N. J. Congregationalist.

His wife brings suit for \$50,000 damages against Mrs. Inez J. Patterson of Wanamass, N. J., for alienating his affections from her.

Romes, Rev. Wm., Pikeville, Ky. Baptist. Election fraud; convicted and fined \$150.

Rood, Rev. Perry, Cadillac, Mich. Evangelist. Larceny; convicted and jailed.

Rudolph, Rev. Walter, Springfield, Mo. Baptist. Suicide.

Ruskin, Rev. John H., Viola, N. Y. Evangelical. Burglary; arrested.

The charge is that he entered a house in Ramapo and stole \$280.

Russell, Rev. Chas. T., Philadelphia, Pa. Evangelist. Kidnapping.

The mother of a seventeen-year-old girl charged that the reverend gentleman immured her daughter in a religious institution which he controlled. The accused clergyman, now deceased, achieved notoriety as "Pastor Russell of the Billboards." He peddled a new interpretation of the Bible.

Rutt, Bishop Albert B., Chicago, Ill. Menonite. Arrested for being drunk and disorderly.

Sampson, Rev. Holden E., Somerville, N. J. Episcopal. Petty larceny. Arrested for stealing chicken corn from a neighbor.

Sarafino, Rev., Gary, Ind. Catholic. Criminal assault on 14-year-old girl.

The police are looking for this shepherd, as they say he was a prolific correspondent with young girls in his locality. No doubt the good padre will resist to the utmost this attempt of the secular authorities to "take God out of the hearts of the children."

Schenck, Rev. Halieck F., Manasquan, N. J. Methodist. Improper conduct with sixteen-year-old girl.

Schiller, Rev. Dr., Freeport, Ill. Fraudulent use of mails; convicted and sentenced to four years in Federal prison.

Schrader, Rev. August, Los Angeles, Cal. Using the mails to defraud.

The Rev. Schrader is an associate of "Divine Healer" Schlatter, who has been in trouble with the police on previous occasions owing to his fondness for money that others have worked for.

Schulte, Rev. Herman F., St. Louis, Mo. Roman Catholic. Suicide.

Schwimler, Rev. William, Calverton, L. I. Methodist. Cruelty and wife desertion.

Mrs. Schwimler asks for separation, alleging that her reverend husband refused her a doctor when she had rheumatism, and treated her himself with assault and bad language, and then left her.

Scott, Rev. C. W., Lawrence, Mich. Congregational. Accused of improper conduct with sixteen-year-old girl; resigned under fire.

It seems that the Rev. Scott undertook the reformation of a sixteen-year-old female of wayward tendencies.

Scott, Rev. Walter, Monroe, N. Y. Christian. Improper conduct; resigns.

Seen strolling through the woods with a pretty female member of his congregation, the Rev. Scott soon after resigns. While the church trustees admit that there is nothing morally or legally wrong in the pastor's walking through the woods accompanied by a young woman, they still maintain that much depends upon the manner of his strolling.

Shipway, Rev. Wm. J., Philadelphia, Pa. Evangelist. Arrested for nonsupport of his wife.

Shrout, Rev. S. J., Los Angeles, Cal. Russellite. Lewd act with seven-year-old girl.

Accused of improper conduct with little child, the Rev. Shrout, preacher of the "Millennial Dawn" and associate of Bill-board Russell, said: "I have been twenty-two years in the service of the Lord. To have such a charge made against me now is probably meant as a testing in the fire of life."

Siebert, Rev. Joseph, St. Louis, Mo. Catholic. Defendant in a breach of promise suit.

The defendant, the Rev. Siebert, sky pilot of the church that never changes, is well known in St. Louis—how well known we would not venture to state. The young woman who asks for twenty thousand dollars to assuage her grief says she was wronged under promise of marriage. The holy man has a brand new defense, one that only a "Protestant pup" or a "blatant Atheist" could fail to see the truth of—he says he is being blackmailed.

Silverbrand, Rev. Edmond, Omaha, Neb. Methodist. Disturbing the peace; arrested.

He became so offensive while making a "dry" street speech that the police took him in.

Slaughter, Rev. Madison C., Oroville, Cal. Baptist. Criminal assault on fifteen-year-old girl; sentenced to fifteen years in prison.

There were some most extraordinary features to this case. The girl testified that she was sent to the pastor by her mother to be instructed in sex matters; she says he took advantage of that fact to accomplish her betrayal. The girl's parents refused to believe her story and said they had implicit confidence in the clergyman's honor and integrity. The defense introduced a letter in which the girl, Gertrude Lamson, repudiated her story involving the pastor. After deliberation for sixty-six hours the jury in the first trial of the preacher was discharged. They stood eight to four for conviction. Feeling in the town where the case was tried ran very high and the Rev. Slaughter was hanged in effigy. The second trial resulted in conviction of the minister. The case on the whole is a very unhealthy one and the Slaughters and Lamsons would be all the better for a little rational air and sunlight. It would take a Havelock Ellis or Theodore Schroeder to properly diagnose this mess of religious eroticism.

Smith, Rev. Arthur Maxson, Oakland, Cal. Unitarian. Sued for divorce.

In a suit brought by his wife the Rev. Smith was accused of philandering with a young lady who is described as a "dashing blonde." She is also said to be a minister's sister. The parson claimed it was his double that caused all the trouble; he contested the suit and lost. In a letter to his wife he wrote: "Perhaps I was intended to be a Mormon"; and again, "The horror of my situation was the perpetual conviction that I could not really belong to two women and keep my soul whole." As to the entirety of his soul, we can't say, but we have a sneaking suspicion that he'd have a rather lively time maintaining

the wholeness of his body under circumstances such as he speaks of.

Smith, Rev. Jos. R., Nashville, Tenn. Moonshiner.

He operated a "wild cat" still while preaching at three different churches nearby.

Smith, Rev. Marshall G., Big Flats, N. Y. Evangelist. Statutory offense.

The woman confessed her misconduct with the minister, who was arrested on complaint of the husband. Tried at Elmira, he pleaded guilty and paid a fine of \$25.

Smith, Rev. Simon, Purvis, Miss. Eloped with sister-in-law; arrested and jailed.

Snyder, Rev. J. Edw., Baltimore, Md. Defendant in divorce suit.

Sorenson, Rev. Adrian B., Battle Creek, Mich. Murderous assault.

As the result of a dispute over business matters, the Rev. Sorenson attacked his business associate, J. R. Counterman, with the expressed intention of killing him. The pastor went to jail.

Sprague, Rev. James A., Kokomo, Ind. Methodist. Misconduct with a public school teacher; resigned and departed.

He was a very popular preacher, but although he had a wife and daughter he could not let the women alone, and this, apparently, was not the first sign of his weakness.

Stanley, Rev. B. S., Detroit, Mich. Baptist. Wife and child abandonment.

When the Rev. Stanley left town, it was discovered that his young woman stenographer was also among the missing.

Stanley, Rev. J. V., Bonners Ferry, Idaho. Methodist. Statutory charge.

The girl confessed, it is alleged, to Mrs. Stanley, and said the preacher told her the act was not wrong.

Steinberg, Rev. Dr. Bernhard, New York. Lutheran. Cruelty to wife.

She says that he kicked her shins and called her names; he counters with the assertion that she is frigid.

Stiles, Rev. Leon V. Dead beat and flim-flam artist.

Wanted in The Dalles, Oregon, on a charge of passing worthless drafts. The Pinkerton men who made the arrest say he has list of crimes charged against him that would cover considerable paper.

Still, Rev. W. C., New Boston, Ark. Evangelist. Criminal conduct with twelve-year-old girl; given twenty years in prison.

The complaint was made by the girl's father, who had assisted the Rev. Still in his missionary work. The girl had also helped to make his meeting a success by her singing.

Stough, Rev. Henry W., Wilkes-Barre. Evangelist. Sued for slander.

Several councilmen brought suit against the Rev. Stough for \$50,000 damages as the result of some loose talk the preacher indulged in.

Strauss, Rev. S. J., Wilkes-Barre, Pa. Evangelist. Trespass.

The newspapers say that three \$5,000 trespass suits are brought against the evangelist by Hazleton men.

Sutton, Rev. E. B., Seattle, Wash. Presbyterian. Election fraud.

Swackard, Rev. G. C., Savannah, Ga. Statutory offense against a young woman; convicted.

Sweeney, Rev. M. M., Pittsburgh, Pa. Catholic. Sued for divorce.

In 1914, the Rev. Sweeney while pastor of St. James Roman Catholic church married Christina Moran, who now seeks to divorce him.

Szczygrel, Rev. Ludwig, Pittsburgh, Pa. Catholic. Murder; convicted on first count; will plead guilty on second.

This priest with the unpronounceable name murdered two brothers.

Taylor, Rev. J. Murray, Saginaw, Mich. Church of Christ. Assault.

The warrant for the arrest of the Rev. J. Murray Taylor charged him with having assaulted a Mrs. Mary C. Eastman while visiting her home.

Taylor, Rev. Wm. H., Kansas City, Mo. Baptist. Sued for slander by a woman.

The Rev. Taylor answers the suit of Miss Hudson by declaring that "he had considered it his duty to investigate what had been told him and that any statements of others, which he may have repeated, were privileged communications, because

of his right to look into affairs of his church members."

Taylor, Rev. J. L., Basin, Wyo. Baptist. Attempted rape.

Arrested and held under \$1,000 bail on charge of attempted assault on Edna Barnett, aged sixteen. When accused by her two brothers of the crime he is said to have appeared with a knife in his hand, reinforced by his son with a brickbat.

Thoburn, Bishop James M., Syracuse, N. Y. Methodist. Libel.

The jury in the case of Dr. Salein A. Hopkins against Bishop Thoburn for libel returned a verdict in favor of the plaintiff for \$500.

Thomson, Rev. Geo. W., Woodbury, N. J. Presbyterian. Suicide.

Engaged to wealthy widow, his suicide followed threat made against him by another woman, a member of his congregation.

Thomas, Rev. C. H., Madison, Wis. Methodist.

Arrested on the charge of brutally assaulting a colored woman.

Thomazin, Rev. Ignatius, Albany, Minn. Roman Catholic.

Committed suicide by jumping from the sixth story of the Sherman House, Chicago, Ill. Resigned from St. Anthony's church, Albany, after receiving a severe beating from three parishioners.

Thompson, Rev. J. V., Granite Falls, Wash. Evangelical. Street fighting with another preacher in Everett; arrested.

Toleen, Rev. Frank P., Chicago, Ill. Baptist. Disorderly conduct.

When arrested as he was about to enter a hotel with a young woman who described herself as an actress, the Rev. Toleen indignantly exclaimed: "I am merely studying the moral conditions of Chicago, gathering material for a sermon. I am making a sociological study of your great city." The policeman informed him that he might tell it to Judge Martin in the night court, who had a reputation as a sociologist. The clergyman was fined five dollars and costs. Thus do the worldly misjudge the righteous.

Tomkins, Rev. Geo., Boston, Mass. Christian Scientist. Sued for divorce.

In her suit for divorce, Mrs. Tomkins said the minister had broken into her apartments and had beaten and kicked her. The divorce was granted.

Toms, Rev. F. E., Larned, Kan. Baptist. Bigamy.

The charge against him is brought by a local Baptist minister, Rev. F. W. Gorkin.

Trachinsky, Rev. John, New York. Greek Catholic. Bigamy; arrested.

Having already a wife in Passaic, N. J., it is alleged that he married another in New York and absconded with her \$500.

Triplett, Rev. John Edwin, New Haven, Conn. Presbyterian. Conspiracy.

He was accused of having entered into a conspiracy with his brother to lure his (the parson's) wife to a hotel, place her in a compromising position and thereby get the evidence on which to base an action for divorce. Hampton Triplett is on trial for attempted criminal assault on Mrs. John Edwin Triplett.

Trout, Rev. I. B., Lanark, Ill. United Brethren. Improper conduct.

Attracted to the "White Light" section of Chicago because of the many opportunities it afforded of studying sociological conditions at close range, the Rev. Trout of Lanark, Ill., became well known to head waiters and various sophisticated gentry of Chicago's night life. They named him "the goat." His guide, counsellor and friend on the research expeditions was a Miss Florence Maxwell, one of the bright stars of the South Side Cabaret Belt. The clergyman says he intended to reform her, whereat the girl threatens to sue him for defamation of character. Some letters written to Miss Maxwell by the parson, who is verging on the "slipped pantaloons" stage, are reprinted in the newspapers and would no doubt make lively reading matter had they not suffered so by the editors' elisions. They are as plentifully sprinkled with asterisks as are dispatches passing through the war censor's hands.

Tucker, Rev. Wm. Alfred, Miami, Fla. Episcopal. Murderer and suicide.

Facing prosecution by the Federal authorities for mailing obscene matter, the Rev. Tucker shot and killed himself after killing his companion in sin, Harriett Delaney.

(Continued on page 43)

THE TRUTH SEEKER

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Free-thinker who is not a regular subscriber.

OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions Whence? and Whither? can be given only by Science.

THE TRUTH SEEKER holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

THE TRUTH SEEKER believes in Free Speech, Free Press, and Free Mails; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinion. We neither indorse an idea by printing it, nor condemn it by exclusion.

THE TRUTH SEEKER is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted.

POLITICAL PRINCIPLES.

(THE NINE DEMANDS OF LIBERALISM.)

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.

2. We demand that the employment of chaplains in Congress, in the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of nat-

ural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Letters of Friends

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

THE MORAL SENSE.

From J. L. Mahoney, New York.

To the Editor of The Truth Seeker:

In "The Mysterious Stranger," a posthumous novel by Mark Twain, the leading character (Satan) appears without the moral sense, and consequently can do no wrong. He says, in effect, "that the human race, by having the power to choose between right and wrong, in nine times out of ten chooses the wrong."

The "moral sense" is that mysterious, fathomless thing, whose function is to distinguish between right and wrong. After the distinction is made, the mind is left to freely choose. It appears that the inner power which causes us to choose and act is either hope of reward or fear of punishment. Also that without the moral sense we could do no wrong, because we wouldn't know what wrong was. Right and wrong would be meaningless words. Where did this moral sense originate? I think it is the invention of priests with the cooperation of kings and high-class rulers. The aforementioned are the only benefactors, in the sense that they conferred a benefit upon themselves. They have always claimed immunity from wrongdoing. The biblical view of the moral sense dates back to the Garden of Eden. It came spontaneously with the eating of the forbidden fruit, thereby making our so-called first parents accessories before the fact of every subsequent moral crime or wrong choosing. Why isn't it logical to assume that Adam and Eve have been made the "goats" by a clever construction placed on that tragical event?

"The serpent said to Eve, 'For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as the gods, knowing good and evil.'" Gen. iii, 5.

It is axiomatic that if Eve did not know right from wrong before eating the forbidden fruit, she could not have committed a wrong by eating it.

An evil state of mind is not a legal crime. It may become one by putting it into practice, but it is a religious crime, or sin, as the ecclesiastics call it. The church confessional is entirely dependent upon "it"—the moral sense—no matter how good a subject appears on the surface; when malice, jealousy and envy are at work in the heart, they will always choose the wrong on the theory that it will reward or satisfy their evil appetite. For as Satan says: "To decide wrongly is human; rightly is inhuman." The mind is the incubator where all vices are hatched. Because a self-called good person (religious) has the power to choose between good and evil in life's petty things, he will choose the evil and think himself safe—ostrich policy. Remove the moral sense from the average religionist, and the rest of us might unconsciously get a square deal once in a while.

MR. SEVERANCE AND THE WAR.

From A. Young, British Columbia.

To the Editor of The Truth Seeker:

Mr. Channing Severance, in THE TRUTH SEEKER Dec. 23, gives us quite a lengthy article on the peace at any price, stop the war cry, from a strong pro-German point of view. He infers that had the United

States not furnished munitions the war would have stopped long ago. What can he know about that? The French with the help of a small British and Belgian force stopped the German army from entering Paris and drove them back a considerable distance and held them there before munitions to any extent could have arrived in France from the United States. Of course had no munitions come to France from the United States it is quite likely that more Frenchmen with the Allies would have had to die, for it is not very likely that the French, British and Russians would have laid down their arms without a very severe struggle. But on the other hand, perhaps more of these finely educated Germans, Austrians and Turks, whose life value is worth so much more than other people's lives, would still be living. Again, if the Germans had conquered Europe in short order, is it not quite likely they would have come over to the American continent as well, to try conclusions here? Mr. Severance is very unfortunate in using Thomas Paine's name in his stop the war cry. Thomas Paine was a soldier and fought in the ranks. If he were in France at the present moment, would he lie down to the kaiser more willingly than he did to King George? I think not. The time for the United States as a great neutral to have interfered, if at all, was before Serbia was invaded. The Servians did not wish to fight, nor did Belgium. They would have been glad to remain neutral (my guess). As for ending all war, how can it be done so long as there is exploitation by human beings against human beings? Exploitation of each other is war in itself, and the most degrading; when we are not cutting each other's throats, we are kept busy stealing each other's bread—even the children's bread is not exempt. There is no such thing as mutual aid in this capitalist system; all is strife, strike and war. Yours for a better system.

BIBLE CIVILIZATION.

An Open Letter to Rev. Dr. Pedley, Canada.

From Norman Murray, Canada.

To the Editor of The Truth Seeker:

In answer to some recent statements of yours regarding the Bible, I venture to address to you the following Open Letter, in the hope that some of those persons who heard your discourse may have an opportunity to read something on the other side of the question.

As you are one of the few clergymen in Montreal whose utterances I take any interest in, I went to hear you speak on "Popular Mistakes About the Bible," on Dec. 7 last. I thought some of your remarks were worth making a note of, and considered at one of my Sunday afternoon lectures. For yourself personally, I have the greatest respect, as I have for all good people of whatever denomination who can differ so much in opinion on religious questions as you and I, and still can meet each other as friends. One of the mysteries of life to me is how any intelligent, well-informed person in this so-called enlightened age can hold the opinion I had myself at one time, and you and many other intelligent, well-meaning people seem to hold still, about that collection of old Hebrew fables and folklore called the Bible.

Let me make a few comments on some of the points you tried to make. You talked about misunderstandings regarding the Bible. There would be no misunderstandings as far as I and a good many others are concerned, if a great part of the Bible was put in the same class as Baron Munchausen, Gulliver's Travels, Arabian Nights, Robinson Crusoe, or even the Pilgrim's Progress. A great deal of it is as imaginary as any of the effusions of the authors just mentioned. You say it is a book for all people; I say it is a crime against humanity to circulate it indiscriminately as God's Holy Word among the ignorant masses. You say it is never obscure; yet I can easily show in a very short time that it is full of contradictions

and Oriental parables that western people never understood, and never will. Christ himself is said to have spoken in parables, so that all the people might not understand him.

If it is a plain book, why are there so many commentaries written to explain it? Or why have there been so many different sects in ancient and modern times, on account of the uncertainty of the teachings of that book?

Then you say the Bible made the German nation the great nation it is. The fact of the matter is, that the German thirty years' war of religion (1618 to 1648) put Germany back out of its natural place in Europe for over 200 years. When Luther started his Reformation, Germany was the leading nation in Europe, but the curse came with the Reformation. Germany was reduced by mutual extermination of Catholics and Protestants from thirty millions to twelve millions in thirty years. They do not teach this very interesting chapter in Protestant schools in Europe and America when they are teaching the Bible lesson about the history of the Reformation, or the life of William of Orange of so-called glorious and immortal memory.

Germany commenced to get on her feet as she commenced to discard the Bible, and the same is true of France. It is hard to say which of these two countries cares least for the Bible now, France or Germany. Let me draw your attention to a very popular classical historian, Tacitus. In his interesting sketch of the ancient Germans he makes statements which are very interesting to all believers in the higher forms of morality. Divorce, prostitution and polygamy—such hateful characteristics of many people in this so-called civilized age—were absolutely unknown among those ancient people with whom we are so closely related in blood and commerce. Prostitution and various other forms of vice came to northern Europe with the spread of Jewish superstition.

Even under the regime of the Roman Catholic church before the Reformation, it is a fact known to all students of history that the morals of the people of the northern countries of Europe were of a much higher type before the introduction of Christianity than they have been since, and that the standard of morality shortly after the Reformation was much lower than it was before the Reformation.

The strange presumption of giving credit for anything that is good in our modern civilization, to the Bible and Christianity, is absolutely absurd. The movement that started Europe on her feet again in these lines at the period that is commonly called the Reformation period was the revival of pagan art, philosophy, history and science. To them we owe, to a large extent, the better system of housing, railroads and other roads, manufacturing, printing and various other discoveries useful to man.

We absolutely owe nothing to the Hebrews or Christians but trouble and worry all along the line. All that is good in the Bible, or Christianity, is what agrees with pagan thought; where it differs from pagan thought it is frequently inferior. Then you talk about the good the Bible did for Scotland. The introduction of the Bible in Scotland was the greatest curse that ever came in that country. The only part of what is called Scotland that I am particularly interested in, the Highlands, is now a desert. In the island of Lewis, where I was born sixty years ago, the masses of the people lived and do still live in mud houses. The walls are made of mud, or earth and stone, the floors are of mud, the roofs are thatched with straw, there are no chimneys; the peat fire is in the middle of the floor, the smoke finds its way out through the straw. That straw when it gets well saturated with soot is taken off and used as manure to help make the potatoes grow. Fresh straw is again put on when the next barley crop is taken in. This is the kind of dwelling in which I was born and brought up, and learned my early lessons in the long winter nights.

Sixty years ago the old people practically knew nothing about the Bible, for the very good reason that they could not read, and the preachers picked out the best parts of the Bible for their benefit, as the Roman Catholic clergy still do in places where the people cannot read. Many of the old people then living were absolute pagans that have never accepted Christianity at all. Though the people were poor and ignorant, they were of a good type, kind and charitable and good living. There was only one church in each parish that the people went to. After a while everybody started to read the Bible, and the natural consequence followed. The young folks got a great deal of amusement in school and church by picking out obscene passages from the Bible. Then the religious people started arguing and quarreling about the different kinds of churches. They neglected their sheep and cattle and their crops and other industries, and devoted much of their time to foolish discussions about religious questions about which they knew nothing, and the Island of Lewis today, with sixty years of Bible study and earnest religious teaching, is worse off morally, intellectually and in every other way than it was sixty years ago.

The Highland and other Scotch people that come to Montreal cannot be worked up to take any enthusiastic interest in the state of the country they left behind them, as the Roman Catholic Irish take in their country. Then take our own country. Montreal with all its shortcomings is a much better place to live in than Toronto. Catholic Quebec, at least the rural part of it, is much more moral than any district of its size in the Protestant portion and the United States to the south of us. There are more divorces and wife desertions to the thousand in the United States in one year than in French Quebec since the time of Jacques Cartier. According to the pragmatic philosophy, the proof of the pudding is the eating of it. We have a great deal more liberty in Montreal than they have in Toronto. The overbearing intolerance of the Protestants, particularly the Irish in Ontario and Manitoba, is a disgrace to any civilization. I never could see how the Protestants, who claim liberty for themselves, got the idea that after they got liberty for themselves, then they should start to tyrannize over others in school and church matters.

In the first chapter of Genesis man is described as being created in the image of God. Naturally it would follow, if man is the image of God, God is the image of man. Do you believe this foolish idea that the supreme creator of the universe is a great big man with a big, long beard like the Jewish patriarch? In Gen. viii, we are told that he was so pleased with the smell of the roast beef that Noah offered as a sacrifice after the flood, that he promised not to get so angry with the world any more so as to destroy them all with water as he did before. Do you believe in that kind of a God yourself? If not, why don't you head a movement to get up a better text-book of ethics than that old Hebrew collection of Hebrew fables? You know the story of Cain and Abel: Cain brought the fruit of the ground to the priest, and Abel brought mutton; therefore he was received and Cain was rejected. Do you really believe that God is angry with me because I bring neither potatoes, cabbage nor money to priests of any kind? Let me tell you truthfully, that I don't pray any more, and that I don't give two straws for all the prayers of all the clergy of all denominations of the universe.

WORDS AND PHRASES.

From W. C. Tremier, Pennsylvania.
To the Editor of The Truth Seeker:

When words are phrased in understandable terms they might very aptly be termed the "visible portrayers of invisible desires," and will, under given psychic conditions, produce such psychic effects as the portrayal of same desires.

Human conceptions are based upon truth, or error, or upon a combination of

these two qualities, and when expressed in cognizable verbal terms will produce psychic effects that are socially helpful or hurtful in exact proportion to the ethical quality of the concept that gave them birth.

It may truthfully be stated that "doubt is the beginning of wisdom," and this because doubt induces inquiry, and this latter when intelligently pursued broadens the scope of human perspective and enables man to obtain a clearer concept of that quality called Truth.

During the recent political campaign adroitly sketched word pictures of America's economic ills, and the quality of men and methods needed to remove same, exerted a nation-wide psychic influence regarding aforesaid social questions, and in all probability were a determining factor in the election of those men who will guide "The Ship of State" for the next four years.

The psychic effects produced by said verbal portraiture were, however, farther reaching than the election of men to public office, as said effects will find their visible expression in the social and economic activities of the nation as a whole and only the passage of time will disclose the nature and extent of said psychical influence.

During the aforesaid campaign thousands of mentalities were psychically affected by skillfully though more or less ambiguously sketched word pictures of "Pacifists at any price," "Hyphenated Americans," "Mollycoddles," "Halfbacked Sentimentalists," and other equally nondescript units of the body social, and said portraiture had much to do in molding public sentiment favorably toward the kind of military preparedness indulged in by those European nations that are now so busily engaged in destroying each other.

For many centuries gods and devils, infernos and paradises have been psychically imprinted upon the minds of countless thousands of this earth's inhabitants, and these invisible conceptions have been introspectively viewed with such credulous seriousness by their possessors that they were not only willing but in myriads of instances actually have resorted to the most cruel methods of each particular day or age to compel all those who failed to see and subscribe to said concepts, to so see and subscribe.

The psychic effects produced by many of the verbal delineations dealing with both the here and the hereafter have so beclouded human mentality that even those nations that call themselves civilized are devoting more wealth and more efforts in the destruction of life and human happiness than in the conservation of same, and are calling upon a supposed omniscient creator to sanction said activities.

In closing I wish to submit as my personal conviction the opinion that the mental stimuli afforded by the disappointments mankind will from time to time meet in placing undue reliance upon verbal delineations which are based upon fiction rather than upon fact, will eventually provoke sufficient doubt to usher in concepts that will make men rational and, therefore, truly civilized.

THE ANSWER OF Ernst Haeckel To the Falsehoods of the JESUITS

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also

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In which Haeckel gives the reason for his late withdrawal from the Free Evangelical Church. To these are added comments by Joseph McCabe, Haeckel's English translator, and by Thaddeus Burr Wakeman.

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Address THE TRUTH SEEKER.

THE CLERICAL ROUND UP.

(Continued from page 41.)

Tulp, Rev. A. Peter, Hackensack, N. J. Episcopal. Charged with adultery; wife sued for divorce.

Describing her husband as "one of the biggest liars on earth," Mrs. Tulp began the divorce action. Letters alleged to have been written by the minister were produced in evidence. A sensational case.

Ulrich, Rev. Stephen, Connellsville, Pa. Roman Catholic. Improper relations with a young girl. Convicted by a jury.

Vankstoski, Rev. J. L., Bayonne, N. J. Ind. Catholic. Libel. Arrested on charge of libel brought by a Roman Catholic priest.

Walent, Rev. M. H. W., Brooklyn, N. Y. Emmanuel Reformed. Offending public decency.

The arrest of the pastor came as the result of his receiving a woman member of his congregation in his "official room" at two in the morning.

Von Matthesius, Rev. Herman, Hackensack. Assault. He escaped while serving a term for assault and was recaptured in New York.

Walters, Rev. B., Philadelphia, Pa. Sexual pervert.

The Rev. Walters was held without bail, charged with an unmentionable crime. The boy says he submitted under fear of being sent straight to hell should he demur.

Walton, Rev. Charles H., Utica, N. Y. Methodist. Suicide.

Ward, Rev. Cassius A., Boston, Mass. Baptist. Performing marriage ceremonies unlawfully. Prosecuted.

Great unrest is felt among the couples in this minister's congregation who do not know whether they are married or not.

Watts, Rev. Wm. A., Milton, Cal. Methodist.

Warrant issued for his arrest for deserting his family and eloping with a young school teacher.

Weaver, Rev. Thomas W., Montgomery, Ala. Methodist.

Arrested at the door of the church where he was about to preach a sermon, on a requisition from the governor of Florida, where, in Vernon, Washington county, he was accused of embezzlement.

Weeks, Rev. A. E. L., Wilson, N. C. Baptist. Embezzlement; deposed.

Weidhaus, Rev. John, Broadlands, Ill. Seditious utterances and abuse of small boy; had to leave town.

Whaley, Rev. Isaac, Knoxville, Tenn. Baptist. Moonshiner.

Wheeler, Rev. Francis Rolt, New York City, N. Y. Episcopal. Cruel and inhuman treatment of wife.

Ordered by the Supreme Court to contribute fifteen dollars a week toward the support of his wife and their two children, the parson elected to serve a three months' term in jail.

White, Rev. J. L., Atlanta, Ga. Baptist. Libel.

The manager of the Mill Theatre at this place began suit against the Rev. White for \$20,000 damages for libelous statements as to the character of the plays being produced.

White, Rev. "Doc," Kaufman, Texas. Negro preacher.

Arrested, charged with setting on fire the negro church at Red Bank, Texas, because he was not permitted to preach there.

Whitlow, Rev. Samuel, Iola, Kan. Held as suspect in murder case.

The actions of the Rev. Whitlow at the time of and immediately after the death of Mary Sapp were such as to lead to his arrest.

Whitney, Rev. F. E., Brooklyn, N. Y. Episcopal. Criminal negligence.

The Rev. Whitney struck and killed W. H. Hilton while running an automobile. The heirs got judgment for \$5,000.

Whittaker, Rev. T. Arthur, Waltham, Mass. Assault and nonsupport of wife.

Williams, Rev. Ira A., Pueblo, Colo. Missionary. Horse thief and vagrant; jailed.

Williams, Rev. Jefferson, Bellecenter, Ohio. Methodist. Malicious persecution.

Williamson, Rev. Dr. William J., St. Louis, Mo. Baptist. Drunkenness.

With a flask of whisky in his pocket this doctor of divinity was picked up in the street, helplessly drunk. His wife left him some time prior to the period of illumination which led to his downfall.

Willings, Rev. F. W., Eugene, Or. Methodist. Eloped with a 16-year-old girl.

Wilson, Rev. Chas., Boston, Mass. Episcopal. Sued for breach of promise. The jury in the case of Miss Laura L. Johnson against the Rev. Wilson for breach of promise, awarded the plaintiff \$3,625 damages.

Wilson, Rev. James, Piney Grove, Miss. Baptist. Adultery and wife desertion. Married and the father of seven children, the Rev. Wilson, pastor of the local Baptist church, eloped with a 17-year-old girl.

Wilson, Rev. John Wiley, Pensacola, Fla. White slavery and wife abandonment. He eloped with his choir singer of Randolph, Miss., where he held a pastorate.

Wilson, Rev. George, Fort Wayne, Ind. Presbyterian. Arrested for drunkenness.

Wood, Rev. Nathan, La Crosse, Wis. Methodist. Chicken thief; jailed.

Worlds, Rev. James F., Orange, N. J. Evangelist. Disturbing the peace.

Worthington, Rev. Arthur, Poughkeepsie, N. Y. Presbyterian. Bigamy, swindling and all-around crookedness; eleven aliases and an equal number of wives.

At the age of 68 this popular preacher was deposed and excommunicated by the North River Presbytery as "guilty of fraud and false pretense." He had been for forty years a persistent marrier of women with money, and has swindled not only his wives, who number a half score or more, but everybody else who has had financial relations with him. He has been guilty of about all offenses except capital crime and heresy.

Wright, Rev. Amvi Curtis, Ramona, Cal. Congregationalist. Adultery.

Accused in San Diego by Barbara Beardsley, a fourteen-year-old girl, of introducing her as his wife. Is at liberty on \$2,500 bail.

Wright, Rev. W. R., El Paso, Texas. Baptist. Murderer.

SOURCES OF THE MORALITY OF THE GOSPELS.

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Marie Jeannie Roland, Jan. 17, 1754—Nov. 9, 1793.

Marie Jeannie Philpon, known no less by her life than by her sad, tragic death upon the guillotine, is one of the greatest woman characters of history. Even gruff, unsympathetic old Thomas Carlyle spoke of her as the "creature of Simplicity and Nature, in an age of Artificiality, Pollution and Cant." She was born Jan. 17, 1754, and was married to M. Roland in 1780. She was born at a stirring period of French history. Voltaire had estab-



lished himself in Geneva, where, as Ingersoll said, "he pointed the finger of scorn at every hypocrite in Europe." Rousseau had published his "Discourse on Inequality," and the great French Encyclopedia, which caused such a revolution of thought, had begun to make its appearance. Those who are the strongest and most active Freethinkers, strange as it might appear, have been the most pious in their youth. So it was with Madame Roland. As a young girl she astonished the priests by her knowledge of theology. She received her education in a convent, where her first communion seemed to her "a guarantee of eternal felicity," as it is to every Roman Catholic. To one who is a reader and a thinker, with an open mind, this mental condition cannot continue. While in the convent Marie kept in mind the names of the skeptics attacked by the priests, and when she came out obtained their works and read them, with the result that by the year 1777 she was an avowed Agnostic. Her letters explaining her change of opinion make most interesting reading. The struggle between the religious emotions implanted in her mind while a child, with the reason of a mature woman, was terrible, but her reason triumphed. Her sentiments were the sentiments of Montaigne:

"In spite of all that is preached to the contrary, it should always be remembered that it is man who gives, and man who receives that it is a mortal hand that offers and a mortal hand that accepts."

The French Revolution came, and in 1793 the "Reign of Terror." Madame Roland identified herself with the Girondists, as did Danton, Paine, and the great body of Freethinkers. This was the humane party of the period. Ministers and most Christian writers leave the impression that there was but one party, all Infidels, who were responsible for the Reign of Terror. They also falsely assert that the Christian religion was abolished in France. The Jacobins, the party of cruelty, were led by Robespierre, a Roman Catholic. When this party came into power,

Madame Roland, with other Girondists, was arrested. A prominent lawyer, M. Chauveau-Lagarde, volunteered to defend her. She refused his services, saying: "You would lose your life without saving mine. I know my doom. Tomorrow I cease to exist." Of her fortitude in prison, Count Beugnot, a fellow prisoner, who at first was unfavorably inclined toward her, says: "We were kept awake each night by the cries of the wretched reviling each other. The room occupied by Madame Roland became the asylum of peace and safety in the midst of this inferno. When she went into court her presence brought good order there, and those women, over whom all power had been exercised in vain, were controlled through the fear of displeasing her." On Nov. 9 she was led to the scaffold with a fellow prisoner named Lamarche. She was to be executed first, but she renounced this right, not wanting to give her companion the pain of seeing her blood shed. He protested, but she gaily said: "Will you refuse a lady her last request?" when he yielded. To again quote Carlyle: "She had as brave a heart as ever beat in a woman. Like a white Grecian statue, serenely complete, she shines in that black wreck of things."

OTHER ANNIVERSARIES OF THE WEEK.

- Jan. 14. Brissot de Warville, French Girondist and abolitionist, b. 1754.
- Jan. 14. Wm. Leddra, Quaker, executed in Boston, 1661.
- Jan. 15. Southwell sentenced for blasphemy, England, 1842.
- Jan. 16. Gibbon, historian and Free-thinker, d. 1794.
- Jan. 17. Benjamin Franklin b. 1706.
- Jan. 18. Prof. E. L. Youmans d. 1887.
- Jan. 18. Montesquieu, philosopher and historian, b. 1689. Daniel Webster b. 1782.
- Jan. 19. August Comte b. 1798. Proudhon d. 1865. Jane Carlile tried for publishing Paine's works, 1821. James Watt b. 1736.
- Jan. 20. W. Tunbridge tried for publishing the "Principles of Nature," 1823.
- Jan. 20. Howard, philanthropist, d. 1790.

The Scout Movement As a Moral Organization.

The religion of boys is something which their elders like to think they possess, but which they do not possess. These worthy people mistake acquiescence for that deep-rooted conviction which is not possible to the youthful mind. It would seem far easier to teach boys morality upon practical lines: the necessity of being temperate, honest, and truthful can surely be better explained upon the basis of human experience than upon the assumption of an angry God. As a matter of fact, the church neglects the teaching of morality to-day as it has done in the past. The great thing, from the ecclesiastical point of view, is to believe certain dogmas—the creeds, the catechism, and the Lord's Prayer contain far more dogma than morality, and these children are taught carefull to repeat, without any understanding of them at all. The Ten Commandments seem to forbid new things that a child would be tempted to do; he is not likely to make any graven image and fall down and worship it, neither is there much chance of him coveting his neighbour's ox, ass, or wife.

One of the best forms of practical moral teaching is to be found in the Scout movement. In this organization boys are taught to be loyal, truthful, obedient, kind, thrifty, and clean; and they are taught on general lines to think and act for themselves, both in their own best interests and in those of other people. Definite teaching on the subject of personal hygiene is also given to them, and their powers of observation and reasoning receive definite development in all properly conducted Scout troops. It is significant that the church has "grabbed" at the Scout-movement. It recognized in that movement a means of getting hold of boys whom, in all other respects, it had failed to attract; and probably many clergy realize in themselves, though they would never admit it, that Scout-craft is more likely to make good citizens out of a num-

ber of boys than the dogmas and platitudes of church-made "Christianity."

Fortunately, the Boys Scout Association refuses to ally itself with the church or any other religious body. It may be interesting to note that when the Scouts were first started the church said: "Here is a good thing, so let us copy it, and have a scout organization of our own." This organization was duly formed, but there were too many clerical "kinks" in it. The Scout Association proper refused to recognize it, and now it has ceased to exist. The Church Lads' Brigade is gradually sharing the same fate, owing to the development of the Scout movement.

On a perusal of Sir Robert Baden-Powell's handbook, *Scouting for Boys*, it will be found to be conceived on the broadest lines. Sir Robert is presumably a Christian, but his Christianity is so liberal and all-embracing that no one but the narrowest-minded person could possibly object to it. His great purpose is to build up the boys' character, and he relies entirely upon human and earthly means in so doing. The Scout movement is also non-military, non-political, and non-class, as well as being strictly undenominational and non-sectarian. It may therefore be strongly commended to Rationalists who like boys and wish to help them.—J. Moore Bailey in the *Literary Guide* (London).

Why Ripe Apples and Bananas Are Sweet.

The government laboratories at Washington have recently been trying to ascertain why sweet potatoes are sweet and what constitutes a really ripe banana. This is not merely a matter of curiosity on the part of the official chemists, but is of practical importance in these days of cold storage.

The season of unripe apples and little boys' tummyaches will soon be upon us, and we might as well know why the one is so likely to cause the other. It is in apples, as in bananas and sweet potatoes, a matter of starch and sugar. "The unripe apple," says the *Journal of the American Medical Association*, "is relatively rich in starch and poor in sugars." As the ripening goes on the starch gradually changes into sugar. As starch it is indigestible. Before being digested all starch has to be changed into sugar. This process is performed in the human body by the chemical action of digestive juices, especially the saliva.

The process takes place in the fruit itself while ripening. And, strange to say, the ripening is independent of all connection with the plant on which the fruit is borne. This is well known to every gardener who plucks tomatoes or other fruits and places them to ripen in the sun, and to every importer of bananas who gets them green, places them in storage and watches them turn yellow.

Some apples are ripe when picked in October, others (called "winter varieties") have to be kept for several months. Different species vary widely in the time they take to turn their starch into sugar.

With bananas the conversion is most rapid while they are turning from green to yellow. During this time the fruit "breathes" rapidly, giving off large quantities of carbon dioxide. The peel is giving up its water and the pulp is absorbing it. The banana is ripe when the process of change from insoluble starch to soluble sugar has ceased.

The same process takes place in the sweet potato. During growth the vines deposit scarcely anything but starch in the tubers. Immediately after these are harvested the transformation into sugar begins, and it is quite rapid. "There is a gradual disappearance of starch during the months from October to March, and probably a reformation of starch, accompanied by a disappearance of cane sugar, during the latter part of the season (March to June)."

In cold storage the change is rapid, but "the sweet potatoes invariably rot by the action of fungi before the changes have reached their maximum."—*North American Review*.

THE INQUISITION BOOK.

"A Short History of the Inquisition," compiled in THE TRUTH SEEKER office and published by the Truth Seeker Company, has had a wide distribution for a two-dollar Freethought book; and it is with a reasonable expectation of new orders for it that we have again placed it on the press, to be ready in January. The work has been read not only with praise, but even with gratitude to its publishers. It deals with Protestant as well as Catholic persecutions, witchcraft, slavery, etc., and we believe gives the best description of that brutal engine of cruelty and graft, the Holy Roman and Universal Inquisition, that is to be obtained anywhere without searching libraries. It is filled with rare and effective pictures.

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That to the fiend our souls be given.

The only heaven I demand
Is to be loved and love in turn.
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The only hell that frightens me
Is ignorance—a mental blind.
A devil surely must he be
Who strives not to improve his mind.

To reason's throne I bend my knee,
To men of science give my praise,
And ever pray that man will be
Released some day from mental haze.

R. A. NELGNER,
In the San Francisco Star.

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I need not the ability of a Meredith or a Hardy to "compute in definite terms and quantities" the influence a wife has on the husband, or the husband on the wife. Anyone at all honest with herself or himself will concede this. Most of this is accomplished by the so-called subconscious mind, or, as our friends the jokers have it, the unconscious mind. When influence is wrought with full knowledge and forethought it is hypnotism, pure and simple, or when put into words—"bringing up." "John, I wish you would not do this"—"Bill, why will you do so-and-so when you know how it irritates me?" et cetera ad nauseam, is not wielding influence—it is trying to make a man over to suit ourselves, or a woman, as the case may be. Influence subconsciously conveyed betokens no virtue on the part of the conveyor. And trying to live a good or even an exemplary life to influence one's partner does not often work out properly. See the many wives who are slovenly and have the neatest kind of husbands. Again see the many wives, who are really decent, possess many virtues, and have wretched male things for wedded partners.

And so pregnancy will prohibit a woman sitting in Congress? Need I mention that with the proper dissemination of knowledge on birth-control, pregnancy can be regulated so as not to interfere? Why go to the extreme of a "majority of pregnant women" in Congress? Granted that women are, during this period, hysterical and inconsistent, has anyone ever heard our congressmen and senators accused of being consistent and logical? If so, it has not reached my ears. And if a woman does become pregnant, could she not obtain a leave of absence in a proper manner instead of the way our males do now—simply stay away, getting their salaries right along while they are at home pursuing their private affairs? I grant you that the mind of an anemic girl, whose periods of menstruation are irregular, is not as sound and logical as the mind of the average boy. Neither is the mind of the average office holder of today, with his pockets ever open for what lucre someone wishes to drop into it, with his carousals and "what-the-h—do-I-care-for-the-voter" attitude, as logical as the mind of his wife at home, pregnant though she may be. And if you think I do not know of what I speak when I say "carousals," then visit any capital of any state and find for yourself that there are hotels which at stated times will reserve an entire floor for senators and congressmen who "make a night," and sometimes several nights of it. While passing through Washington, D. C., a little while ago, scandal had the story about town that some of the office buildings there, the Federal office buildings, mind you, had been raided a few weeks back, because of the gambling and other sports going on there. Does the man's supposed superior logic keep him decent? Isn't the gambling instinct a form of hysteria of the worst possible sort?

Yes, self-interest *does* dominate the land, which is proven by the fact that the person or persons with the largest amount of cash to spend usually gets what he is after, and look you, we have only men in our houses of parliament today. It is a notorious fact that the party with the largest campaign fund has elected its nominee for President ever since Hector was a pup. And of course the "primitively honest male" must of necessity dance to the tune whistled by the givers to said campaign fund. Wives and babies and all that other sentimental bosh are thrown to the winds. "My political obligations" must be attended to.

Of course, women who have no sex life are incomplete. But continence does not usually bring with it the feeble mind and body that overindulgence does. Ask your physician. But why the extremes? Must we at once throw out of office all the men, and place in their stead all pregnant women, or continent women? During the period referred to as "change of life," a woman *does* need repose and shelter. But does she get it? It makes one laugh to read of irregular menstruation; a life of continence; pregnancy; change of life: all through this, in fact, all through life a woman is simply a useless thing. She needs special care, rest, ease. Again I ask, does she get it? Is it not a fact that

women work harder all through life than men do, and live longer? Is it not also true that with a proper healthy life, made easier by laws passed for women by women, they will attain a healthier state, if that is the greatest plaint? Did not our mothers and grandmothers, who did not work in factories and stores as we do today, possess a greater abundance of vitality than we do? Were menstruation, pregnancy, child-bearing, change of life to them the great bugbear that they are to us to-day? All of these things are very hard on the woman of today because of man's great yearning for the almighty dollar, and toward the amassing of which women's and children's lives are ground out, until there are few of us today who can live year in and out without going to pieces some time. And just because it takes a woman to understand how women can and do suffer at certain times, it will take women to so amend or wipe out our laws that living will be a bit more worth while. Look you, a woman's body even is not her own. She shall have no say as to whether or not she will become a mother, though it is she who will have the worry and work of feeding another mouth when the child comes; it is she who must stretch out the man's salary to cover the food and clothing of another member of the family. Does the husband do any more? You say the husband already works as hard as he can, and can do no more? But I say he can do more. He can make things so that she, the woman, shall have the say as to whether another child shall be brought into existence, and existence only, surely not life; for in this day of hustling for bread and butter, very few of us really live. But are not our lawmakers, the men, opposed to this? Not because—as you might say, I think—they are of the male sex, hate women, want to suppress them, keep them down, and all that sort of balderdash, but because they are men and they do not know what is nearest a woman's heart—that to *live* is her first desire and her right; because the meek little housewife, who is the ideal of so many, is in reality the greatest menace to civilization. Always she keeps everything from the husband, the many inconveniences, the many annoyances, the many crying needs. "Jim works so hard at the office all the day, I do not want him to be burdened with my troubles when he gets home at night," she says. Because the path has been made too smooth for the male of today, he thinks there is nothing wrong. And now, because at last women have taken it upon themselves to get in and try to help the men see what is wrong with the world, and remedy it, we are all up in arms about it and find all sorts of things to say about the inferior female. Overnight the men are to be thrown out on their heads and a bevy of women will step into their places, collect their huge salaries, do no work, be sick and hysterical most of the time, grant favors, graft, and a few other little things like that. And nothing can change this. If you think anything can, then, according to Mary Monico, you betray your ignorance.

Mary Monico's gloves are still off. Well, so is my hat still in the ring. I still insist that it is a woman's right, as it is a man's, to go after and get, if she can, anything she wants. Of course it is the nation's right to curb anyone if what he or she wants and gets will endanger the coming generations. So let us start with the adulteration of foodstuffs. It is quite difficult to dodge stringent laws, the breaking of which will be a certain way of getting into the penitentiary. So far our men lawmakers have failed dismally in this. Note the rotten candies, canned goods, wines and whiskies on the market. In this town, Lima, Ohio, where I am at the present writing, the water even is so bad that to think of drinking it is nauseating. One draws a glass of it and watches the wrigglers in it. It is a favorite indoor sport. I never saw such large and healthy looking animals in any water before, unless the water was stagnant. Of course water is not manufactured, but it can be filtered. The male mayor, councilmen, etc., are not doing their duty, are they? And I have it on very good authority that not one man in Lima, holding office of any kind, is at present pregnant. Could a pregnant woman do worse? This town has for years had a "shoe fund," so children could go to school properly shod in the winter months. What is wrong with the laws of a land in which parents cannot earn sufficient money to keep their children shod? Would a body of continent or irregularly menstruating women close their eyes to this?

Because a pregnant woman is in the Legislature does not prove that her coming child will be born with a face like a speech any more than that the housewife's

coming child will be born with a face like an unemptied garbage can. And if every woman in the law-making bodies of the land (providing we had only women in such bodies) would forego the "inconvenience" of motherhood, they would still be a pitifully small number, and the race would not die out in a few years. There are still hordes of women left who love children, and want them, as many as they think they can reasonably support and educate.

No, Mary Monico, mine is not a slave mind, broadly as you hint it, for you mistake me; I never yet have said that men make slaves of women, etc., etc. My remark upon the subject was that there are minds which cannot conceive of a condition of helpful comradeship between men and women. One must be the ruler, the other the ruled. And such, I still insist, constitutes the slave mind.

Developing female attributes to their highest, and subtly influencing man to fight her cause, has not proved a good measure so far. No one will say that the woman of a few years back was outside of her sphere. Everyone of Mary Monico's mind bewails the loss of the old-fashioned woman. Had she, according to this theory, influenced man to fight her cause, there would now be no reason for woman to try and fight her own battles. Besides, she cannot influence her father and her brothers when she is young, because she menstruates. And when she marries and is pregnant, again she cannot influence her husband, because she is hysterical and inconsistent. Then when change of life comes o'er her she needs rest and ease and shelter, and so her influencing qualities cannot, I think, amount to much more than influenza.

Mary Monico's statement that the vote at present is a sop thrown to the individual whose pocket is being picked, I admit as being in part true. Pockets are being picked by our law-making bodies; but if our pockets *must* be picked until such a time when there will be no laws and no pockets, I say that women, too, shall have a chance at saying who shall be the ones to pick their pockets; for women's pockets are being picked just as industriously as men's in the present day, and they have no voice in the matter. You might say that more votes will not stop the picking process, and perhaps this is true; but I would rather turn out my pockets to someone I had helped to put in position to do so than to one I had nothing to say about. One has the right then to give him or her a "piece of one's mind," which sometimes brings a little relief.

Yes, this world's being a hell is in a large part due to the stupidity of the average women, and they know it; that is why they are up in arms to change matters a wee bit, female organs notwithstanding.

No, the majority of men are not casting off all their obligations and trying to be Shakespeares; neither are a majority of women trying to be Mary Wollstonecrafts. But I do know scores of men and women who commercialize their capabilities, because they must needs eat. Life, no matter how cheap a variety, is dear to us, and we must live. Given a healthy civilization to live under, they could blossom out in their respective fields. That a male law and order system has not given us this, does not speak well for man rule; and while I have small regard for rulers and law-making bodies of any sort, we must have them for the present; and just as a continent man or a continent woman is not entire, is not healthy, so a law-making body of all one sex is not entire, not healthy.

I do not fear, like the women Mary Monico hints at, that women are being made slaves because they are not being received into the "man's sphere" with open arms; the male sex always was sluggish: it is hard for anything new to force its way into the average male skull; and the sight of a woman where only men have been heretofore, naturally disturbs them—they cannot quite make it out. The poor dears fear their dinners will not be cooked on time, and so they object, not because they really think that a woman cannot do certain things, but because they fear women will be too fast for them, and leave them at the post when the real running starts. Their minds can conceive of no middle course. Running together? No, she must stay at the post or she will leave him there.

The third finger of our hand was smaller at birth, and is that way at our death, but the human child, male and female, is the same, until father and mother start a different set of "don'ts" for the separate sexes. The third finger serves us best assuredly as it is: nature's plan, and a wise one, no doubt. But we use our hands only in the natural things, and you will please notice that the second finger is mighty well lost without the third one for an assistant; and so it is with the third one—it is quite lost without the others to help. And so it must be with woman. Call man the second finger if you will, and woman the shorter third. I main-

tain that the second finger in trying to maintain a balance by continually shutting out the third finger is going to have his sacred knuckles broken. At present we are living in a man's world, and there must be much of the man about us all to even exist. If that spoils woman, and makes her less feminine, then let the sin, if sin it be, be on the man's head. He did not, in his law-making capacity, create conditions conducive toward keeping woman in the home; and for whatever comes of it, he has himself to thank.

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Spirits Cost, Too.—"I'm awfully sorry that my engagements prevent my attending your charity concert, but I shall be with you in spirit." "Splendid! And where would you like your spirit to sit? I have tickets here for half a dollar, a dollar and two dollars."—Gargoyle.

H. C. of L.—A rather critical old lady once said to Crawford, "Have you ever written anything, Mr. Crawford, that will live after you are gone?"

"Madame," Crawford replied politely, "what I am trying to do is to write something that will enable me to live while I am here."—Christian Register.

Rule for Success.—The man who had made a huge fortune was speaking a few words to a number of students at a business class. Of course, the main theme of his address was himself.

"All my success in life, all my tremendous financial prestige," he said proudly, "I owe to one thing alone—pluck, pluck, pluck!"

He made an impressive pause here, but the effect was ruined by one student, who asked impressively:

"Yes, sir; but how are we to find the right people to pluck?"—Philadelphia Ledger.

Antiquity Not Appreciated.—An English nobleman was about to set out for India, and, fearing that in his absence vandals might destroy a picturesque ruin on his estate, he said to his steward: "I want you to build a wall here"—he drew a tiny furrow with his stick around the ruin—"a stone wall five feet high."

On his return home the nobleman started for the spot. When he reached it he rubbed his eyes in amazement. There was the new stone wall, but he could see nothing towering up inside of it. He turned excitedly to his steward:

"Look here, where's the ruin, man?" "The ruin, my lord?" replied the steward. "Oh, that ould thing! Sure, I used it to build the wall with."—Boston Transcript.

No Quarter.—Captain—"Fifty cents to stay on this deck."

Passenger—"Oh, I thought this was the quarter-deck."—Punch Bowl.

Alas, Pretense.—"Old friends are best." I know. Still, we all like to make new friends. We can chuck a bluff before them for a while. The old friends have our number.—Literary Digest.

This Speedy Age.—Hicks—"She married in haste."

Wicks—"And repented in leisure, I suppose."

Hicks—"No, she repented in haste, too."—Somerville Journal.

Straddler.—"Why is George Washington described as 'First in war and first in peace'?"

"I dunno," replied Senator Sorghum. "I suspect somebody was trying to square him with both the preparedness people and the pacifists."—Washington Star.

The Cook Struggle.—"How do you manage to keep your cook so long?"

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Mrs. X—"Oh, then I say, 'So fortunate, I've just come in.'"—Pittsburgh Dispatch.

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News of the Week.

Count Alexandre Constantinovitch Benckendorff, Russian Ambassador to Great Britain, died Jan. 12 in London. He was born in 1848.

Ridley's Store, Grand and Orchard streets, New York city, famous when fashionable folk did their purchasing in Grand street, was destroyed by fire Jan. 8.

Eleven saloon owners of New York city, five of them women, were fined \$1,800 each as a penalty for selling liquor on Sunday, Jan. 7, and during proscribed hours on other days.

Rear Admiral Charles D. Sigsbee, U. S. N., retired, is recovering from an attack of intermuscular neuralgia in his home in New York. Last night, Jan. 12, it was stated that his condition had greatly improved.

Three hundred persons were killed and many injured in a disastrous earthquake in Central Formosa, Jan. 5. It is estimated that one thousand houses were destroyed. The city of Nanto has been damaged extensively by fire.

Fifteen hundred Villistas were killed, wounded or captured in a fight that continued for twelve hours at Jiminez, north of Torreón, Jan. 5. Many of the prisoners taken by General Murguira have been put to death summarily.

The Board of Trade of London reports for December an increase of £5,079,000 in imports and an increase of £5,098,000 in exports. The principal increase in imports was £4,000,000 in cotton from America. The chief gain in exports was £4,000,000 in cotton textiles.

F. C. Millhoff, sales manager of the Miller Rubber Company, of Akron, says that that city is the rubber capital of the world. "There will be 24,000,000 tires made and used in the United States this year," says Millhoff, "and of that total Akron will build 70 per cent."

Charles Jerome Warner, fifty-five years old, who was Secretary of State when Grover Cleveland was Governor of New York and who was appointed deputy internal revenue collector for the Buffalo district when Cleveland became President, died Jan. 6 in New York city.

The mountaineer students of Lincoln Memorial University, Cumberland Gap, Tenn., intend to construct on the college campus an exact reproduction of the log cabin, in which Lincoln lived as a boy. It will be a feature of the Lincoln memorial celebration, to be held February 10 to 12.

The Rev. Dr. Leighton Parks announced Sunday, Jan. 7, in St. Bartholomew's church, New York city, that the congregation had raised \$1,000,000 to construct the new church at Park avenue and Fiftieth street. Work on the structure, which will cost \$1,200,000, will begin at once.

Gold worth \$25,000,000 was transported across the city of New York Jan. 7 in twenty auto trucks of the American Express Company. Beside the driver of each truck sat two armed guards. The gold, which came from Halifax, was taken to the Sub-Treasury, where thirty-five clerks were waiting to check it up.

Harry Kendall Thaw attempted suicide Jan. 11 in Philadelphia, Pa., a few hours before he was to have been surrendered to the police in New York in connection with the flogging of Frederick Gump, Jr., in a New York hotel. Thaw slashed his throat and his left wrist with a razor. Physicians say his wounds are not fatal.

"The Prelate Knight" von Gerlach (Mgr. Gerlach), First Acting Private Chamberlain to the Pope, has been forced to leave Rome and has arrived at Lugano, Switzerland. He was the only German prelate in the Pope's retinue. The Entente, through the intermediary of the Italian government, urgently insisted upon his leaving.

For only twenty-four hours did death part James L. Bedell and his wife, Lucinda, who had lived together in their native place, Tottenville, Staten Island, N. Y., for sixty years. Mrs. Bedell, who was eighty years old, died early Saturday, Jan. 6, of pneumonia. Her husband's death came early Sunday, Jan. 7. He was eighty-five.

Colonel William Frederick Cody ("Buffalo Bill"), idol of the youth of America, whose valorous deeds in the West of pioneer days made him famous, died at five minutes past twelve o'clock Jan. 10 in the home of his sister at Denver, Col. The man who had entertained millions with his Wild West Show fought death as he frequently opposed it on the plains.

The last Pastor Russell's successor as president of the Watch Tower Bible and Tract Society, which has its headquarters in Brooklyn, was chosen at Pittsburgh, Jan. 5, at the annual convention

of the organization. He is Joseph F. Rutherford of New York, a lawyer, who devotes most of his time lecturing for the society in the United States and Europe.

The collection of war pictures of the French artist, Charles Duvent, showing the battle fronts in Belgium and France and the ruins of famous buildings in Ypres, Rheims, etc., are to be purchased by a group of prominent men and women and presented to one of the American art museums for a permanent exhibit. Miss Anne Morgan is the treasurer of the fund.

The Cross of the Order of the Crown of Italy was presented Jan. 9 to Dr. John H. Finley, president of the College of the City of New York, at a reception given for him by the Dante Alighieri and the Italian Teachers' Association. The reception was held in Webb Room, one of the college's memorial halls. Francesco Franson, vice-consul, made the presentation.

According to the annual report of the Bureau of Social Hygiene, of which John D. Rockefeller, Jr., is president, the systematic cleansing of New York city of vice has had marked success. The report, made public Jan. 7, cites specific instances of improved conditions throughout the city, and, while admitting that vice still exists, gives figures to prove its reduction.

Fire and resultant explosions destroyed the munitions plant of the Canadian Car and Foundry Company, Limited, at Kingsland, N. J., Jan. 11. The loss was estimated at \$8,000,000, which included some \$3,000,000 of explosive projectiles for the Russian government. The blaze originated in a shell cleaning chamber, it is believed, from an electric spark igniting gasoline and denatured alcohol. Nine sunken magazines, half a mile away, were undamaged.

The Rev. William M. Ritchie, 71 years old, of 105 St. James Place, Brooklyn, a veteran of the civil war, Chaplain of the U. S. Grant Post, G. A. R., and for about twenty years a Presbyterian pastor in Philadelphia, was arrested Jan. 12 at his home in Brooklyn on a charge of selling morphine. Detectives Moog and Higgins of the Drug Squad, who made the arrest, asserted that the aged man had sold more than 1,000 ounces of morphine, worth \$7 an ounce, during the last six months.

Miss Iva Shuster was appointed Jan. 5 stenographer for the City Magistrates courts, New York city, and assigned to the Traffic Court. It is the first time a woman has held a commission to take testimony in any of the courts. Miss Shuster is twenty-three years old. She is an orphan and while working as an errand girl in a Pittsburg factory she studied stenography in spare hours, teaching herself, and obtaining her first position as a stenographer when only thirteen years old.

The neutral steamship lines to Europe, with the exception of the American Line, have taken advantage of the monopoly given to them by the war to increase their passenger rates considerably. The rates on the Noordam and Ryndam of the Holland-American to Falmouth have been raised from \$95 to \$104.50 since Jan. 1, and on the Nieuw Amsterdam from \$105 to \$115.50. The rates to Rotterdam on the same steamships have been raised from \$104.50 to \$123.50, and from \$115.50 to \$136.50 on the Nieuw Amsterdam.

NO PAINE DINNER IN NEW YORK.

President W. M. van der Weyde of the Thomas Paine National Historical Association informs us that there will be no Paine birthday dinner in New York this year. The Paine Association planned to have the dinner at the Café Boulevard, but was informed by the restaurant's manager that Mr. Walker's Sunrise Club dinner was booked for the evening of January 29. The manager was positive and emphatic, the more so when he referred to his calendar and found there confirmation of his assertion. As practically the same people attend the Paine dinner as gather at the Sunrise feasts of soul and reason it was regretfully decided to abandon the idea of the 1917 Paine birthday dinner. When too late to secure speakers, print and mail announcements, etc., it was learned that the restaurant manager was in error, that the Sunrise Club's dinner was actually set for Jan. 22d, not 29th. It is very unfortunate, for we know that the Paine Association prided itself on its long record of well-attended and highly successful dinners in honor of Paine's birthday every January 29th.

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Lectures and Meetings

The Sunrise Club.—The eighth dinner of the season will be served on Monday evening, January 22, at the Café Boulevard, Forty-first street and Broadway (entrance on Forty-first street), Manhattan, at 6.45 o'clock. Subject: "The Inherent Immorality of the Opposition to Birth-Control." The presenter of the thesis is Frederick A. Blossom, M.D., a founder, and first president of the Birth-Control League of Ohio; now managing editor of "The Birth-Control Review." Dinner, \$1.25, including tips.

The New York Secular Society meets every Sunday afternoon at 3 o'clock in Harlem Masonic Temple, 310 Lenox avenue.

The Brooklyn Philosophical Association (38th season) meets every Sunday at 3 P. M. in Long Island Business College, South Eighth street, near Bedford avenue, Brooklyn, for lectures and discussions. Wm. A. Winham, secretary, 146 Newton street, Brooklyn, N. Y.

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening, at 8.30, during the winter.

The Paterson Philosophical Society meets Sunday evenings at 8 in Stationary Engineers' Hall, Broadway and Washington st. Live subjects; interesting speakers. Frank Bamford, 111 Cliff st., secretary.

The Boston Freethought Society meets in Paine Memorial Hall, Appleton street, every Sunday at 3 P. M. J. P. Bland, B.D., is resident speaker, and THE TRUTH SEEKER is for sale at the door.

Pittsburgh Rationalist Society. Marshall J. Gauvin, lecturer. Sunday meetings, 8 P. M., Academy Theater, 810 Liberty avenue, near Eighth.

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7.30 P. M., at the Hotel Vendome, Third street, opposite State House. O. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Twin City Rationalist Society meets Sundays at 11 A. M. in Lyric Theater, Minneapolis, Minn. Edward Adams Cantrell is lecturer. J. C. Ewing, secretary, 615 Metropolitan Life Bldg., Minneapolis.

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

Michigan Rationalist and Freethought Association meets every Sunday, 2.30 P. M., at Gerow's Hall, 55 Grand River West, Detroit. Secretary, Arthur A. Senger, 859 Rohus avenue, Detroit.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at 2.30 and 7.30, at 1417 Columbia avenue. Open platform. The Truth Seeker and liberal literature on sale. F. Garfield Bowers, secretary, 245 N. Ninth street.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9, 10 Cawker Bldg.

The Washington Secular League meets on Sundays at 3 P. M. at Pythian Temple, 1012 Ninth st., N. W., Washington, D. C. John D. Bradley, president, 437 Quincy st., N. W.

Los Angeles Liberal Club meets in Burbank Hall, 542 So. Main street, Sunday evenings at 8 o'clock. Charles T. Sprading, lecturer. Truth Seeker and other Rationalist literature on sale.

The Church of This World, Rationalist. John Emerson Roberts, lecturer. Meetings every Sunday morning at 11 o'clock in Willis Wood Theatre, Kansas City, Mo. Mr. Roberts' services may be secured for wedding and funeral occasions. Address, 4011 Kenwood ave., Kansas City, Mo.

The Toledo Rationalist Society meets every Wednesday evening at 8, Room 133, Arcade Building, St. Clair and Jackson streets. W. M. Braun, secretary. Speakers, Dr. Rullison, J. Carl, J. Braun and K. Pauli.

The Seattle Rationalist Society meets Sundays at 3 p. m. in Strand Hall, 1525 Fourth avenue, Seattle, Wash.; L. A. Wheeler, president, 1330 First avenue. The Truth Seeker and other Free-

thought literature for sale at all meetings. Admission is free.

The following lectures will be given by Scott Bennett:

Jan. 21.—"Can a Christian Be a Socialist, or a Socialist Be a Christian?"

Jan. 28.—"The Churches and the Masses."

Feb. 4.—"Christianity and Social Progress."

Feb. 11.—"The Origin of the Clergy."

Henry Frank lectures Sunday mornings at 11 in Tuxedo Hall, 637 Madison avenue, cor. Fifty-ninth street, New York.

Emma Goldman is giving Sunday evening lectures in Harlem Masonic Temple, 310 Lenox avenue (bet. 125th and 126th sts.), New York. Questions and discussions. Admission 25 cents.

The Detroit Society of Truth Seekers (Lithuanian) meets the second Sunday of every month at 2 P. M. in C. O. F. Hall, Chene, cor. Trombly st.; Karl Rutkus, organizer, 338 West End ave., Detroit, Mich.

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PAINE'S LESSER WORKS.

Good Material in the Occasional Writings of the Author of the "Age of Reason."

BY W. M. VAN DER WEYDE.

President Thomas Paine National Historical Association.

HAD Thomas Paine written nothing on the subject of religion beyond his "Age of Reason" the thinking world would indeed have had sufficient cause for gratitude. But Paine wrote in addition a number of other essays that are quite as important as is that volume that revolutionized religious thought on both hemispheres.

It is regrettable that of Paine's theological writings only his earliest production, the "Age of Reason," has been widely read. That work, having a very large circulation—the greatest, without doubt, of any work of its character and one of the very largest of any non-fiction work—has been translated into nearly all languages and has been read in every part of the world. But Paine's later writings on theological topics remain practically unknown save to students of the great author and to a small percentage of the world's Free-thinkers; this despite the fact that they are of incalculable consequence and should be known to at least every reader of the "Age of Reason."

Paine's supplementary essays on religion may be found in Moncure Conway's edition of the "Writings of Thomas Paine," vol. iv. They include the "Prospect Papers," "Predestination," "Examination of the Prophecies," "Origin of Freemasonry," "Answer to the Bishop of Llandaff," and one or two other papers.

Had it not been for the later religious zeal of Madame Bonneville, to whom Paine in his will left all his "moveable effects," *i. e.*, manuscripts, etc., the world would not only have had many more of Paine's theological and other essays, but would have been also enriched by two volumes of Paine's autobiographic matter, his correspondence with the most eminent men of America, France and England, notes and documents concerning the American Revolution which had been entrusted to him by Franklin for a history of the Revolution which Paine contemplated writing, and many other papers of the utmost historical importance. Best of all, the world would have had Paine's later theological works in whole instead of in fragments. Madame Bonneville, originally a Roman Catholic, had, under Paine's influence, rejected Catholicism, only to revert to it after the death of her benefactor. Very shortly after the great author died Madame Bonneville's zeal for Catholicism was rekindled and she piously mutilated several of the manuscripts on theological subjects that Paine had bequeathed to her. One of the papers in which erasures were made by Madame Bonneville of parts which she considered objectionable was the "Answer to the Bishop of Llandaff." Colonel John Fellows, a friend of Paine, rescued several of the fragments and restored the passages that had been erased in the manuscript. Luckily, another portion of this same essay Paine had placed in the keeping of Mrs. Elihu Palmer, who attended the author during his illness in the year 1806. After Paine's death Mrs. Palmer presented that portion of the manuscript to the editor of *The Theophilanthropist*, who pub-

lished it in 1880. It had been Paine's original intention to publish the "Answer to the Bishop of Llandaff" as Part III of the "Age of Reason."

Madame Bonneville subsequently returned to France and in 1833 came back to America, going



to St. Louis to live with her son, General Benjamin Bonneville, who at that time had the Paine manuscripts in his possession. Madame Bonneville died at the General's home and some time later on leaving St. Louis for an indefinite time the papers with some household effects were placed in a storage house for safe keeping. During General Bonneville's absence the storage house was burned down and all the papers not previously recovered from Madame Bonneville accidentally met the same fiery fate as other heretical writings received during the days of the Inquisition.

What has been left to the world of Paine's "Answer to the Bishop of Llandaff," although only fragments of the original work, are very important additions to the "Age of Reason."

Paine in his Answer proves very conclusively that the Bishop did not know what he was writing about when in his reply to the "Age of Reason" he asserted that "the oldest book in the world is Genesis."

"This is mere assertion," Paine says; "he offers no proof of it and I go to controvert it, and to show that the book of Job, which is not a Hebrew book,

but is a book of the Gentiles translated into Hebrew, is much older than the book of Genesis."

Paine then enters into an acute analysis of that quaint story given in Genesis which is called the fall of man. He says that the story is "no other than a fable borrowed from, and constructed upon, the religious allegory of Zoroaster, or the Persians, of the annual progress of the sun through the twelve signs of the Zodiac. It is the *fall of the year*, the approach and *evil* of winter, announced by the ascension of the autumnal constellation of the *serpent* of the Zodiac, and not the moral *fall of man*, that is the key of the allegory, and of the fable in Genesis borrowed from it.

"The Fall of Man in Genesis is said to have been produced by eating of a certain fruit, generally taken to be an apple. The fall of the year is the season for the gathering and eating the new apples of that year. The allegory, therefore, holds with respect to the fruit, which it would not have done had it been an early summer fruit. It holds also with respect to place. The tree is said to have been placed in the *midst* of the garden. But why in the midst of the garden more than in any other place? The solution of the allegory gives the answer to this question, which is that the fall of the year, when apples and other autumnal fruits are ripe, and when days and nights are of equal length, is the mid-season between summer and winter."

Paine's views regarding the Persian origin of that curious fable recited in Genesis, *i. e.*, the astronomical basis of the story, is that commonly accepted nowadays by students of theological origins and by Free-thinkers in general.

Further in his essay Paine says:

"If Genesis be, as the Bishop asserts, the oldest book in the world, and, consequently, the oldest and first written book of the Bible, and if the extraordinary things related in it; such as the creation of the world in six days, the tree of life, and of good and evil, the story of Eve and the talking serpent, the fall of man and his being turned out of Paradise, were facts or even believed by the Jews to be facts, they would be referred to as fundamental matters, and that very frequently, in the books of the Bible that were written by various authors afterwards; whereas there is not a book, chapter, or verse of the Bible, from the time that Moses is said to have written the book of Genesis to the book of Malachi, the last book in the Bible, including a space of more than a thousand years, in which there is any mention made of these things, or any of them, nor are they so much as alluded to. How will the Bishop solve this difficulty, which stands as a circumstantial contradiction to his assertion?"

Paine then explains that "there are but two ways of solving it," one that Genesis is not an ancient book and that it was written by some unknown person about a thousand years after the time Moses is said to have lived, and that, being placed as a preface or introduction to the other books of the collection, none of those other books could mention things told of in the introductory book written long, long after. The other solution, Paine says, is by admitting Genesis to have been written by Moses, and that the Jews did not believe the narration to be true and therefore as they could not refer to the stories of Genesis as facts they would not refer to them as fables. Paine continues: "The first of these solutions goes against the antiquity of the book, and the second against its authenticity; and the Bishop may take which he please."

Paine then proceeds to a very keen examination of Genesis and comes to this conclusion:

"The secret, therefore, explains itself to be that when the Jews were in captivity in Babylon and Persia, they became acquainted with the cosmogony of the Persians, as registered in the Zend-Avesta of

Zoroaster, the Persian law-giver, which, after their return from captivity, they manufactured and modeled as their own, and antedated it by giving to it the name of Moses. The case admits of no other explanation.

"From all of which it appears that the book of Genesis instead of being the *oldest book in the world*, as the Bishop calls it, has been the last written book of the Bible, and the cosmogony it contains has been manufactured."

Another part of the "Answer to the Bishop of Llandaff" discusses the names in Genesis, Jewish names, such as Abraham, Isaac and Jacob, which curiously were unknown before the Babylonian captivity but have been exceedingly popular among Hebrews ever since. Paine points out that Moses and Aaron, mentioned for the first time in the book of Exodus, have continued to be favorite names among the Jews, but neither of these names is mentioned in the Bible before that time. Says Paine:

"The direct inference from this is that the Jews knew of no such book as Exodus before the Babylonian captivity; in fact, that it did not exist before that time, and that it is only since the book has been invented that the names of Moses and Aaron have been common among the Jews."

The book of Job is also discussed in the "Answer to the Bishop of Llandaff." Paine says that Job has not the least appearance of being a book of the Jews, and asserts that although printed among the books of the Bible it does not belong to it. All the internal evidence in the work shows it to be a book of the Gentiles, either of Persia or Chaldea. "The Jews," Paine says, "can give no account how they came by this book, nor who was the author, nor the time when it was written. Paine is convinced, as was Spinoza, that Job was a Gentile."

Paine calls attention to the fact that the name of Job has not been perpetuated by the Jews, as have other favorite Jewish names. What Jew of these days bears the name of Job? I do not know of a single one, but I acknowledge personally knowing two or three Gentiles bearing this grotesque name. Paine says the book of Job bears internal evidence of being the work of some of the Persian Magi. It contains much astronomical allusion which is consonant with the religion of the Persians.

The "Prospect Papers," as they are now generally known, are those essays contributed by Paine during the year 1804 to a monthly magazine published in New York and edited by Elihu Palmer, a famous blind preacher of that period. The magazine was entitled "The Prospect, or Moral View of the World." Palmer was also the author of "Principles of Nature," a work which the British government attempted to suppress at the same time that it prosecuted the publishers of Paine's "Age of Reason," in its endeavors to arrest the circulation of that heretical work. Palmer had been a Presbyterian clergyman but had discarded dogma upon being convinced by the "Age of Reason." He was, according to Dr. Moncure Conway, Paine's most eminent convert. Of the Theistic organization which was established in New York by Paine and Palmer, Dr. Conway, writing some years ago, said: "These two men founded in New York the first purely Theistic Society in Christendom, which survives today in the Freethinking Fraternity, who have their halls in New York and Boston, and preserve the spirit though not the Theism of their founders." That Palmer thought very highly of Paine is attested by these words which he wrote concerning the great author: "Paine was probably the most useful man that ever existed on the face of the earth."

One of the earliest of Paine's contributions to *The Prospect* was a very informative paper entitled "Remarks on R. Hall's Sermon." In the course of Paine's essay he says:

"The Bible is a history of the times of which it speaks, and history is not revelation. The obscene and vulgar stories in the Bible are as repugnant to our ideas of the purity of a divine Being, as the horrid cruelties and murders it ascribes to him are repugnant to our ideas of his justice. It is the reverence of the Deists for the attributes of the Deity that causes them to reject the Bible."

"Is the account which the Christian church gives of the person called Jesus Christ a fact, or a fable? Is it a fact that he was begotten by the Holy Ghost? The Christians cannot prove it, for the case does not admit of proof. The things called miracles in the Bible, such for instance as raising the dead, admitted if true of ocular demonstration, but the story of the conception of Jesus Christ in the womb is a case beyond miracle, for it did not admit of demonstration. Mary, the reputed mother of Jesus, who must be supposed to know best, never said so herself, and all the evidence of it is that the book of Matthew says that Joseph dreamed an

angel told him so. Had an old maid two or three hundred years of age brought forth a child it would have been much better presumptive evidence of a supernatural conception than Matthew's story of Joseph's dream about his young wife.

"Is it a fact that Jesus Christ died for the sins of the world, and how is it proved? *If a God he could not die, and if a man he could not redeem.* How, then, is this redemption proved to be fact? It is said that Adam ate of the forbidden fruit, commonly called an apple, and thereby subjected himself and all his posterity forever to eternal damnation. This is worse than visiting the sins of the fathers upon the children unto the third and fourth generations. But how was the death of Jesus Christ to affect or alter the case? Did God thirst for blood? If so, would it not have been better to have crucified Adam at once upon the forbidden tree, and made a new man? Would not this have been more creator-like than repairing the old one? Or did God, when he made Adam, supposing the story to be true, exclude himself from the right of making another? or impose on himself the necessity of breeding from the old stock? Priests should first prove facts, and deduce doctrines from them afterwards. Instead of this they assume everything and prove nothing. . . .

"The story of the redemption will not stand examination. *That a man should redeem himself from the sin of eating an apple by committing a murder on Jesus Christ, is the strangest system of religion ever set up.* . . . The Christian system of religion is an outrage on common sense. Why is man afraid to think?"

"Why do not the Christians, to be consistent, make saints of Judas and Pontius Pilate? For they were the persons who accomplished the act of salvation. The merit of a sacrifice, if there can be any merit in it, was never in the thing sacrificed, but in the persons offering up the sacrifice—and, therefore, Judas and Pontius Pilate ought to stand first on the calendar of saints."

Another of Paine's "Prospect Papers" is a study "Of the word 'Religion' and Other Words of Uncertain Signification." The author shows how meaningless is the word "religion," as commonly used, and how vague and puzzling is the word "Christianity." "The words 'revealed religion' and 'natural religion,'" Paine says, "also require explanation. They are both invented terms, contrived by the church for the support of priestcraft." Other terms used in the Bible are also discussed.

One of the "Prospect Papers" is an analysis of Deism compared to the Christian religion; another discusses the story of Cain and Abel, still another takes up the Tower of Babel. This story, Paine says, is altogether too ridiculous, even as a fable.

There is a very interesting Prospect paper on "the stupid Blue Laws of Connecticut" and the "holy Sabbath day" in that state, also an essay on "The Old and the New Testament," and one entitled "Biblical Anachronism."

The "Examination of the Prophecies" is one of the most important as well as one of the most interesting of those theological writings which Paine published after the "Age of Reason." It is the last work that Paine gave to the press. It was first published in New York, 1807, two years before the famous author's death. The "Examination" was published, with some omissions, in London, four years later, and the publisher, brave old Daniel Isaacs Eaton, was sentenced to eighteen months' imprisonment and to stand in the pillory in Charing Cross for one hour in each month. As he stood in the barbaric pillory he was jeered and pelted with mud and filth.

The "Examination of the Prophecies" searchingly examines all the biblical accounts of prophecies "about the coming of a person called Jesus Christ." Paine finds that no passage in the Bible prophesies any such thing. The Examination was originally intended to be a part of the "Answer to the Bishop of Llandaff," which was to be published as Part III of the "Age of Reason." Since the prophecies in the Bible are nearly all based on dreams, Paine wrote and published as an introductory chapter to his "Examination of the Prophecies" an "Essay on Dream." This essay is extremely ingenious and plausible and interesting. Paine made a special study of the subject of dreams at a time when the action of the brain in sleep had not previously been scientifically considered, and his deductions of more than a century ago have not been surpassed by even such an eminent modern student of the subject as Freud, the German psychiatrist.

We live in deeds, not years—in thoughts, not breaths—
In feelings, not in figures on a dial;
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.

—P. J. Bailey.

"The Jesus Historical."

Resuming this discussion where it ended last week, let me remind Dr. Wakefield that Jesus came at a time and place where there was a great flux of nations, and where ambitious liars could work on the superstitious masses. I have sought circumstantial data that would give an accurate or close approximation to the time of his existence. If these data have been compiled before, I have never seen them, and shall have to have the evidence before I believe so. From Josephus, I fix the time of John the Baptist. I turn to the Christian legends and find the same unconsciously expressed skeleton that I did in fixing Jesus' creed. I find the followers of John the Baptist persisted as a distinct sect up to the time of Paul. If the gospel narrative of the relation of Jesus to John the Baptist had been true, this persistence of the sect of John would have been impossible. He is said to have saluted Jesus with the words: "Behold the Lamb of God who taketh away the sins of the world." Had John believed that and uttered it, he and all his followers would have immediately fused with the following of Jesus. The fact that the record shows they did not is conclusive in itself against the statement. Sundry expressions, however, show that Jesus did not live in the time of John the Baptist. Paul says he "came after him"; and Jesus talks of John as long since dead. "From the days of John the Baptist until now." "They knew him not." "John came neither eating nor drinking." "There has not risen a greater than John the Baptist." This repetition is not accidental. "Thou art John the Baptist." (Referring to the reincarnated John in Jesus.) To make Jesus a possible reincarnation of John is to nullify the whole story of the crucifixion under Pilate. But if we extend his life till after the death of Zacharias, which he is made to refer to, his age becomes what the Jews guessed it to be, viz., between forty and fifty years. Is this a mere coincidence? His familiar reference to the incidents surrounding and anticipating the destruction of Jerusalem is another corroboration. But final, conclusive, and unimpeachable is the direct reference of Josephus himself to a presumably living Jesus called the Christ at the death of his brother James, A. D. 64. This text has not been and cannot be invalidated without destroying the credibility of everything in Josephus. It is in no sense similar to the forgery of Eusebius, and exposes the falsehood of that base attempt to pervert history. By thus bringing Jesus' death nearer to the destruction of Jerusalem we close up an unexplained gap in Christian history, and render intelligible the accusation made against the Jews: "Whom ye slew, and hanged on a tree."

No better evidence can be offered against the claims of Christianity than its own record, and the man who throws that away bodily will be as the voice of one crying in a wilderness.

Mr. Wakefield is indeed laboring when he says I "allude to the creed of Freethinkers." I said: "It is getting to be almost a creed among Freethinkers," etc.

My friend, Mr. Hugh M. Martin, would see the matter precisely as I do but for one obstacle. That obstacle is his reliance on authority. He says "the scholars of the world are practically unanimous in conceding that the passages in Josephus alluding to Jesus are interpolations." Knowing that the scholars of the world have decided this on a false interpretation, and a false basis, I am willing to face the scholars of the world by again demanding their reasons for this unwarranted decision. Beliefs that have long been held as incontestable are frequently reversed by later evidence. In view of the new evidence I produce, I ask for a new trial. There are but two references to Jesus called the Christ in Josephus. One of these is so manifestly a forgery that no scholarship is needed to decide the question. A ten-year-old schoolboy, unbiased by Christian training, could detect it. Because the forgery of Eusebius was thus detected, and there being no evidence whatever of a crucifixion of a Jesus the Christ under Pontius Pilate, Freethinking scholars have been inclined to discredit the second reference, because the Christ born under Herod and crucified under Pilate, with all its gospel additions, is a proved myth. They never thought to analyze the text, and see if it could be otherwise interpreted. I have. I see in it a reference to a living Jesus at the time of the death of his brother James, and not a dead one. If the forgery had not been introduced into the text of Josephus, and there had been no record of a gospel Christ, this would be the universal conclusion of all readers. Try to eliminate the words, "called the Christ," from the text, and you have a Jesus and a James without the remotest means of identification. No-

where in the whole works of Josephus will you find such a parallel. Cut out James and Jesus from the text, as well as "called the Christ," and you render meaningless the whole chapter, for it all relates to one subject, viz., the causes that brought about the death of James and the consequences that followed it. "Called the Christ" is precisely how Josephus would have referred to it, for he did not believe he was the Christ, as the interpolation makes him to. I have shown in the face of denial, that this reference was there before the days of Origen. The man does not live who can surmise a reason for the forgery of such a text, or chapter, rather, by a Christian.

It is the unguarded statements and admissions of a false witness that have enabled me to *prove* that the Jesus of the Gospels did not live till long after the death of John the Baptist, and did live up to the death of Zacharias, and feared the impending destruction of Jerusalem. This Jesus is, by their own testimony, proved to be a narrow-minded sectarian Jew who contemplated nothing but the redemption of his own people from bondage. There is the natural story; and Josephus corroborates it, both by what he says and what he leaves unsaid.

Mr. Martin's "little theory of his own" has been, unfortunately, anticipated. I have stated that I thought the Nazarenes were probably a branch from the Essenes. I have shown in "The Gospels Unveiled" that the doctrines of Jesus, and even some of his words, and concealments by parables that "hearing men might hear and not understand," were precisely the views, words, and methods of the Essenes. As the Nazarenes discovered a prophecy somewhere, or made it, "he shall be called a Nazarene," I have concluded that there was some real personage whom they wished to identify with themselves. That the writer of Matthew's application of this prophecy was forced and false, I have discredited by showing we have no account of a city of Nazareth at this time, and that no one, outside of the gospel writers, refers to Jesus as "Jesus of Nazareth." That the Nazarenes were one of the earliest Christian sects is proved by the accusation made against Paul that he was "a ringleader of the sect of Nazarenes." In fact, I think my summary of the matter cannot be improved upon, until new sources of information are obtained—which may never be.

DAVID ECCLES.

The Sin of Prosperity.

Is it a sin to acquire wealth? Nothing is taught more unequivocally in the Bible than that it is a sin to be wealthy, regardless of the means. When I was younger than I am now, when my financial condition was worse than at the present time, and I was more envious than I now believe myself to be, the stories of the Rich Man and Lazarus, the Camel and the Needle's Eye, Money the Root of all Evil, the Rich Man whose soul was required of him because he had made a good crop, and all else on the same line, were very consoling to me. I thought it would be delightful to revel in the luxuries of heaven while my prosperous neighbors suffered the torments of the damned. I believed it was sinful to prosper in this world, but that it would be proper to abound in unlimited wealth in the next. It was a sin for my neighbor to gather gold here, but it would be perfectly right for me to tread on streets of gold hereafter. It was very wrong for my successful neighbor to wear jewels now, but it would be quite right for me to wear a gorgeous crown in eternity, and finger a harp of gold. The absurdity of my wearing a crown (the insignia of royalty) did not once occur to my mind. I did not consider that the crown is the sign of authority to rule over others—over whom, forsooth? For everybody else was to be crowned likewise.

Of course my thoughts on this line were suggested by the Christian creed, and of course I could enjoy such anticipations only on account of unrestrained envy. I do not believe that any other passion could have become so dominant in my soul as to incite such cruel sentiments. But I was a Christian at that time, and such thoughts, and such sentiments, go with the belief in heaven and hell. Naturally an orthodox Christian cannot believe his good God created a hell for the rich without believing it was right for him to do so. I have heard many Christians rejoice in the blessed hope that in the next world they would triumph over those they envy here.

Jesus and his disciples taught that prosperity was sinful. They never tried to accumulate any property themselves, so far as we know. The worst hell they could imagine was deemed the just reward for those who are industrious, economical, and prudent enough to acquire wealth. Yet orthodox Chris-

tians get as much filthy lucre as they can, without any very grave apprehensions of the penalty. The hell sentence which Jesus pronounced against the rich was an outgushing of envy against those who counted for more, at that time, than Jesus himself did. For, bear in mind, though Jesus was apotheosized after his death, and billions of wealth have been gathered since by his followers, in his name, yet at that time he was a wanderer who had nowhere to lay his head; and when he wanted a burro to ride, he did not have the wherewithal to buy one.

It is of no use to waste time proving that there is no hell. Those who believe in it are too stupid to be convinced, however plainly and conclusively the arguments might be presented. There have been also, and are, those who have such desperate desires to punish their enemies, that they madly hope to see them suffer after death. The man who seeks to lift his race to a higher level is denounced by those he would benefit.

"Truths would'st thou teach to save a sinking land,
All fear, none aid you, and few understand."

Long ago it became profitable for religious impostors to appeal to the malevolence of the very large class of small souls; to make extravagant promises and extravagant threats, in the name of the gods, and thus excite the rabble to extravagant measures. Whoever will teach the most impossible, the most absurd, the most ridiculous, and the most disgusting doctrines, has always succeeded best.

Every orthodox Christian in the world endorses infinite punishment, else he is not orthodox. If he questions the reality of hell, the justice of infinite punishment for finite crime, the compatibility of this with infinite mercy, then he is a skeptic, and not orthodox. Preachers love to shut the doors of heaven against the rich; but never refuse to open their own doors with obsequious deference. I have never heard, however, a sermon in defense of prosperity. Perhaps prosperity needs no defense.

It is reasonable and consistent to suppose that Dives was industrious, honest, frugal, and prudent. No doubt he loved his family, and was willing to work and economize for their benefit. No doubt he worked for them during the day, and stayed with them during the night. His prosperity indicates as much. Remember we are not considering multimillionaires and giant trusts. Such did not exist in those times.

It is more than likely that Lazarus spent his days in idleness, and his nights in dissipation, whence that loathsome disease which covered him with sores. Dives was rich. Lazarus was poor, and he begged of Dives. This is about all we know of those important personages. There is no evidence that Lazarus ever did anything good, nor that Dives ever did evil. Lazarus begged. We do not know whether Dives gave to him or not. Perhaps he did. In the absence of any information on that point, we judge from the rule, and as a rule men in good circumstances give to beggars. If this had been any exception, Jesus should have said so, for it would have made his case better.

But let us assume that Lazarus may have been as industrious, economical, honest and prudent as Dives, and that he was poor because of his incapacity for business. Then what? Why was he industrious and economical unless he wanted property? If he wanted property and could not acquire it, he differed from Dives only in the one item of capacity. And his incapacity sent the other fellow to hell!

There are good men who are poor; but it was not their poverty that made them good. Other things being equal, the well-to-do should be more virtuous than the poor. The same man will find it easier to be honorable when in easy circumstances than when in extremities. "Lest I be poor, and steal, and take the name of my God in vain" (Prov. xxx, 9).

When a man is blind with envy, he does not see all of these points. Envy alone could have drawn such a picture in the mind of Jesus. He places Dives in the flames of hell, suffering for water, and Lazarus in heaven, leaning on the bosom of Abraham, who, of course, had never experienced an avaricious impulse! It is not thinkable that Dives obtained his wealth by means more questionable than Abraham's deal with Pharaoh. I am willing for him and Lazarus to go together. I do not approve the way he treated his maid Hagar, nor his reviling of Dives for having been rich, when he too had been rich and had gotten his wealth by dishonorable means. He denied the sufferer a drop of water, and why? What was the heinous crime of Dives? "In yonder world you had good things while Lazarus had evil things. Now, you are tormented while he is comforted." Evidently the prosperity of Dives was his only sin.

So with the rich farmer whose industry was rewarded with a bountiful crop, and he said: "I will

pull down my barns and build greater, and therein will I bestow all of my fruits and my goods. And I will say to my soul, Soul! thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But what was the response? "Thou fool, this night thy soul shall be required of thee." Here, again, prosperity was the only sin. For producing a large crop, and preparing to enjoy it, he was called a fool, and was condemned to death.

The young man who knelt to Jesus, and asked what he should do to obtain eternal life was told to keep the commandments. But the young man had always kept the commandments, and had of course observed that others who kept them died just the same. So he seemed to think that too unlikely of results, and he rejoined, "All these things have I kept from my youth up: What lack I yet?"

What was the penance imposed? "Sell whatever thou hast and give to the poor" (Jesus and his disciples were the poor), "and thou shalt have treasures in heaven."

There was no objection to aught the young man had done. There was no accusation from any quarter. It was not even complained that he had gotten his wealth by unfair means. He seemed to have been all that Jesus wished him to be. That he had kept the commandments Jesus accepted as a fact; and Jesus loved him. Yet Jesus offered him eternal life only on the condition that he should give away his property and become poor.

"Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven."

"And again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

"Woe unto you that are rich; for you have received your consolation."

In all these fulminations the means by which the wealth was obtained is disregarded.

Jesus and his disciples were Communists. They thought it would be right for the prosperous to divide their savings. The preachers of the present time are more compromising. If one will divide a liberal part of what he has, they are willing for him to keep a stake from which to earn more. They do not recognize that the kingdom of heaven is at hand. Had the young man and all the rest of the world obeyed the command to dispose of everything and become dependent, the business affairs of the country must have suffered. "Panic" would not have spelt it.

Peter did not believe it was right for Ananias and his wife to have any part of the proceeds of their property. He wanted all for himself and his group, and not getting it, killed the unhappy couple, the young men carrying them out and burying them. The funerals seem to have been rather precipitate.

There are people who never try to see the other side of a proposition. This narrowness hinders their understanding even of the one side. We can imagine the glorious things the future may have in store for the race; but for the succor of the poor at the present time it appears necessary for some to be rich. We should try to grasp the ultimate issue instead of the immediate aspect of the proposition. Had I a hundred thousand dollars to use for the benefit of the people of my county, some might insist that the right way to do it would be to divide it equally among them. That would give each individual about three dollars. Very few of them would thereby be perceptibly benefited, although my disposition of the money would certainly seem unselfish. But should I build a factory, and employ the idle, thus giving them a chance to support themselves, meanwhile increasing my own wealth, and building more factories, and bringing more men into the county to earn money and spend it, people might think me selfish. Such an industry would, however, be worth many times three dollars apiece to the people of the county. "True self-love and social are the same."

The wealthy man is not necessarily vile, and it is madness to hope that in eternity we shall gaze with tranquil pleasure at the exemplification of the Dives affair; for Christianity is not true, and prosperity is not a sin.

P. A. ZARING, M.D.

We are ruined, not by what we really want, but by what we think we do; therefore, never go abroad in search of your wants; if they be real wants, they will come home in search of you: for he that buys what he does not want will soon want what he can not buy.—C. C. Colton.

Knowledge and wisdom, far from being one,
Have oftentimes no connection. Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.

—Cowper.

THE TRUTH SEEKER.

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What Are Governments For?

What are governments for? Either to enslave men or to free them. Every monarchy on earth is a system of slavery; every republic on earth is an antislavery society. The lesson of the past, and the present, is that slaveholders do not free their slaves; men and women must gain their freedom for themselves or be forever slaves. In what is called a free republic the liberty of man is the governmental ideal. All laws should buttress the freedom won and open the way to win greater freedom. Ignorance does not appreciate liberty, nor understand its mighty opportunities for happiness. There must be education of every child in a republic to the value of individual liberty. Every attempt even to abridge political freedom is a crime, where liberty is regarded as the greatest human blessing.

It behooves lovers of right and truth to protect from encroachment the freedom enjoyed by man. What are you striving for? is the question which every institution and every organization in a country should be compelled to answer. Each man must be protected in his rights as a citizen, and no power must be allowed to trample upon those rights or to deprive man of his freedom to live and make his life a blessing.

When a republic allows an organization within its borders to usurp the delegated powers of government, it is time for the people to raise a cry of protest. The highest citizen must not trample upon the lowest. The religious man and women must not wrong the irreligious man and woman. There are no prerogatives recognized by a republic as the property of any class or school. Nothing is so high or so holy in a republic as the liberty of its citizens. That must not be violated.

A church or religious organization must enjoy no favors over any other organization, and must not upon any consideration teach or act in a way to deprive a person of his rights as a citizen.

It is time for our country to deal with its enemies; time to call a halt on religious encroachments; time to say to the priest: You must respect the laws of this nation; you must not pretend to love our flag and put a foreign flag above it; you must not through your dupes oppress those who differ from you on religious or other questions. To save America we must cut off the hand that is aiming a blow at its heart.

To give greater emphasis to my words, I wish to say that a citizen of the United States, a resident of the city of Detroit, Michigan, was arrested one hundred and ten times in one year for what? For selling a newspaper on the streets. Who were the complainants in this matter? Roman Catholic policemen ostensibly, the Roman Catholic church really, for a policeman would not act without instructions. Mr. Edward F. Jocque was the man thus persecuted and *The Menace* was the paper which he sold and which sent the cold chills down the spine of the Roman church.

Now, I claim it to be the duty of our government to protect that man from the persecutions of the Roman Catholic church, and I claim further that it is the duty of our government to stop all appropriations of all kinds to this church, and I also claim that this church is the deadliest foe of our free institutions.

Is our government dead, or in the grasp of Rome, that such an outrage can take place in a large city of this country and be overlooked by the authorities at Washington? Is our daily press paralyzed with fear of Romanism, that it is guiltily silent at such a shameful crime? If the nation is asleep, let it

wake up before it is too late to save itself. Rome hates this government; hates its founders, and hates the liberty those brave men secured for posterity. The poison of the Tiber has been injected into our national veins, but the majority of our people are lovers and defenders of the right.

Let that majority act.

L. K. W.

Rev. F. M. Goodchild and Hell.

In a sermon delivered in the Central Baptist church of New York on Sunday evening, January 14, the Rev. F. M. Goodchild made an attack upon Prof. Felix Adler regarding the latter's statement that there is no such place as hell. He accused the professor of teaching a "fearsome doctrine that would turn the world into a hell in which even Germany's ruthless philosophy would seem mild."

There is a fundamental principle of ethics that the merits of an action are determined by the motives which underlie the action. Honesty may be the best policy, but a man that is honest simply because of this motive is certainly not ethical. No one has attained to the highest conception of moral rectitude who refrains from wrong-doing because of the fear of punishment. We have often heard it said by Christian religionists that were it not for the fear of hell they would live a life of complete abandon, gratifying themselves in every personal desire no matter what its character might be. This is the natural result of such teaching as Dr. Goodchild seems to advocate. To even suggest the fear of hell as a reason for living righteously rather than the love of righteousness for its own sake, is in itself an immoral and dangerous position, and is simply confirmatory of the Rationalist's criticism that Christianity is not a truly ethical religion.

In further arraignment Prof. Adler for his rejection of the hell idea, Dr. Goodchild asserts that the professor has made an announcement "that is welcome to every thief, to every liar, to every rascal in New York. He has ministered comfort to every foe of righteousness." We would like to ask this Christian preacher when it was that the fear of hell ever showed itself to be an effective deterrent from crime when the wrong-doer was unavoidably bent upon the accomplishment of his evil purpose. Like capital punishment, it has been an utter failure in the prevention of crime. In the case of the confirmed criminal, both capital punishment and the fear of hell have been absolutely negligible considerations. The fact that ninety-nine per cent. of our prison and reformatory inmates are Christians, who from earliest childhood had been frightened by revolting pictures of hell fire, is sufficient proof of the erroneousness and partiality of Dr. Goodchild's statement.

Contrary to the declaration that the denial of hell "ministers comfort to every foe of righteousness," we are strongly inclined to believe that no doctrine has so thoroughly aroused the evil tendencies in men and so persistently fostered the spirit of cruelty and inhumanity among the nations of the earth, as this notion of everlasting torture in a bottomless pit. It is said that "if God does not bother about punishing sin, why should man?" But the man who made this remark forgot this other and more practical question, that if God punishes man after the discipline of a fiend, without making the punishment fit the crime, why should not man punish his fellows after the same manner? That man has followed God's method in revenging offenses is well known to every reader of history. The doctrine of hell formed the basis for the activity of the agents of the "Holy Inquisition," who frequently explained their inhuman cruelty by saying that if they did not burn alive the heretics here, God would burn them forever in hell; so that it was well to anticipate the purposes of God here on this earth.

If hell be a falsehood, Dr. Goodchild thinks that "the law of the jungle is the right one, and only the strongest and the most cunning have any right

to survive." It is evident that this preacher lives wholly in the present. He should immediately acquire a knowledge of Christianity during the period between the fourth and the twelfth centuries, which will inform him in what part of the world the moral "jungle" truly existed, and who, and what teachings, created it. It has been the immoral teachings of Christianity that has occasioned most of the sin and sorrow that this world has known; and the factor that has contributed most to this lamentable history has been that of the doctrine of an endless hell.

Thanks to our modern civilization and spirit of progress, there are few sensible people to-day, either in the church or out of it, who retain any appreciable belief in the unnatural theory of hell. The word serves no purpose to-day save as a "swear word," and even for that use it has lost all its impressiveness, and every whit of its terror.

The worthlessness of Dr. Goodchild's criticism and method of argumentation is best seen in his remark that "to be sure, Dr. Adler does not recognize the authority of Jesus Christ; but the world does. The world does not agree with Dr. Adler." This statement is so extraordinary that it is difficult to believe that any rational person made it. We know it is a common practice for preachers to indulge in extravagant remarks in the hope that their hearers will believe them, and in that way religion will meet with approval, and the pietistic cause be strengthened; but it is rarely that a preacher compromises the feeling of common honesty by an utterance that a school boy could disprove.

The world does not recognize the authority of Jesus Christ, nor ever has, nor ever will. There is less possibility of this to-day than ever in the history of the Christian church. The fact that theologians are writing prize essays on the evidences of Christianity, on the future of that religion, and that evangelists of a type of eccentricity that would not have been tolerated in the church twenty-five years ago are being engaged to help support a dying institution, is sufficient evidence that the partial hold that the thought of Christ once had upon some men's hearts is fast becoming simply a remembrance.

Life is too strenuous to-day to waste time in conning theological fables which have no pertinency to our day and generation. The demand to-day is for truth, ungarnished truth, absolute truth; and as the church has failed completely to meet this fundamental requirement of human nature, she has only herself to blame if men look to science and philosophy for the strength and solace which she promised, but miserably failed to bestow.

Dewey and Purdy.

The vulnerable point common to all men seems to be specially marked in heroes. The case of Samson, in the ancient Hebrew messiah-myth, is typical. So is that of the late Admiral George Dewey, the hero of Manila Bay. Samson was fleeced by a woman, and Dewey was shorn of prestige and property. Samson's liberty went to the Philistines, and Dewey's fame fell to the Catholics. The admiral returned from his exploits in the Philippines the crowned and laureled hero of the world. A great naval parade signalized his entrance to New York harbor on board his flagship Olympia. There were land fetes marked by long processions and the rearing of triumphal arches. Then appeared the woman, and upon the announcement of his coming marriage admiring Americans presented him with a beautiful home in Washington. People said the woman was an adventuress, which perhaps she was not, but she invited that criticism by permitting the admiral to convey the gift house to her. The nation murmured, for it had given the house to Admiral Dewey and not to Mrs. Mildred McLean Hazen, his Roman Catholic betrothed, and some of the indignant contributors thought they ought to have their money back. He perhaps would gladly have offered the house to the nation, and there is

many a woman of good taste, who, seeing the attitude in which her husband had been placed by such an ill-considered act as Admiral Dewey's, would have insisted upon extricating him by returning the property. The Catholic Mrs. Dewey was not of that kind. She held on to the deed even when public criticism made the gift house untenable by her husband and he removed to another residence. It is said that she has discharged her conscience in the matter by conveying the premises to her church. Admiral Dewey was about fifteen years in recovering his reputation, living meanwhile in an obscurity comparable to that of a vice-president, although repeatedly advanced in rank.

When Commodore Dewey entered Manila bay with his fleet on the 1st of May, 1908, there was on board his flagship an old mariner named George H. Purdy, who had known him from his youth up. Purdy had been in the army or navy for more than thirty-five years. On the Olympia a privileged character, and an argumentative Freethinker, he was known as the Parson, being thereby distinguished from the chaplain, with whom frequently he held high discourse, and who was generally referred to among the crew as Holy Jo. It was Purdy's privilege to approach his commander familiarly; hence on that bright Sabbath morn he remarked to Dewey, "Commodore, I hope you are not going to fight on Sunday. The last Sunday fight I was in we got licked." That was at Chancellorsville, in 1863. It was Purdy with his deep-sea voice who in the Manila naval battle gave the watchword, "Remember the Maine!" and originated the less classical expression, "To hell with breakfast." He was Dewey's senior, probably, by ten years. He survived many battles by sea and land, and came through the disaster in Apia Bay, Samoa, nearly three decades ago, when hundreds were lost. He was on the Independence at Mare Island, Cal., when we first knew him; and it is likely that he was near four-score when he finally retired to the Soldiers' home in San Diego, where recently he died with the request that a copy of THE TRUTH SEEKER should be placed in his coffin. So these glorious old fellows pass away, and the conditions that produced them are not likely to be repeated.

A Repetition.

One of our letter-writers wants THE TRUTH SEEKER to sink the Freethought question and go in for social uplift. That is a temptation perennially offered. Such advocacies as suffrage, birth-control, Socialism, and the whole line of social and economic reforms are from time to time recommended. But we might reply that all these have we kept from our youth up. THE TRUTH SEEKER has never "minimized" the importance of the agitation of these questions; it has indeed been one of the earliest among their agitators. Personally the present editor has kept next to them nearly all his life. He was a dues-paying member of the Socialist party in 1886, although his matured economic thought did not crystallize in exactly that form; and if he had not been at one time a good Philosophical Anarchist he would not have been the sole paid contributor to Mr. Benjamin R. Tucker's *Liberty*. The first outside reform that threatened the integrity of THE TRUTH SEEKER was Greenbackism. The founder of this paper was a Greenbacker and supported Peter Cooper for President. He also dipped into the uplift proposition and wrote of "The Ills We Endure: Their Cause and Cure," away back in the '70s. He also fell for Spiritualism, and anticipated Sir Oliver Lodge by a generation. Somebody said that THE TRUTH SEEKER was a "cave of Adulam," that is, a refuge for "everyone that was discontented." We can think of no movement not represented in its pages. It was in existence early enough to publish one of the first extended reviews of Henry George's "Progress and Poverty." Advocates of Fourierism used to write for it, as did the expounders of Comte's Positive Philosophy and the Religion of

Humanity. In those days the Freethinkers at their meetings had to listen to all sorts of messages which now have their separate advocacies, organs and organizations. As the late Dr. Foote explained it, reforms multiply by fission," the original organism being the Liberal Club from which the others have split off. If there should happen to be one wandering about with no place to express itself, we should like to have it reported to us.

Older readers will remember that there was once a Liberal propaganda, represented by the Boston *Index*, which, aiming to keep along with the Higher Criticism, attracted what we would call the highbrows. It perhaps survives in the Free Religious Association, a cult that is indistinguishable from Unitarianism. We have been advised to get on that plane. One of our advisers, who said that Freethought would not recommend itself to large numbers while confined to biblical criticism and attacks on religion, made a series of attempts to establish highbrow Freethought papers; but all of them one after another failed, while THE TRUTH SEEKER kept on. A while ago we learned of the formation of a "syndicate" to acquire this paper and turn it into a Review, the writers for which should cover all the fields of reform. But this is an era of specializing. A paper must concentrate. If we were the editor of a Review it would be mainly devoted to subjects now occupying the attention of our readers. Any other editor would give Freethought only a Department.

It is not an accident that THE TRUTH SEEKER adheres to its somewhat exclusive lines. It is a *policy*, and we regard it as the only one compatible with the continued existence of the paper. A vehicle designed and advertised for conveying one sort of thought might make a failure if it went in for general trucking.

This is not the first suggestion received that we start a new "religion." That also is an old acquaintance. We have been told that people do not stick to Christianity because they like it, but because they have no substitute and are waiting for a better religion. That is a fallacy. If they want something better than orthodoxy, why not organize about Dr. Eliot's "Religion of the Future"? We have before remarked that the better a religion appears to be the fewer followers it has. There will be found among Freethinkers few to deny that Unitarianism is a better religion than Roman Catholicism. But compare the numbers of adherents to the two forms of faith—the best and the worst. Catholicism has Unitarianism beaten a thousand to one; and a religion less orthodox than the latter would draw still fewer after it.

Experience and observation prove the falsity of the notion that the religious mind is searching or waiting for enlightenment. It does not want a rational faith. That which grips the religious mind is superstition, because superstition has an answer to every question, and so promotes intellectual torpor and satisfaction. If the gentlemen who wish to introduce a new religion would propose some new superstition or reemphasize an old one, we should hardly doubt of their success.

If a thing is true, that is all we want to know about it; and if not true it becomes no less false by calling it a religion. The good and the true have no need to be presented as religion. The false alone avails itself of that artificial aid; so that when someone tells us he has a few propositions to offer in the form of a new religion our suspicions are at once aroused that among them are to be found some that will not bear the test of science and truth.

We have not met Cesare, except through his pictures that everyone else has seen, but we are familiar with his reputation as "the Ablest Cartoonist in America," and we know of his book of One Hundred Cartoons published by Small, Maynard & Co., Boston. So the drawing that he has sent us this week to embellish Mr. van der Weyde's article on Paine is a gratifying surprise. Cesare has been described as the cartoonist who makes you think. In this instance, artist and subject are well met.

Missionary Department.

In commenting on the case of Michael Mockus, the *Outlook* concludes: "We hope later to read carefully and comment on the briefs which are to be submitted in this remarkable trial. Meanwhile, whether or not the prosecution of Mr. Mockus is a survival of ancient and outworn Puritanism, as his supporters claim, the general principle applying is, in our judgment, this: The right of free speech does not mean the right to libel in public individuals or associations; it does, however, mean the right to express opinions whether they are or are not agreeable to other people. If a Jew may say that the Christian religion is a false religion, as he certainly may, then a Freethinker may say that the Bible is uninspired and untrue; and however much we may differ from such statements, there is not or should not be in them any offense recognizable by law unless libel is involved or laws aimed to preserve public decency are outraged."

What do you think of the idea of writing, each one of us that has some phase of the subject to discuss, to the *Outlook* during this week? Possibly a shower of letters will evoke further recognition of the body of Freethinkers.

Here is our effort.

Editor of the *Outlook*, 381 Fourth Ave., New York City.—Dear Sir: Your statement regarding freedom of speech, in referring to the Mockus trial, is fair, and we take pleasure in sending you several copies of THE TRUTH SEEKER that contain details you may have missed.

Granting that different conclusions may be drawn from the same facts, and that we may be in error, will you not openly admit the following facts or refute them?

The stories in the Old Testament, the creation, the miracles and the anthropomorphic idea of God are not literally true.

The Four Gospels were not written until more than thirty years after the ascension, and the identity of the authors is in doubt.

The Epistle to the Hebrews was not by St. Paul.

The ideas in the Bible were previously prevalent in other religions; not only the virgin birth and trinity but almost every conception described in Scripture.

If these are facts, was not Mr. Mockus right in pointing them out?

If they are not facts, why not state that you do not consider that the mass of evidence which we strive to produce can outweigh the authority of the anonymous authors who wrote in days when science was young?

Yours very truly,

It has been suggested that a "flier" be printed, somewhat like the following to be sold at cost—less than a cent apiece—for distribution among people who have no knowledge of Freethought. They can be inserted in library books, in hotel Bibles, or fastened to bulletin boards, or mailed to friends, or can be doled out in various ways. If there is any demand, we shall have 5,000 printed to start with.

IMPORTANT OPINIONS ON RELIGION.

Thomas Jefferson said that Jehovah was "a being of terrific character—cruel, vindictive, capricious and unjust."

Andrew D. White, former president of Cornell, wrote: "The establishment of Christianity, beginning a new evolution of theology, arrested the normal development of the physical sciences for over 1,500 years."

The Encyclopedia Britannica says: "It is certain that the Synoptic Gospels took their present form only by degrees."

Canon Farrar admits that "if miracles be incredible, Christianity is false."

The Rev. Dr. R. Heber Newton wrote: "There is in fact, as we now see, nothing in the externals of the Christian church which is not a survival from the churches of paganism."

Dr. Lyman Abbott writes: "Jesus Christ did not come to found a new religion."

IMPORTANT FACTS ABOUT THE BIBLE.

It was written by men, translated by men, selected from various early writings by vote of men.

It represents man's idea of God in olden times when the miraculous was a common belief.

In the creation described in Genesis i and ii, were the beasts created before or after man?

The genealogy in Matthew i states: "And Jacob begat Joseph," while the same genealogy in Luke iii states: "Joseph which was the son of Heli." These authors are the sole gospel authorities for the impossibility of the descent through Joseph.

IMPORTANT SEARCH FOR TRUTH.

Which of the Christian doctrines do you believe? Miraculous birth, atonement, miracles, crucifixion, resurrection, ascension?

Those interested in knowing many facts about the Bible may communicate with the Missionary Editor of THE TRUTH SEEKER, 62 Vesey street, New York, or with

The War Gods.

The kaiser prays to God for many things;

The czar is sure that God is with his nation.

War has as many gods as there are kings—

If there were one God, we'd have arbitration.

CAYUGA.

The aim of education should be rather to teach us how to think than what to think—rather to improve our minds so as to enable us to think for ourselves, than to load the memory with the thoughts of other men.—*Beattie*.

SCOPE OF BLASPHEMY LAWS

Blackstone's Critics—Continuation of the Quotation from Furneaux's Letters to Blackstone.

By THEODORE SCHROEDER.

"In using the phrase, 'the singular notions of a particular man,' you [Blackstone] put the case very favorably for drawing your own conclusion. To be sure, if a man adopts sentiments which never entered into anybody's head but his own, or which no one will embrace when proposed, the odds are against him. But this is not often the case; and is not so, in particular, with regard to the debate between the Church and the Dissenters; the point here in question. However, he who treats the notions of others with a rude contempt, does, I think, in most cases, appear to affect a sort of superiority, (call it arrogance, or insolence, if you please,) which usually ill becomes him who assumes it, and is never very agreeable to those who are the objects of it."

"But with relation to the query, Who have the fairest chance of being in the right? those who follow the lead of a public establishment? or those who are, or profess to be, impartial enquirers after truth? that, I think, is not so clear, at least on one side of the question, as you seem to imagine."

"Most establishments even those which have been settled by authority of the civil power, have originated from the clergy; at least, with respect to their formularies of doctrine and worship; and the magistrate hath had little more to do in the affair, than to establish what hath been already prepared to his hands. Let us, then, look into ecclesiastical history, and see what the councils, synods, convocations, and other general, national, or provincial assemblies of the clergy, have, for the most part, been, from the first famous and revered Council of Nice, down to the last session of our own convocation in England. When I reflect on the policy and artifice used in the management of such assemblies; on their obsequiousness to the caprices of princes and ministers of state; or of potent ecclesiastics, and even of some of their own ambitious and turbulent members; on their prejudices and passions, their private and party views, their scandalous animosities and contentions; on the small majorities by which questions of importance, intended to bind not only the men of that age but their posterity, have been determined; on the respectable characters which have often appeared in the minor number; and above all, on their self-contradictions, and their mutual censures and anathemas; I say, when I consider these things, I own, they somewhat abate my reverence for the determinations of such bodies."

"The third article which you [Blackstone] exhibit against *reviling* the liturgy, is, that it resolves in it 'ingratitude, by denying indulgence and liberty of conscience to the members of the national church.' There would be little room, surely, Sir, to complain of violations of liberty of conscience; if, in contending for their respective dogmas, men never went beyond *contemning and ridiculing* one another; for, however censurable this may be, it certainly is not denying them liberty of conscience; that always implies restraint or compulsion, ideas very different from contempt and ridicule."

"But perhaps, *reviling* the liturgy may be censured, as ungrateful, on account of the toleration indulged to Dissenters. It is not, however, to the Church the Dissenters are peculiarly indebted for this blessing. For though her governors promised them every mark of Christian temper and brotherly affection, when her fears of Popery ran high in the reign of James the Second; yet, as soon as the storm subsided, these promises were, in great measure, forgotten. It is to that great prince, King William, to whom the British constitution and liberties owe their preservation and security; and to those renowned patriots who first engaged, and then supported him, in the glorious enterprise; it is to those, and such as those, the Dissenters are, under God, alone obliged for their deliverance from unjust violence and oppression; and for being restored in part, to their natural rights by the toleration. I say, to their natural rights; for religious liberty is one of those rights to which men are entitled by nature; as much so, as to their lives and properties; and it should be remembered, therefore, that the Dissenters cannot be justly reckoned to be any more obliged to those who *kindly* do not again deprive them of it; than they are to those who *as kindly* do not seize on their estates, or take away their lives; an obligation which, I suppose, hath never been esteemed a reason for any *peculiar gratitude*."

"And, now, Sir, notwithstanding the exceptions

which I have taken to your premises, I will leave you in full possession of your conclusion; I will suppose, that the crime of *reviling* the liturgy is a complication of 'indecent, arrogance, and ingratitude'; and I will add, moreover, that it may possibly imply (and I think it is the principal thing that can be implied in it, though you have not at all mentioned it), *great malignity and inveteracy* against the church. But, surely, to confiscate a man's goods, and imprison him for life, for any *degree of any of these evil dispositions towards the church, when discovered only by words, (though it be frequently, and they be ever so open and explicit) and not by any injurious and dangerous overt acts*; must be considered, one would think, by persons of humanity, and doubtless, therefore, by you, Sir, upon further reflection to be somewhat too severe and intolerant. Notwithstanding all the *bitterness* with which the puritans inveighed against the offices of the church (and which they did not do, till by oppression they were provoked almost to madness) the passing this act, in my opinion, discovered a very intolerant spirit in those who, at that time, had the conduct of public affairs."

"But perhaps it may be said that this measure was adopted only out of prudence, for the *security* of the national establishment. You inform us, that 'the terror of these laws (for, you say they seldom or never were executed) proved a principal means, under Providence, of preserving the purity as well as decency of our national worship.' Which, give me leave to say, Sir, is passing no great compliment upon the national worship."

"But however that may be: what had the church to fear from the *reviling* of the puritans, that she must fence herself around with human terrors? We are to suppose she had all the truth and argument, as well as the encouragement of the civil magistrate on her side. In this case, having recourse to human terrors was bringing disgrace on a good cause, and doing credit to a bad one. For the presumption, in most men's minds, is always in favor of the cause which is oppressed and persecuted; and that this is the case is owing, partly to a certain generosity in mankind, which inclines them to side with the weakest, and those who are ill-treated; and partly to a persuasion, which appears not wholly unreasonable, that while argument can be maintained, terror will not be employed. And for my own part, I am persuaded, that the church, instead of insuring its safety by these methods greatly increased the number of its enemies, and inflamed their animosity and inveteracy. Had the governors of the church or state, at that time, made a few concessions, such as not only the puritans, but many wise and great men in the church, desired; or, in case they had indulged and tolerated those puritans, who could not in conscience conform; it is my opinion, the church would have been in no more danger from the puritans of that age, than it is now in from the Dissenters of this. *Such severe laws occasioned the very crime they were intended to prevent*; for they imbibed men's spirits, and inflamed their passions; and when the mind is greatly irritated, it is hardly in human nature to speak with temper and moderation, either of those by whom, or of that for which, men feel themselves ill-treated and oppressed."

"I would further observe (and it is an observation I would submit to a gentleman of your profession, in particular) that, on supposition this act was levelled only, as you seem to imagine, against the *bitter reproaches and insults* of the puritans, it seems to have been drawn with too great a latitude of expression. I believe you will admit, and, I think, you have somewhere said something like it, that it is the excellence of any law *to define offences and punishments with the utmost precision that the subject may know distinctly what is lawful and what is forbidden*. But is this the case with the act before us, supposing it to be designed merely against *reviling* and outraging the offices of the church? For, what is the precise idea of one who declares, or speaks anything, in open words, in derogation of the common prayer? Surely under an expression of such latitude may be included every man, who openly declares his disapprobation of it, or as the act expressly saith, of anything therein contained, or any part thereof; that is any one who gives any of his reasons for not joining in the offices of the church; and he may, by a willing judge and jury, nay, ought, according to the literal sense of the words, to be convicted upon this statute. Now supposing this law was intended only, as you seem to think, against *insulting and reviling* the liturgy; *can so good a lawyer as Dr. Blackstone approve of a statute, which is so worded as to comprehend persons who are entirely innocent of the crime intended?*"

"But in truth, I cannot help thinking, that it was

the actual intention of those who promoted this act, to put an effectual stop, if possible, to the puritans' arguments as well as to their *revilings*; and that, on this account, the act was so expressed, as to include every man who finds fault with the common prayer, though only in a way of argument. For certainly, that is, 'in open words speaking in derogation of it.' The intent of the act at that time, I am afraid, was, to prevent the questioning any part of the service of the church, either in a way of reasoning or reviling."

"Before Dr. Blackstone, therefore, had declared his approbation of this statute, and much more of the continuance of it to the present time, he should have considered, what persons and what cases, according to its literal and just construction, and perhaps according to its original intention, may be affected by it; and whether he would chuse to vindicate it in its full extent. In every view it appears to me very surprising, that you, Sir, who have expressed yourself, on various occasions, with so much liberality of sentiment, should think 'the continuance of this act not too severe and intolerant.'" (Furneaux's Letters on Toleration, Letter IV, v. 1, 2d ed., pp. 94-116.)

This ends the quotations from Furneaux. It is believed that enough has been shown to make it very plain that this friend of free speech repudiated all the arguments of moral sentimentalism, which either the past or present friends of blasphemy laws put forth in justification. Neither he nor any other friend of complete mental freedom ever dreamed of contenting themselves with arguing against previous restraint. The censorship laws which had provided for previous restraint had been repealed for nearly four score years when Furneaux wrote his criticism of Blackstone's endorsement of then existing intolerance. The demand was not for relief from previous restraint, but relief from subsequent punishment, and repudiation of the excuse of mere tendency for inflicting that punishment. The demand was for a resort only to overt acts to produce actual and material injury, as the basis of the magistrate's jurisdiction.

Bentham on Free Speech.

Furneaux had his mind focussed on religious toleration, but by insisting on an overt act as the only proper basis of suppression or test of crime and in opposing a mere guess about a psychologic tendency as criteria of guilt, he furnished a general standard of judgment, applicable to all problems of free speech that can arise under our constitutions. Jeremy Bentham, another of the distinguished critics of Blackstone, approached the problem of free speech more from the point of view of a political and parliamentary reformer. The interesting and important thing about it is that Bentham reaches the same conclusion as Furneaux, namely, that if intellectual liberty is to be maintained we must abolish speculations about psychologic tendencies as the criteria of guilt, and substitute therefor overt acts, actually constituting real disturbance and real injury. Jeremy Bentham, in his criticism of Blackstone's views on free speech says:

"In regard to a government that is free and one that is despotic, wherein is it then that the difference consists? . . . On the liberty of the press; or the security with which every man, be he of the one class or the other, may make known his complaints and remonstrances to the whole community; on the liberty of public association; on the security with which malcontents may communicate their sentiments, concert their plans, and practice every mode of opposition short of actual revolt, before the executive power can be legally justified in disturbing them." (Bentham's Fragment on Government, p. 15.)

(To be continued)

Certain it is that work, worry, labor, and trouble form the lot of almost all men their whole life long. But if all wishes were fulfilled as soon as they arose, how would men occupy their lives? What would they do with their time? If the world were a paradise of luxury and ease, a land flowing with milk and honey, where every Jack obtained his Jill at once and without any difficulty, men would either die of boredom or hang themselves; or there would be wars, massacres, and murders; so that in the end mankind would inflict more suffering on itself than it has now to accept at the hands of Nature.—Arthur Schopenhauer.

The wise man is thoughtful and modest. He clings to facts. Beyond his intellectual horizon he does not pretend to see. He does not mistake hope for evidence or desire for demonstration. He is honest. He deceives neither himself nor others.—Robert G. Ingersoll.

JOHN'S GOSPEL EXAMINED.

It was Not Written by the Apostle; Its Theology Is Mithraism; Its Jesus a Myth.

The Gospel according to St. John is the greatest theological book in the New Testament, but those who expect to find it replete with truth and historical facts will be disappointed. It was composed for theological instruction; "written that ye might believe that Jesus is the Christ" (John xx, 31); written like any other catechism to teach Christian theology, "that believing ye might have life through his name." While it is the greatest book of Christian fiction extant, it contradicts every other book in the New Testament except the First Epistle of John, which is by the same unknown Greek theologian.

It was not the apostle John who wrote this gospel: "And he that saw it bare record and his record is true" (xix, 35). It was not even an eye-witness who wrote it: "And we know that his testimony is true" (xxi, 24). When the author of the fourth gospel buried Jesus on Thursday, before the beginning of the Passover, the apostle John was looking with Peter for a place to eat the passover meal with his master (Luke xxii, 8).

Remsburg, in "The Christ" (p. 56), says: "The internal evidence against the authenticity of the Fourth Gospel is conclusive. The apostle John did not write it. John, the apostle, was a Jew; the author of the Fourth Gospel was not a Jew. John was born at Bethsaida; the author of the Fourth Gospel did not know where Bethsaida was located. John was an uneducated fisherman; the author of this Gospel was an accomplished scholar. Some of the most important events in the life of Jesus, the Synoptics declare, were witnessed by John; the author of this knows nothing of these events. The apostle John witnessed the crucifixion; the author of this gospel did not. The apostles, including John, believed Jesus to be a man; the author of the Fourth Gospel believed him to be a god."

Tradition has it that the Gospel of John was written at Ephesus. I believe the work was composed at Alexandria. The first chapter contains a word-for-word copy from the writings of the Alexandrian Jew Philo on the philosophical system of the "Logos" (the word) by Plato. Philo wrote a hundred years before the appearance of this gospel. "The people took branches of palm trees" (xii, 13). In Alexandria were many palm trees, and a yearly festival of palms was celebrated. Jerusalem never grew palm trees wild in public streets! The winters are too cold (x, 22), and the altitude of 2,500 feet above sea level does not permit palm trees. "Peter then denied again; and immediately the cock crew" (xviii, 27). Not a single rooster, an unclean animal, was kept in Jerusalem near the palace of the high priest; chickens were numerous in Alexandria. The mocking of Carabas (In Flaccum, VI), written by Philo 100 years before the mocking of Jesus in John, and the ideas taken from the religion of the Egyptian Osiris, point toward Alexandria.

Like Matthew, the original skeleton of the Gospel of John is Jewish-Christian and pro-Jewish, but the finished language of the present Gospel is Alexandrian and anti-Jewish, although the gospel shows more knowledge of Jewish history, law and custom than the Synoptics.

The Greek Gospel of John appeared shortly after A. D. 175, being first quoted by Irenæus. Throughout the gospel the Jewish teacher Jehoshua from Galilee is called "Jesus of Nazareth," which should be "Jesus the Nazarene" (Matt. ii, 23). There can nowhere be found an allusion or a quotation of the name "Nazareth" except in the second century gospels and the Acts, in Christian liturgy and in a report of the church father Epiphanius, who died in 403 A. D. In the Talmud and by the Mohammedans the Christians are still called "the Nazarenes," as they were 1,800 years ago in Acts xxiv, 5. Paul does not know anything about Nazareth in his Epistles, and favors the descent of Jesus from David (Rom. i, 3; Tim. ii, 8).

The philosophy copied from Philo, "In the beginning was the Word," is an hypothesis; who was there to explain and verify? It reads as if Jehovah created the world out of nothing, when he pronounced the magic word "Jesus." Matt. xi, 14, says John the Baptist is Elias, and John i, 21, says he is not. Jesus is the messiah, the son of God (John i, 18, 27, 34), but the same John the Baptist sends two of his disciples to inquire into the messiahship of Jesus (Matt. xi, 3). "These things were done in Bethabara beyond Jordan" (i, 28). It is known that Origen inserted Bethabara in the place of "Bethany." The text of the New Testament has been undergoing changes and alterations

from the time of Paul in the first century until Erasmus in A. D. 1500.

Jesus turned more than 100 gallons of water into strong wine after the "men had well drunk." The disciples of Jesus have often shown a disposition to be also good disciples of Bacchus. The purging of the temple by Jesus is according to Origen an allegory, following the quotation, Ps. lxxix, 9, "The zeal of thine house hath eaten me up." The money-changers were there by necessity. The building of the temple during forty-six years (ii, 20) is wrong; no Jew-Christian wrote this part of the gospel. It took the Jewish priests one year and six months from 19-17 B. C. to build the splendid temple of Herod (Josephus, book 15, chap. xi.).

"Except a man be born again, he cannot see the kingdom of God" (iii, 3) was an old dogma of Persian Mithraism. "The wind bloweth . . . and thou hearest the sound thereof, but canst not tell whence it cometh" (iii, 8). Spiritualism is not proven by the direction and sound of the wind. "No man has ascended up to heaven" (iii, 13). Then the ascensions of Elijah, Enoch, Mary, etc., are false. "The only begotten Son of God" (iii, 18) is contradicted by Genesis, Job, Luke and other quotations in the Bible. Matthew and Luke originally had Jesus come into this world like any other human being, but the church father Justin and Hebrews v, 5, have the spirit of Christ enter the human body of Jesus at the moment of his baptism. Like Melchisedec (Heb. v, 6) Christ had no human father or mother (Heb. vii, 3; Ps. ii, 7). The modern dogma of the birth of Jesus is a compromise.

"He must increase, but I must decrease" (iii, 30) is oriental astrology and has reference to Horus, the rising sun, and Osiris, the setting sun, of the Egyptians; also to the two torch-bearers upon the monuments of Mithra.

John iv, 1, contradicts Mark i, 5. The disciples of Jesus cannot baptize more people than John, if he baptized all Judea and Jerusalem. Sychar in Samaria is a geographical error (iv, 5); it should be Shechem (Joshua xxiv, 32). "The father judgeth no man, but hath committed all judgment unto the Son" (v, 22). The judgment of the dead by Jesus is borrowed from the religions of Mithra and Osiris.

This next contradiction within the John gospel proves the authorship of two writers: "If I bear witness of myself, my witness is not true" (v, 31). "If I bear record of myself, yet my record is true" (viii, 14). The feeding of the five thousand is an allegory formed after Num. xi, 21; Ps. lxxviii, 24, 25, and 2 Kings iv, 43. The miracle of Jesus walking about six miles over the Sea of Galilee during a storm is taken from Job ix, 8, "walking upon the sea as upon a pavement" (Septuagint).

"Is not this Jesus the son of Joseph, whose father and mother we know?" (vii, 42). During the first century Jesus was a man; during the second century he became identified with the logos of Philo and was deified after the fashion of Mithra and Apollo. "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you" (vi, 53)—a cannibalistic command of the Persian Mithra. "For neither did his brethren believe in him" (vii, 5); why should we believe in an imitation of a Persian god?

"I go not up unto this feast" (viii, 8-10). "Yet" is interpolated and Jesus is guilty of deception, for he went, notwithstanding his assertion that he would not.

"Out of his belly shall flow rivers of living water" (viii, 38). This passage is especially edifying when translated into the French language: rivers of brandy (*l'eau de vie*). "This is the Christ" (vii, 41) who came out of Galilee and not out of Bethlehem-Judah, so his birth in the city of David is a myth. The Gospels of Mark and John state that there was no "babe of Bethlehem," and the Epistles of Paul prove there was no "Jesus of Nazareth!"

"Out of Galilee ariseth no prophet" (vii, 52). Jesus came out of Galilee, where also Elijah, Jonah, Hosea and Nahum were born. Jew-Christians did not write this part of the gospel, but Greeks, who also wrote: "Ye are of your father the devil" (viii, 44). Jesus is thus addressing a Jewish audience!

"Thou art not yet fifty years old" (viii, 57) contradicts Luke iii, 23, where Jesus is thirty years old, in conformity with Numbers iv. The translation of Siloam (ix, 7) is not sent, but "aqueduct."

"All that ever came before me are thieves and robbers" (x, 8). The Greek gospel writers again are slandering the Jews. If Jesus repeats from Psalm lxxxii, 6, "Ye are gods and all of you are children of the most High," how can the Jews accuse Jesus of blasphemy (xix, 7), when it was the business of every orthodox Jew to be a child of

Jehovah? (John viii, 41.) "His disciples (all Jews) say unto him, Master, the Jews of late sought to stone thee" (xi, 8). This is not the language of Jews, but of Greeks.

Jesus raiseth Lazarus, who had been dead four days. Above the main entrance into the church of the Holy Sepulchre in Jerusalem is a bas-relief, showing the resurrection of Lazarus, and the Jews, except Jesus and Lazarus, hold their noses shut with their fingers, because Martha saith: "Lord, by this time he stinketh" (xi, 39).

That Mary, the sister of Lazarus, anointed the feet of Jesus (xii, 3) is contradicted by Matt. xxvi, 7, "she poured the ointment on his head," and Luke vii, 37, "a woman, which was a sinner." There are but too many contradictions in the New Testament that are unknown to the average Christian!

The entry of Jesus into Jerusalem is impossible during the occupation of the city by the Roman soldiers.

"If a corn of wheat fall into the ground and die," "it bringeth forth much fruit" (xii, 24). If the corn of wheat dies, it bringeth forth nothing; only if it keeps living does it produce. The false conclusion of John is the reason why Jesus must die to save the world.

"I am come a light into the world; I am come to save the world; the word that I have spoken shall judge him in the last day" (xii, 46-48). The very doctrines of Persian Mithraism! "I am the way, the truth and the life" (xiv, 6). The teachings of Mithra!

"Whatsoever ye shall ask in my name, I will do it" (xiv, 14). "Ye shall ask what ye will and it shall be done unto you" (xv, 7). "Whatsoever ye shall ask the Father in my name, he will give it to you" (xvi, 23). Vain and empty words! It has been tried millions of times, with uniform failure.

With chapter xviii begins the grand finale of the first act. In the bright moonlight before the Passover, the Jews (who had no commission or authority to arrest anybody) come with burning "lanterns and torches and weapons" to arrest Jesus of Galilee. When he says: "I am Jesus," they were so surprised that "they went backward, and fell to the ground," from stepping upon one another's toes. Then hot-headed Simon Peter, holding in his left hand the sharp "sword" (which he used in the fish business), cut off the right ear of Malchus, the servant of the high priest. Then said Jesus unto Peter, Put up thy sword! Jesus, for making this remark, was bound and led to the father-in-law of the high priest. The mother-in-law was not able to receive them on account of the nocturnal hour. Simon Peter followed in the distance. "Then said the damsel," that answered the door-bell of the high priest: "You are a disciple of this man." Peter said to her: "You're mistaken." Girls never keep doors in the Orient. In fact, everybody sleeps all night at Jerusalem. They may have used lanterns in Alexandria; in Jerusalem lanterns were unknown. There is one high priest at xviii, 19-22, and another one at verse 24 and 26. The Jews never clamored for the crucifixion of a rabbi, who is repeatedly beaten, or for the lingering death of a Jew a few hours before or during their holy Passover. In this manner the Greeks have described events at Jerusalem, after the city was totally destroyed for a hundred years.

In the Gospel of John, Jesus is crucified Thursday afternoon, three days before Easter Sunday, at the same hour when the Jewish paschal lamb is sacrificed (xviii, xix, 14). Jesus is the true paschal lamb (i, 29, 36; xix, 36). The synoptics are equally certain that Jesus inaugurated the Greek-Persian eucharist or Holy Supper on Thursday evening and was, after trials during the night, crucified on Friday, the first day of Holy Passover, when the Jesus of John was already one night and one day in his grave (Matt. xxvi, 17; Mark xiv, 12; Luke xxii, 7, 8). But ye have a custom, that I should release unto you one at the Passover" (John xviii, 39). In all their history the Jews never had such a custom. The news must have reached Alexandria that sometimes the emperors in Rome released a prisoner at their birthday festivals.

The crucifixion of Jesus is Christian mythology. "I gave my back to the smiters" (Isa. i, 6), therefore Jesus is scourged. "He opened not his mouth" (Isa. liii, 7), and "Jesus gave him no answer" (John xix, 9). "As Moses lifted up the serpent in the wilderness (Num. xxi, 9), even so must the Son of man be lifted up" (John iii, 14). This is the origin of the story and the reason for the crucifixion of Jesus. "He was numbered with the transgressors" (Isa. liii, 12); Jesus was crucified between two thieves, when thieves were never crucified by

Roman procurators. Isa. liii, 3-12, is almost a description of the martyrdom of Jesus. "They part by garments among them and cast lots upon my vesture" (Ps. xxii, 18), and the soldiers part his garments and cast lots for his coat, when "garments and vesture" in the Psalm is only a rhetorical reduplication in Jewish poetry. "In my thirst they gave me vinegar to drink" (Ps. lxix, 21), and Jesus receives a sponge full of vinegar. "Neither shall ye break a bone thereof" (Ex. xxii, 46); "they brake not his legs." "They shall look upon me whom they have pierced" (Zech. xii, 10), and "a soldier with a spear pierced his side." "He made his grave with the wicked, and with the rich in his death" (Isa. liii, 9), and Jesus is buried by Joseph of Arimathea and Nicodemus, a ruler of the Jews. "Thou wilt not suffer thine Holy One to see corruption" (Ps. xvi, 10), and Jesus rises again from the grave!

"The place of a skull, which is called in Hebrew Golgotha" (xix, 17); the Hebrew language never had such a word. The Latin term "calvaria" or "calvary" of Luke was translated into the Aramaic word "Golgotha." No place of a skull, or any locality which could be called such, existed near Jerusalem or any exclusive Jewish city in Palestine.

"For as yet they knew not the scripture, that he must rise again from the dead" (xx, 9) is contradicted by eight earlier quotations in the synoptics. Mary Magdalene supposes Jesus to be the gardener (xx, 15), who must have received clothes from friends, or was he a spirit, as Renan would explain the apparition? "Being the first day of the week" (xx, 19); that "Sunday evening" was the beginning of the second day of the week.

If Jew-Christians had written the New Testament, there would be a small trace of evidence, but as it was all written by Greeks, the New Testament is incredible.

If Jesus came through closed doors, then he was a spirit and the gospel is a ghost story.

In the Gospel of John we have no childhood of Jesus, no temptation, no twelve apostles; no destruction of the world and second coming; no ascension, no demons, no transfiguration, no cursing of a fig-tree, no Sermon on the Mount, and no preaching of whimsical parables. The twenty-first chapter of John is spurious. The synoptics are certain that Jesus disappeared forever on the third day after his crucifixion. The chapter contains the inspired exclamation by Simon Peter: "I go a-fishing." Jesus says to Peter three times: "Feed my lambs! Feed my sheep," but a fisherman is not supposed to know much about the care of ruminating animals. Chapter xxi is Petrine; it was manufactured at Rome and has no place in a Johannine gospel.

There never appeared a new religion all of a sudden; it was always a forming and gradual blending of old religions into a new one. In this case it was the absorbing of Mithraism into Judaism that formed Christianity. Jesus was one of many, who, after reading Psalms, Isaiah, Zechariah, Daniel, Job and other imitations of Persian poetry, proclaimed themselves the sons of God, the messiahs, in order to save the world, but in reality to die a horrible death.

The Christian belief is a house of cards. One tenet of practical ethics is worth more than all unproven dogmas. The Bible is a book fit only for dark ages and stands in the way of our natural progress toward contentment, true education, liberty without ignorance and peace without fear.

C. G. MUSKAT.

Paine-Ingersoll Banquet in Chicago.

When last heard from, Secretary Reichwald of the American Secular Union was issuing tickets for the Ingersoll-Paine banquet in Chicago's finest meeting-place, the Auditorium, January 30. The official notice of the event follows: "The American Secular Union and Freethought Federation and the Chicago Rationalist Association will hold a banquet in honor of Thomas Paine and Robert G. Ingersoll, at the Auditorium Hotel, Chicago, on Jan. 30, at 7 P. M. Some of the leading Freethought speakers in the country have promised to be present and deliver addresses. All friends of Paine and Ingersoll are invited to attend. Mr. E. C. Wentworth will be toastmaster, and we shall have with us Dr. John Emerson Roberts, Clarence S. Darrow, H. Percy Ward, Horace J. Bridges, John E. Remsburg, W. F. McGee, Dr. Lucy Waite, and others."

It is much easier to meet with error than to find truth; error is on the service, and can be more easily met with; truth is hid in great depths, and the way to seek does not appear to all the world.—Goethe.

A VOICE FROM THE SENATE.

Mr. Works of California Warns the Country Against Religion in Politics.

(On January 5 Senator John D. Works, being, as he said, soon to turn back to the people of California the trust they had imposed upon him as a member of the United States Senate, delivered an address upon certain "downward tendencies" of government and citizenship. One section of the speech was entitled "Religion in Politics," under which heading he said:)

Mr. President, absolute and complete separation of church and state is one of the fundamental principles of our government. Freedom of religious beliefs and practices is protected by the Constitution. Congress is expressly forbidden to legislate "respecting an establishment of religion or prohibiting the free exercise thereof." It is just as necessary that government and all civic affairs should be kept free from religious or church influence or control as that freedom of religious belief and exercise should be sacredly preserved and protected. It is one of the threatening evils of the times that this important fact is not recognized or the principle that church and state shall be kept separate observed. As a natural and inevitable consequence we are threatened with a religio-political war, the tendency of which is to disturb the harmony of our civic institutions and the disruption and final overthrow of our free institutions and the destruction of the salutary principle of religious freedom.

In times past and even down to the present time in greater or less degree, in other countries, the church has exercised itself not in its religion alone, which is protected by our Constitution, but in secular affairs as well. The power of religious organizations over civic and governmental affairs in some of those countries has been greatly curtailed in later times and their influence more nearly confined to their legitimate powers and functions as religious organizations. As a result it is seen, with no little apprehension, that this great power, either through organization or membership, is exerting every effort to extend its influence in this country in secular affairs, evidenced by the strenuous and to a great extent successful efforts to secure appointments to office and places of power and influence in secular and governmental affairs in the interest of religion. The American people should not look with tolerance upon this effort through religious and church influence to secure places that may in time give over to any religious body the control of civic affairs over which no church or religious body should as such have any influence or control.

Mr. President, what I have said is not inspired by any antagonism toward any particular church, its religion, or any of its members. My opposition to the influence of religion in politics is applicable to every church or religious body. No church, whatever its religious teachings, can be allowed to control over civic or governmental affairs. No citizen, however worthy, should be elevated to any official position because of his religious beliefs or opinions or in the interest of his church or its religious beliefs or practices. Neither should he be debarred from holding office or participating in public affairs because of his religious beliefs. His rights, his duties, and his obligations, both as a citizen of this Republic and as one of its officers, should be wholly apart from and kept separate from his religious beliefs and his duties and obligations to his church, should there be any conflict between the two. His duty as a public official is to his country and not to his religion or his church.

The wisdom of this separation of church and state is fully attested by the history and experience of other countries. The most bloody and cruel wars of all history have been between religious bodies growing out of their control over the affairs of government. The intolerance and fanatical cruelty of religious bodies has been a disgrace to Christianity and to civilization. We want none of it in this country. Any attempt at church or religious influence or control over the political or governmental affairs must be condemned and crushed in the beginning if religious freedom and civic rights are to be protected and preserved. The unwise activities of church and religious influence in politics have aroused serious animosities and antagonism resulting in the organization of a secret society or association, the object of which is to antagonize and defeat any and every candidate for office supported by such influences. It is this political conflict between religious influence and a secret opposing organization that gives cause for great concern. Both religious and such secret organizations, so far as they deal in politics on any such grounds, are seriously in the wrong. It is

just as reprehensible for any class of American citizens to combine or conspire together to defeat the political aspirations of a citizen because of his religion as it is for citizens of his religious faith to support him because of his religious beliefs, thus bringing religion into politics. It raises a false issue. It is un-American. It is in violation of the spirit of the Constitution. Any religious organization that presents any such issue invites a religious controversy in secular and civic affairs that may result in the most serious consequences. It has been made a direct issue in elections in some of the states already and has defeated some candidates for office. It has entered into this body and may, if the conflict continues, change its complexion. It is an evil that unless speedily exposed and patriotically suppressed, will grow and spread. It should be the duty of every American citizen, whatever his religious beliefs, and every religious organization of whatever faith, to set face against every effort or tendency to bring religion into politics or make the religious faith of any citizen a test of his right or fitness for public office.

Truth.

A SONNET.

As mists in summer fade before the morn
When rays of golden sunlight pierce the gloom,
So Falsehood dies to perish in the tomb,
When royal Truth reveals her glorious dawn;
When Reason's light, long hidden, is reborn
To strengthen Hope, and all man's life illumine;
Till from the vantage ground of error's doom,
Men learn to love the Truth, and Falsehood scorn,
O Harbinger of freedom, joy and peace!
How gladly shall we hail thy dawning day,
When trusting hearts shall find in thee release
From saddening doubt and wearying dismay;
And may thy gracious guidance never cease,
Inspiring men to glory in thy sway.

R. E.

A Note from an Author.

"PSYCHOLOGICAL LABORATORY

BRYN MAWR COLLEGE

"BRYN MAWR, PA., Jan. 14, 1917.

"EDITOR OF THE TRUTH SEEKER—Dear Sir: I noticed in your issue of Jan. 13 an article entitled 'Unbelieving Men of Science,' in which you report, following the *Public Ledger*, an investigation I have carried out. I was glad that you thought the facts worth publishing. They are to my mind of great significance, and I wish you could have had access to my book, 'The Belief in God and Immortality; a Psychological, Anthropological, and Statistical Study,' published by Sherman, French & Co., Boston. You would have seen, among other things, that I have investigated also students' beliefs, and that there is a chapter in which I answer the question you say I do not answer ('Why the greater men should be more skeptical than the lesser, the professor does not attempt to explain.') That chapter is the tenth, pp. 282-290.

"May I venture the suggestion that Part III. of my book would interest your readers as much, perhaps, as the statistical part (Part II.). It is entitled 'On the Present Utility of the Beliefs in Personal Immortality and in a Personal God.' It provides facts of many classes pointing to the enormous overvaluation of these beliefs, and suggests a substitute for them. Very sincerely yours,

"JAMES H. LEUBA."

Our comments on Professor Leuba's invaluable book were perforce based on a review found elsewhere, because his publishers had neglected to send us a press copy of it. Having since obtained one through the courtesy of Messrs. Sherman, French & Co., we find it better than we expected. A number of books and uncounted sermons have been devoted in this country and in England to a demonstration that religion and science are in perfect harmony and that men of science and ministers of the gospel agree as to the fundamental truths of Christianity. Professor Leuba, before writing his book, took the trouble to inquire whether this is so. He found that among the many hundreds of physical and biological scientists, historians, sociologists and psychologists with whom he corresponded, especially among those of the first class in their profession, not more than one-half went so far toward indorsing the Christian religion as to believe in God and immortality. His findings are authoritative and conclusive. We shall do what we can to give circulation to his book. The price is \$2, and it may be ordered through the Truth Seeker Company.

Pittsburgh Paine Banquet.

The annual banquet in honor of Thomas Paine will be held by the Pittsburgh Rationalist Society Friday evening, January 26, at 7 o'clock, in the German Club, 222 Craft avenue.

Rabbi J. Leonard Levy will be the principal speaker, and will speak on "Thomas Paine, Apostle of Liberty." Marshall J. Gauvin and others will also make addresses, and a fine musical program is being provided. George Siebel, corresponding secretary of the Paine National Historical Society, will act as toastmaster of the Pittsburgh banquet, and will be in New York on January 29, to attend a private dinner in honor of the author-hero of the American Revolution.

NOTES AT LARGE.

If the courts have cleared their calendars of all legitimately cognizable cases under the law, and have no business before them except some of the contemptibly mean and petty prosecutions that now engage their attention, they should adjourn indefinitely, or until something turns up of sufficient importance to justify them in reconvening.

With no apparent appreciation of what is the actual function of justice, the courts of the state of Washington lately wasted a good deal of time, and incidentally overthrew the principle of free speech, in trying and convicting a Socialist named Paul Haffer for stating in public some well-known facts regarding George Washington. The judges and prosecutors in that case ought to be sent to a woman's school and put in short trousers until they grow intellectually to the stature of men who know something.

In New York last week the Rev. Bouck White, a preacher of so-called social revolution, who takes Jesus as his personal model, teacher and savior, was indicted with a number of his followers for illustrating his ideas of internationalism and universal brotherhood by putting a lot of flags, including that of the United States, in a melting-pot together. It seems to us that only an idle tribunal with no excuse for sitting, would take notice of a thing like that.

Another New York case that ought to be relegated to the women's clubs and doctors' clinics is that of Mrs. Margaret Sanger, who is on trial for giving information to wives regarding the limitation of their families; while in Cleveland, Ohio, a jury has just deliberated thirteen hours and then found Ben Reitman "guilty" of distributing birth-control literature, and he has been sentenced to pay a fine of \$1,000 and serve six months in the workhouse.

This is humiliating to any thoughtful citizens who would like to retain a little respect for the government, the courts and our system of administering justice.

The Supreme Court at Washington does not rise above the rest, having just confirmed a conviction under the so-called white slave act of a couple of young fellows in California who crossed the state line with two girls to whom they were not married. Is that what we have a Supreme Court and grave and reverend judges for?

Lastly, for the present, we may recur to the blasphemy trial pending in Connecticut, where the liberty of Michael Mockus is in jeopardy because he made fun of the Bible and its savage and absurd conceptions of an overruling deity.

We do not see how the prosecutors and judges in these paltry persecutions can contemplate themselves and their littleness without losing all self-respect. Have they no intellectual resources and diversions that can broaden the scope of their stunted minds so they may see and know what trumpery stuff the law becomes as they interpret and enforce it? What has caused that degeneration of their characters so that they will stoop, in their official capacity, to acts involving a mean prudery they would be ashamed to be suspected of in private life? Cannot the law be administered without forcing lawyers and judges to do things which as gentlemen they would scorn and condemn?

Possibly governments and courts have been organized as a vehicle for the expression of those meannesses in human nature which have to be repressed in private and business relations with other members of the community in order to retain their tolerance and respect. Such a view is strengthened by the foregoing examples; but it is not a very noble use or conception of the functions of our legal institutions.

Among the critics of the gutter evangelist are some who come back at him in his own style. These are effective with persons of the same class as those found among trail-hitters, but scarcely so with the social supporters of evangelism who think that perhaps some good may be done even at the expense of culture. To the latter we would recommend the well-considered observations of Mr. Winston Churchill, the author and friend of President Wilson, and at whose country home in New Hampshire the latter has been a guest. Mr. Churchill was speaking in King's chapel, Boston, January 8. Said he:

"We often hear it said today this is a religious age. It is an age of discontent, an age of mental and moral and social confusion, and when we seek to arrive at some degree of clear-mindedness, it becomes plain that these are all due to a religious confusion, but it is becoming clearer and clearer that the salvation of man depends wholly upon his intellect. We know nothing about God except what

we have learned for ourselves. He has given us the mechanism, the potentiality of salvation in our intellect.

"The corner-stone of democracy is education. The religious citizen of democracy is he who is wise from rich experience and attains the full psychological life of knowledge. If we are to progress we must have a culture of democracy. Democracy seeks its perfection in progress, not in arrested achievement.

"It is difficult to imagine a Huxley or a Pasteur, for instance, getting religion from an itinerant evangelist. And the Huxleys and Pasteurs are precisely the models we demand for democratic citizenship. The success of our democracy is dependent upon the transformation of the individual into a social creature, not by supernatural sanctions and taboos, a fear of hellfire or materialistic reward in a life hereafter, but by the acquisition of knowledge.

"The projection of orthodox evangelism into an age when knowledge and science are the vital factors of progress is mischievous in its effects, for it leads to muddle-headedness, to a clouding of the true objects of our civilization.

"Revivalism, unless it actually produces in its converts a frame of mind compatible with the higher morality, unless it leads them into some useful task for the betterment of society, is pure sentimentalism, emotionalism. It has the orgiastic effect of winding up its converts like so many toy locomotives and leaving them to thresh out their energy upside down on the floor. It supplies them no tracks to run on.

"Evangelism brings gospel down to the masses, instead of bringing the masses up to the gospel. In other words, it emphasizes and lays stress on all the superstitious and supernatural elements of a religion that belongs to an era when humanity was still in its swaddling clothes. If the orthodox evangelist were taken literally, and his doctrine generally adopted, it would mean a return to medievalism."

There is enough criticism of this kind, from men of light and leading, to show that the intellect of the century is in the right place. The evangelist may have the support of the clerical profession which profits by the craze he excites, and of the industrial exploiters whose employees he convinces that the only foe of their well-being is ungodliness and beer. The ignorantly pious, who mistake their own emotions for the operation of the "holy spirit," will also approve of his work. We know, however, of no informed person whose opinion is above suspicion of being influenced by the wish to share a little reflected notoriety who regards the tabernacle services as being on a plane above a theatrical variety show. Many think them beneath a good circus for entertainment and more injurious to those who attend. They represent the drunkenness of the gospel, not better than that of the gutter.

The late performances of Harry K. Thaw, murderer, pervert and degenerate, caused the following dispatch from Pittsburgh, Pa., to appear in the *New York Times*:

"This city was stirred tonight (Jan. 9) by the news that Harry K. Thaw was in trouble again, for he had been so active in business and church life here since getting his liberty that his public appearances caused only perfunctory notice. Thaw recently began to take great interest in the affairs of the Third Presbyterian church and the mission maintained by it in the Soho district, where many foreigners are employed in mills and factories.

"The Rev. W. L. McEwan, who performed the ceremony that united Harry Thaw in marriage with Evelyn Nesbit, and also that of Alice Thaw and the Earl of Yarmouth, has established the mission and put his assistant, the Rev. John Fisher, in charge. Harry K. Thaw has paid a great deal of attention to this work, and on a recent visit there contributed liberally to the mission's support."

When a man of means "takes great interest" in religious affairs and has "contributed liberally to the mission's support," he is described, according to the best traditions, as a pillar of the church; and such is Harry K. Thaw. That he should have taken deep interest also in the work of the late Anthony Comstock only clinches the title. The uniting in Thaw of depravity and devotion does not exactly prove the thesis of Theodore Schroeder that perversion and piety belong to the same psychological family, but it certainly supports the contention that these professions and practices are wholly reconcilable with each other.

The combination of theological belief and immorality is strikingly illustrated by the beautiful sculptured frieze over the door of the Royal Exchange in London, bearing this legend: "The earth is the Lord's, and the fulness thereof." One can understand the sensation which we should experience here in America at seeing that declaration above the door of the New York Stock Exchange or Board of Trade; but they have become so accustomed to it in London that they are not shocked at the incongruity between the practice and the faith. Perhaps an even more flagrant example of this contradiction is found in the capitol building at Harrisburg, where, in the House of Representatives, as one looks beyond the great candelabra—purchased by the pound at extravagant figures—to the sumptuously embossed gallery—contracted by the yard and equally extravagant—one sees in raised letters: "Ye shall know the truth, and the truth shall make you free." Objection is again be-

ing raised against the removal of the familiar motto "In God we trust" from some American coins. Ministers who have never felt responsibility for unholy traffic carried on by these tokens, demand the continuance of the hypocritical legend. Trifling with the symbols and words of religion by professedly religious people, and toying with sacred things, is a sadder commentary on our times than any evidence of godless morality.

"On life's highway," writes John E. Remsburg, dating his letter at Potter, Kansas, Jan. 7, 1917, "I am starting to-day toward the seventieth milestone. Shall I reach it? To all except a few relatives and friends it will matter but little whether I do or not." Mark the modest man. Here is one whose writings have enlightened and instructed hundreds and thousands of minds; whose name is known to tens of thousands as that of an author and teacher; whose face during his lifetime has been looked upon by a million; in whose longevity and well-being a multitude feel a personal and affectionate interest; and he thinks that only a few relatives and friends will care whether he ever reaches the seventieth milestone or not! Here for the first time Mr. Remsburg speaks unconvincingly, and his thought does not correspond with reality. No one who knows him would be reconciled to his demise for the next twenty years, and they would then accept the decree of nature with more regret than resignation; for they know they shall not look upon his like again.

It does not escape our attention that Col. W. F. Cody, that good old scout, died a Christian without knowing it. The *Omaha Bee* of January 12 states that on the night before he died, Buffalo Bill was baptized into the Roman Catholic church. "Colonel Cody was unconscious," we are told, "when the baptism took place, and no attempt was made to arouse him." So he died a Catholic. On the strength of a similar piece of farcical mummery General Grant was made to die a Methodist. When the general was supposed to be dying, Parson Newman was called in without the patient's solicitation, and a sprinkling took place. Such proceedings are adopted for the advertising they give the clericals. Not even the Methodist minister nor the Catholic priest would have the face to affirm that, consistently with the faith, baptizing an unconscious man, or a man who has not made any profession of belief, is of the slightest theological value. With those not awed by pious claptrap, or impressed by the magic of the medicine-man, contempt for religion is increased by such performances.

One might suppose that genuine belief in a future life better than this, would reconcile people to death. Yet the devoutest believers in immortality, whose life in this world is the best guarantee of happiness in the next, and who lustily sing, "Filled with delight, my raptured soul would here no longer stay," and other hymns expressive of their desire to leave at once this carnal world, still cling with a marvelous tenacity to this life. This is a striking proof of the incongruity between the Christian's belief and his personal human feeling. It also illustrates the doubtful character of Christian teaching; for if this came to man with the assurance of fact, he would find it an easy and agreeable task to plan his life in accordance with his creed. Superstition beckons him to another world, but Natural Reason counsels a happy residence here; and thus the age-long warfare continues.

The question is frequently raised whether teaching or superintending of Sunday schools does not afford men opportunities not otherwise enjoyed for leading girls astray. B. F. Rudolph was Sunday-school superintendent in Connellsville, Pa., and raised his son to be a minister. Rudolph committed "serious offenses" against several young girls (eleven is the number who complained), and then after conviction and sentence to from one to five years in the penitentiary, and while awaiting a new trial, he fled to Cuba, South America and Chicago with "a young and beautiful woman." It is the relation of this man to the Sunday school and the ministry that makes his case interesting to the observer of moral and religious manifestations.

Formed on the good old plan,
A true, and brave, and downright honest man!
He blew no trumpet in the market-place,
Nor in the church, with hypocrite face,
Supplied with cant the lack of Christian grace;
Loathing pretense, he did with cheerful will
What others talked of, while their hands were still.
—Whittier.

THE TRUTH SEEKER

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Free-thinker who is not a regular subscriber.

OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions Whence? and Whither? can be given only by Science.

THE TRUTH SEEKER holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

THE TRUTH SEEKER believes in Free Speech, Free Press, and Free Mails; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinion. We neither indorse an idea by printing it, nor condemn it by exclusion.

THE TRUTH SEEKER is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted.

POLITICAL PRINCIPLES.

(THE NINE DEMANDS OF LIBERALISM.)

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.

2. We demand that the employment of chaplains in Congress, in the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of nat-

ural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Letters of Friends

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

DECEMBER MEETINGS OF THE LOS ANGELES RATIONALISTS.

From John A. Morris, California.

To the Editor of The Truth Seeker:

During December, 1916, Charles T. Sprading spoke upon the following subjects before the Los Angeles, Cal., Liberal Club: "A Rationalist's View of War," "Were the Founders of Religions Paranoiacs?" "Robert G. Ingersoll," "Why Christmas? Is It Pagan or Christian?"

All these lectures were good, but one discourse, Dec. 10, was rather new on many points, as Sprading showed that the founders of religions, Krishna, Buddha, Christ, etc., came up to Dr. Hirsch's interpretation of the term paranoia as given in his justly authoritative and informative volume, "Religion and Civilization." Mr. Sprading told the audience that all the phenomena of clairvoyance, clairaudience, etc., as so much evidenced in modern Spiritualism among the mediums thereof, was but a phase of paranoia; and the more divinely inspired they felt themselves to be, the more paranoiac they were. In my investigations of Spiritualism during the last twenty years or more I find three groups: first, rank frauds; second, sincere and honest paranoiacs, through whom the phenomena are genuine, but the mediums are paranoiac in character; and lastly, those whom I call phenomenon-chasers, which constitute the vast mass of Spiritualism.

The lecturer also spoke of some of the big men of the Bible, such as Abraham, Isaac and Jacob, Moses and Aaron, who were paranoiacally inclined and afflicted with the idea that they were particularly favored by Jehovah because of their dreams, such visions and grotesque imageries giving to them notions of grandeur which is one of the symptoms of paranoia, the absolutely divine and uncoprightable conditions of a paranoiac.

In the short time in which Mr. Sprading spoke he was unable justly to diagnose such modern paranoiacs as Martin Luther, John and Charles Wesley, Joan of Arc, Joe Smith, the Mormon, Emanuel Swedenborg, Andrew Jackson Davis, Mary Baker Eddy, Madam Blavatsky, John Alexander Dowie, etc. He did tell us, however, of how John Alexander Dowie once landed in New York and accepted that city, with all its wealth and culture, its wickedness and woe, in the name of the "Great I Am," John Dowie himself. Opening wide his arms, he shouted with the fervency and power "Billy" Sunday himself could not beat, "O New York, thou art mine!" only New York gave him the hoarse horse laugh, and it no more became the possession of this Jesus-tempered Dowie than it did the real estate property of poor B. Fake Mills or "Billy" Sunday, whose oyster New York has not yet become. New York has a hoarse laugh of derision for all these paranoiacs that breaks their hearts and sends them cursing in their madness back to their visions of grandeur and persecution, because, forsooth, this city of their desire will not accept their revelations from on high. New York takes its modern saviors as the Charlie Chaplins of religious clowning, and although some of these paranoiacs get a fat swag of plunder into their purse through

their prayer and praise meetings there, it is because New York is willing to pay big for its amusements, though not much for its philosophies.

Dec. 17 was Ingersoll night, and as the best part of Mr. Sprading's speech was printed next day in the Los Angeles Examiner, allow me here to quote it as a part of my report:

Ingersoll was a great champion of liberty. It was always on his lips. He was ever ready to grant it to others, and this is the real test of a Libertarian. It is not enough to wish liberty for yourself, but to want it for others as well. He had the true theory of liberty. He said: "The more liberty you give, the more you have." And he saw as but few did the importance of liberty in the affairs of mankind.

Next to liberty he believed science to be of the greatest importance. He never tired of praising the great scientists and telling us of the benefit science had been to the human race. He tells us: "Science is the only civilizer. It has freed the slave, clothed the naked, fed the hungry, lengthened life, given us homes and hearths, pictures and books, ships and railways, telegraphs and cables, engines that tirelessly turn the countless wheels, and it has destroyed the monsters, phantoms, the winged horrors that filled the savage brain."

When Ingersoll commenced his work, Sunday was a terrible day. No amusements were allowed; miserable things were taught by miserable beings; pleasure was a crime, to these fanatics; to be miserable was to be pious, to be joyous was to be devilish. Ingersoll helped to change all this; he lived to see Sunday turned into a day of some pleasure, a day of picnics, baseball, theaters, etc.

Ingersoll was an Agnostic. He did not pretend to know whether there was another life or not. He knew that others knew as little as he did about it, but he did know that the beliefs in another life came from other sources than the Christian religion. It has often been said by Christians that immortality is the only consolation. But Ingersoll has shown us that eternal rest is a beautiful thing and a great consolation. "Upon the shadowy shore of death," said he, in his inimitable imagery, "the sea of trouble casts no wave. Eyes that have been curtained by the everlasting dark will never know again the burning touch of tears."

Wherever liberty was being trampled underfoot there poured forth from his matchless eloquence a protest that often defeated the purpose of tyrannical persons and movements. Poverty and misery always caused his great heart to throb with sympathy, and his hand and tongue were every busy to relieve. So he belonged to every good movement; he was a part of everything that made for progress. He belonged to no party, no sect. He belonged to the whole world.

On Dec. 24 Sprading "preached" his Christmas sermon, and on Dec. 25 the Examiner again published a synopsis of his address, the only fault being that it did not publish enough of it, these paragraphs being omitted:

Christ is a sun-god. Listen to a description of him by his apostles. John says he is "the light of the world." That is not true of a man, but is true of the sun. Again, John says he is come "a light into the world, that whosoever believeth in him should not abide in darkness." Luke tells us that he is "a light to lighten the Gentiles, and to be the glory (or brightness) of his people." John says he "is light, and in him no darkness is." All of which is a correct description of the sun of nature, but not of the son of man.

If we lived far enough north so that the sun dipped beneath the horizon for three days and three nights, as it did to these primitive people, we, too, would rejoice at its return more than we do in sunny Southern California. So let us join with the pagan and Christian sun-worshippers in rejoicing that the sun is coming, not going, that it will light and warm the world into new life; and in hoping that it will soon shine as the sun of peace on Christian Europe.

Of course, what the newspaper reported was all right and we must accept small favors, even though soliciting big ones; for this is the first time there has ever been a synopsis of a Liberal lecture given in any of the daily papers of Los Angeles Monday mornings, to the best of my knowledge and belief. This has occurred twice, and so Mr. Sprading is in the midst of the preachers on the religious page of the Examiner Monday mornings.

Watch the Los Angeles Rationalists for 1917!

A NEW RELIGION.

From Atwood Manville, New York.

To the Editor of The Truth Seeker:

Two recent letters to the Editor of THE TRUTH SEEKER are interesting on account of the view expressed that Freethought will accomplish little until it builds a new foundation instead of merely destroying false doctrines. Mr. Eshleman provides the incentive for this article, but again fails to describe the new religion that he constantly refers to, and might be interested in the religion of Progressivism outlined in the "Hundredth Wave."

As we understand it, Rationalism is the system of thought advocated by THE TRUTH SEEKER to supplant all religions, and is built on the foundation of reason laid by Freethought after demolishing the old religious structures. As the word "religion" has always stood for the relation of man to the supernatural, and as true evidence of such relation is still lacking, it is better not to call the new ideal by a name that implies an old faith in God, but to advocate more thorough study of the proper relations of man to man.

The churches are realizing the modern trend toward social service, and endeavor to relegate to the background all discussions of theology while claiming for Christianity the best methods of serving humanity. They are handicapped by their conservatism and cannot readily adopt progressive ideas as the Freethinker can; so Humanism gains its recruits primarily from the thinkers and is copied by the churches in self-defense.

The truth about the relation of man to man is the ideal of the new system that is to supplant religion. We are concerned not only with learning the laws of nature, but in overcoming nature when such process will make man's life on earth more satisfactory. We must take thought for the morrow and strive for "the greatest good for the greatest number," with a realization that things are not right and true merely because they have existed for centuries, but may for that very reason belong to a past stage in our evolution. If our effort is directed to constructive work along humanitarian lines rather than solely to destructive criticism, we may broaden our field and increase our influence for good.

Freethinkers claim that they are more reasonable than Christians because they follow in conduct true laws instead of being bound by false doctrines and the antiquated morality of two thousand years ago; but we must do something to prove that claim to the world. Many of the humanitarian charities and progressive benefactions are supported by Freethinkers, but usually as individuals, so that we receive but little credit. Christians claim all the good, just as they claim Washington and Lincoln. Their organization is superior to anything that Rationalists can even hope for in the near future, and it is difficult to effect any lasting fraternity without having the influential and moneyed men of the community interested. Although less than 40,000,000 people in the United States are church members, seventy per cent. of the population is allied to the churches rather than to Rationalism, and this large majority controls the means of disseminating thought to a great extent.

Humanism in its proper sense is the true thought for today and for the future, and it will be interesting to consider the means for its accomplishment. Street speaking reaches a few; books and pamphlets influence more, but these are not doing the most for our "new religion." They are for the spread of the excellent cause of Freethought, but that is not identical with Humanism. One is the stepping stone to the other. One removes the mental debris and clears the mind for the reception of the higher ideal. One sets us free and the other shows us what to do with our freedom. Scientific treatises advance our cause, but are too learned for most of us. The novels like "Robert Elsmere," "The Inside of the Cup" and "The Brook Kerith" probably bring to many orthodox people their first idea of the possibility of

doubt on religious matters; but the great agencies of Humanism are the daily papers. They occasionally approximate the truth about the relations of man to man, man to woman, and both to society, and advance the cause of humanity more than the Bible or other sacred writings. They are, however, more interested in news than in facts, more concerned with making money and coloring events to suit their patrons than in progress.

The muck-raking magazines are said to be the only popular publications not venable, but their enthusiasm is short-lived and they soon revert to frivolities. There may be many other better propaganda for the cause of Humanism, but they all have one great failing; they are afraid to attack religion; to destroy the tradition of a supernatural control over all the sparrows; to admit openly that man makes wars and peace, marriages and divorces, without any divine commands or interference.

This is where THE TRUTH SEEKER is superior to all the others as a medium for the promulgation of the great new truths. It is afraid of no subject. It fears no hell; no popular opinion; nothing but the laws of the state. But even a free periodical must retain the support of its subscribers in order to appear periodically, so it is not probable that the suggestion made herein will be adopted unless a considerable number of readers express their satisfaction.

It may be impertinent for the present writer, a recent recruit, to suggest that Freethinkers are in danger of being bound to past traditions in the same manner as religious people, and that a search for the truth among such modern ideas as hygiene, pacifism, universal suffrage, labor questions, poverty and riches, singletax, internationalism, marriage and divorce, etc., is of even greater importance than the destruction of religion, false though it be. THE TRUTH SEEKER has attacked the Bible, Jesus Christ and religion from every possible angle for forty-three years and is in danger of becoming as stereotyped as the Bible itself. Its name implies a search for the truth, and if that search is extended to any subject that tends to further the true idea of Humanism it is a step towards constructive morality and might commend the paper to a much larger number of readers than at present. The present economic department is among the least prominent sections of the paper, and the suggestion is to have the leading article each week an exposition of radical, or at least modern, views on such topics as those previously mentioned. They could not, of course, all be original, but would represent the best that has been written recently on the secular themes that we trust will supplant theology. This would not usurp the place of the interesting Freethought news, and nine-tenths of the paper would still be conducted as at present while the tone of the first article, and consequently of the paper itself, would become constructive rather than destructive, progressive rather than anti-religious. Perhaps some one will start with a good article on Humanism.

THE MOCKUS CASE.

From Norman Murray, Canada.

To the Editor of The Truth Seeker:

It is to be hoped that the "Mockus Case" will convince free and easy Freethinkers that we have not really made as much progress as many people imagined. Some time ago, at a public discussion on the subject of religion, the lecturer in answering my remarks said that I was lashing a dead horse in worrying myself and others about Moses and persecutions, as persecutions were a thing of the past. Yet this very same lecturer professed to believe in Christianity. Later the professor of Moral Philosophy at McGill University lectured on Balfour's "Theism and Humanism."

I was invited to take part in the discussion. I wanted to know which of the gods we were to adopt if we decided that Theism made for Humanism. Why should

we select the Hebrew God, who in my opinion was the worst type in the whole long list of gods, in preference to any other? He did not answer. In private conversation afterwards the professor advised me to be a liberal Christian. Now I maintain without the least fear of contradiction that there never was, that there is not now, and that there cannot be such a thing as a *consistent*, liberal Christian.

No church creed or catechism admits that any pagan or heathen philosophy answers as a substitute for Christianity. As long as the Bible or the Koran is believed or taught to the rising generation there can never be any guarantee of the continuance of liberty. The Bible is the *paper God* of all believing Protestants, and until mankind has the courage to tear it to pieces literally and otherwise as I did once in a Montreal courthouse, all talk of our liberties being safe is pure moonshine.

Some years ago I was asked by certain very self-conceited wise people what was the secret of my fighting propaganda. I answered, "The only way to keep fanatics in their own place is to make more trouble for them than they can make for you." The great philosopher, David Hume, was dead and buried twenty years before the boy, Thomas Aikenhead, was hanged in Presbyterian Edinburgh for calling the Bible "Ezra's Fables." David Hume made much more trouble for the churches and made thousands doubt the truth of Christianity for everyone that ever heard of Thomas Aikenhead. David Hume died peacefully in his bed, but the boy Aikenhead was hanged. Why? Because David Hume was too big a man for the bigots of Edinburgh to handle.

I presume Robert G. Ingersoll lectured in Connecticut, but he was not put on trial for blasphemy? Why? Because he was too big for the cowards. They pounce on a little-known foreigner. Now there are enough Freethinkers in the English-speaking world to make the bigots of Connecticut sorry that they ever meddled with this man.

I suggest that all our Freethought societies take the matter up, devote a special meeting to the discussion of the subject, and subscribe to THE TRUTH SEEKER.

LYMAN ABBOTT'S THEOLOGY.

From Aurora Thunder, Ohio.

To the Editor of The Truth Seeker:

Your quotation from Dr. Lyman Abbott instances how very shallow is the reasoning of men bearing high-sounding vouchers of intelligence from mere theological colleges.

He says: "I had supposed that the doctrine which limits the love of God to a portion of the human race, as to the Jews . . . had pretty much disappeared from at least all of the Protestant churches."

He further says: "For sixty years I have been studying the Bible," so he ought to know something of it.

Now I ask Dr. Abbott where in the whole of the Old Testament, which, unauthentic at best, purports to be nothing but a history of the one "peculiar" and "chosen people," the Jews and their specially invented, recorded and patented Jehovah God and his works, whose principal business as recorded seems to have been special favors to the Jews, and the wanton destruction of all other nations "created" by him, vouched for by the frequently reiterated special orders of "Thus saith the Lord, go smite, etc."—where, I ask, does he discover in the "general teaching of the Bible" the "universal fatherhood of God"?

The Christ of the remainder of the Bible is maintained to be the son (old as his father), part of and co-equal with this same Jehovah of the Old Testament who indeed claimed, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Where, then, does this titled student from his "sixty years' study of the Bible" find his authority for saying, "Into us *all* he (Jehovah) has breathed the breath of his own life . . . speaking in us though his voice is not recognized," and

that "the *universal* fatherhood of God is confirmed by the *universal* instinct of humanity"?

By the assertion, "Into us *all* he breathed his own life, speaking in us," Dr. Abbott must admit the absurd paradox that the voice of the Atheist and Agnostic must, too, in that case be the voice of Jehovah.

I maintain that the "universal fatherhood of (this Bible) God" of which he speaks is *not* "confirmed by the universal instinct of humanity," but is accepted only by a very small minority of the world's inhabitants. The rational white superman of today and past ages has never accepted this God, or his fatherhood, even under the applied force and tyranny of combined church and civil powers.

O Doctors of Divinity! (what a title for a human animal!) you are persistent but funny creatures. You still cling in these days of enlightenment to the childish teaching of the breathing into a lump of clay (with "nostrils," but without organs of circulation, or brains, or intestines), "the breath of life which became a living soul." That these souls wander from one body to another, yet each soul must give an *individual* account of itself at some future time! That your God actually "breathed into us *all*" a part of his eternal divinity, to be doomed in millions of instances to the home of devils—eternal hell! This is what such Christian philosophers bring their own God to!

Go to, Doctor. Why the foolish story of a special creation out of clay in the image of God, when this special design differs not in one single iota from the preceding animal of natural evolution?

It surely takes some learning if sixty years' study can do no better than this!

Mr. J. R. Perry's Spiritualism is of the same brand. Mixed up with material wooden instruments, tables, fiddles, etc., "a man weighing 140 pounds was drawn up and floated over the heads of the party—floated out of the window at the risk of his life (to what purpose?), and landed safely into the arms of a sub-committee awaiting his arrival in an adjoining room, pointing directly to an unseen, intelligent use of forces." Yes, and pointing just as surely to a *premeditated* though unseen use of forces such as possibly a block and tackle with invisible wires on the roof or story above, which "floated him out of the window and landed him safely into the waiting (confederate) sub-committee's arms"!

And all these purely materialistic and nonsensical antics are performed by "souls"—parts of a living eternal God breathed into man, who must ultimately give an individual account of himself!

Did it ever occur to Mr. Perry that he was born nude? That material nature recognizes but the nude of man, much less could the soul or spirit be otherwise than nude, unless they have the same old story over again in the spirit world—gold mines and miners, workers in fiddles and harps, linen and drapery factories, and then some *material* workers to help them—for his highest authority distinctly asserts, "A spirit hath not flesh and bones"—nor ears to *ear*, as one Bible edition had it!

Yet these men dub themselves D. D.'s and thinkers.

Did one ever yet, in these prudish religious days, hear of a nude spirit, or see the picture of one?

Tell us some more funny stories.

O good old heretical friend Shakespeare, I am still listening to you. "What fools these mortals be."

RELIGIOUS IMPOSTORS.

From E. E. Kusel, California.

To the Editor of The Truth Seeker:

President Weatherby of the Columbus (Ohio) Rationalist Society (T. S., Dec. 30) says that he finds a few persons are inclined to impute to all religionists dishonest purposes and selfish motives; and others have advised that we deal gently with those who profess to believe in the "holy" Bible. I uphold scoring all religious fanatics thoroughly; not personally, but I find satisfaction and much

pleasure in using severity with all religious sects. There's a reason, and it is this: I contend from experience of my early associations with pious people that not one, no not one, has faith in that old farcical book called the "Word of God"; therefore, from my manner of reasoning, all zealous bibliomaniacs are deserving of a tremendous jolt. Do the mild and careful writers find fault with a treatise that forcefully condemns such modern fakers as the "Rev." Mr. Sunday? Do they think it too radical to roast the leaders of the religious institutions which are making muttonheads of their adherents? I maintain that if Jesus could call the sanctimonious rabble a generation of vipers and kick over the tables and lash the money changers (or as St. Paul referred to the professors of religion in Romans 1, 2 and 3), there is no harm in anyone else stating the truth against the host of numbskulls and credulous imbeciles.

In the several religious papers which I have before me I find the veriest rot. I meet devout members of the sects which these papers represent, and I find them dreamers and pharisees who really do not believe the stupefying stuff culled from the gospels. Sometimes I am tempted to allow leniency for the Bible "believers," because most of them are incipiently insane or professional assinine bipeds.

I do not attack a man for believing in a life after death, but I surely do criticize the hypocritical pietist and his literature when I positively know from experience and reason that such are absolutely false. Allow me here to state that James i, 13, upsets the Lord's Prayer so plainly that no one but a sophist or a Pauline liar would attempt to "spiritually interpret" that contradiction.

Having read the writings of Volney E. Lacy, comparing carefully his comment with the prophecies as to Jesus Christ, I find that not one so-called prophecy in the Old Testament has the remotest reference to the coming of "Our Lord and Savior." Now, in the face of absolute truth taken from their own Bible concerning Jesus, that these prophecies are not at all applicable, shall I merely criticize in mild terms the fraudulency of those pious impostors and grafters who pull the wool over the eyes of the credulous, non-thinking dupes? Not on your life—not me.

HE LOVES THE PAPER.

From D. H. Sislian, Illinois.

To the Editor of The Truth Seeker:

With my New Year greetings of best wishes for you and your most excellent family in the Truth Seeker office, I send you a five-dollar check for the next two year's subscription. I cannot do without it, I am sure. It is the only paper that contains on its every page the solid and sound nourishment for my brain development. For the masses, I see the bread and butter question is the first and last, and the only one; but for one, I need infinitely more than that, and I can have it in abundance even when I have but little of the material comforts of life.

I must confess that your paper has been supplying me all that superior joy and pleasure of life for the last two years or more, making me forget all the trifling vexations that oppress each of us. The joy of knowledge or truth always brings its seeker this surpassing happiness.

A few years ago I knew nothing of your paper. The first copy that I bought and read captivated my heart, and I am in love with it. I must have it every week as long as I live.

EDWARD BUTLER DEAD.

From Mrs. E. Butler, Missouri.

To the Editor of The Truth Seeker:

My husband, Edward Butler, died Dec. 15, 1916, at the age of 81 years.

He was a member of the American Secular Union and Freethought Federation, and had been a subscriber to THE TRUTH SEEKER for about forty years. I intend to subscribe for this great Freethought publication as long as I can.

CHILDREN'S CORNER FOR BOYS AND GIRLS YOUNG AND OLD

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Don't Be Superstitious.

In the year 1913 the 13th day of one of the months (June) fell on Friday. The girl who waited on our table at the restaurant would not come to work that day, but stayed at home to pray. Two 13s and a Friday were a combination that frightened her. We need not say she was ignorant and a Roman Catholic.

Prof. Garrett P. Serviss takes occasion to point out how likely it is that there will be an unusual display of superstition this year because of the fact that many eclipses occur. This, he says, is going to be a remarkable year for those awe-inspiring phenomena. There will be seven eclipses—the greatest number that can possibly occur in any one year—and three of these will be of the moon, the greatest number of lunar eclipses that can occur in one year. One of these, the first total eclipse of the moon that has been since 1913, has already happened, having taken place just one week after New Year's Eve. The next lunar eclipse will occur in the middle of the year, and the third in December. Then there are the four solar eclipses which the year is to witness, although none of them will be total, so that they will lack spectacular features.

A precisely similar combination has not occurred since the year 1787, and will not recur before 1992. In extraordinary eclipse years, when there are seven eclipses in all, it is more usual for five to be solar and only two lunar.

It is hardly necessary to point out what a magnificent opportunity this sublime play of celestial shadows affords for the superstition mongers, who seize every such chance to bring back the clouds that science has partly expelled. For a hundred persons who credulously listen to astrological vaticinations based on aspects and occurrences in the sky, is there one who reflects that all of these phenomena have long since been proved to obey laws as simple and as unconnected with human fates as the rotations of the wheels of a watch?

There are persons who believe that it is unlucky to pass under a ladder leaning over a sidewalk, because somebody has told them so; there are others who for a similar non-reason will not cross a street ahead of a funeral procession; others who carry a horse chestnut to keep off rheumatism; others who are thrown into a shudder if a cross-eyed man happens to look them in the face, or if a snake glides across the road ahead of them! The man who is afraid of the shadow of an eclipse or thinks that it portends either good or evil is on the same intellectual level. Ignorance puts him there; soothsayers would keep him there, but it is his own fault if he remains in that humiliating position.

The moon does not come between the earth and the sun except in the regular performance of her duty, which duty is simply to hold the path that gravitation prescribes for her. She does not pass into the shadow of the earth as a token that wrath and misfortune are about to descend upon any man or nation, but merely because she cannot avoid the shadow which lies across her way.

If eclipses sometimes occur with unusual frequency, it is because the position of the moon in space with reference to the sun and the earth periodically changes in obedience to laws that are well understood by astronomers, as is proved by their ability to predict all eclipses long in advance of their occurrence.

There is nothing mysterious or occult about it. But there is something about it that is immensely interesting. It has all the fascination of a great game, played according to fixed principles, but with cer-

tain variations allowed which introduce complications requiring the exercise of sharp attention, close observation, knowledge of the rules, and acute reasoning on the part of the spectators who follow its developments.

We are the spectators, instructed in the rules; the sun, the moon and the earth are the players, bound by regulations that they cannot transgress, but permitted to pull and haul a little for position. Gravitation furnishes the system of ropes by which they hold one another. Swaying shadows are the intangible sticks with which the touches are made in the game of eclipses. The sun masterfully rushes on through the field of space, dragging the others after him.

They swing and oscillate at the end of their ropes, threatening at times to become hopelessly entangled, but always, nevertheless, keeping at proper average distances. And now the moon reaches the earth with the point of her slender shadow-stick, and the sun, if he could speak, might call out: "A hit!"

But a moment later (an astronomical moment) the earth swings into line between the sun and its playmate and returns the hit with a sweep that seems to have annihilated the little player, until her smiling face reappears out of the shadow, eager for another round.

These skiey players will tirelessly continue their shadow frolics as long as the sun shines, spinning on together through the illimitable arena fenced by the starry gonfalons of the Milky Way, and you can imagine the guffaw of Olympian laughter with which they would greet the oracular announcement of some horoscopist that they were the slaves of an astrologer's lamp, condemned to foreshadow the little terrestrial fates and fortunes of ephemeral man!

Our Country.

'Tis the best work of Nature,
This country of ours;
It reveals to the future
Democracy's powers.
Here the laborer shares with
The rich and the great
In the work of the nation,
The affairs of the state.

Other countries have suffered
The sorrows that spring
From the rule of a monarch,
The court of a king;
But thou wast delivered
From tyranny's might
By one who enlightened
The world's darkest night.

Three countries remember
Our champion's name,
Though history grudges
His due meed of fame.
With his manly example
And eloquent pen
He was worth many squadrons
Of average men.

To him are indebted
Both Gentile and Jew
For rights now admitted
As everyone's due.
Yes, our glorious country
Was conceived in the brain
Of that grandest of statesmen,
The great Thomas Paine.
GEORGE LOWE.

Education in the Philippines.

The Department of Public Instruction of the Philippine Islands has issued from Manila a report which covers the school work for 1915. The number of schools in operation was 4,386, and the total enrollment reached 621,030, with 488 American teachers and 10,214 Filipinos.

Physical training is provided in addition to the ordinary academic course. Owing to regard for an old standard of propriety and decorum, it was hard at first to apply this to girls, but the difficulty was overcome, and athletic exercises among the people are now very popular—so much so that at the beginnings of the present year there were nine inter-provincial athletic associations in the islands.

Industrial instruction is given for the

purpose of improving the condition of the people and their standard of living. Vocational teaching includes a farming course, and there are four agricultural schools in session throughout the year, the largest being in Central Luzon. There are also nautical, commerce, household industries and domestic science schools.

Badly Mixed.

"What's the matter, Bob?"
"Sam, who am I?"
"Why, you are yourself, Bob Harrison, ain't you?"
"No, far from it."
"Why, what's the matter?"
"Well, sir, I'm so mixed up, I don't know who I am."
"Well, sir, what's the matter?"
"Why, I'm married."
"Married? Why, sir, you should be happy."

"Yes, but I ain't. I'll tell you how it is. I married a widder, and this widder had a daughter. You see my father was a widower, and he married this daughter, so that makes my father my son-in-law, don't it? Well, don't you see how I am mixed up?"

"Well, sir, is that all?"
"No. Don't you see my step-daughter is my step-mother, ain't she? Well, her mother is my grandmother, ain't she? Well, I am married to her, ain't I? So that makes me my own grandfather, doesn't it?"

American Wonders.

The greatest cataract in the world is the Falls of Niagara.

The greatest cave in the world is the Mammoth Cave, in Kentucky.

The greatest river in the world is the Mississippi, 4,100 miles long.

The largest valley in the world is the Valley of the Mississippi.

The largest lake in the world is Lake Superior, which is truly an inland sea, being four hundred and thirty miles long and one thousand feet deep.

The longest railroad in the world is the Pacific Railroad, which is over three thousand miles in length.

The greatest natural bridge in the world is the natural bridge over Cedar Creek in Virginia.

The greatest mass of solid iron in the world is the great Iron Mountain in Missouri.

The largest deposits of anthracite coal in the world are in Pennsylvania.

A Keen Observer.

A joke was played on Sir Arthur Conan Doyle by a French taxicab driver, if a story in the *Gaulois* is to be credited, says the *London Mail*. The man had driven Sir Arthur from the station to a hotel; and, when he received his fare, he said, "Merci, M. Conan Doyle."

"Why, how do you know my name?" asked Sir Arthur.

"Well, sir, I have seen in the papers that you were coming from the south of France to Paris; your general appearance told me that you were English; your hair had been clearly last cut by a barber of the south of France. I put these indications together, and guessed at once that it was you."

"That is very remarkable. You have no other evidence to go upon?"

"Well," said the man, "there was also the fact that your name was on your luggage."

Rabies Germ Was a Hornet.

As Mrs. Ben Hutton was visiting a neighbor, a cry of "mad dog" was heard. A large brindle cur, frothing at the mouth and with all the earmarks of rabies dashed through the yard and crawled under the house, uttering agonized howls.

Demands were made for a gun, but Mrs. Hutton would not let the dog be shot. Believing that something else besides madness ailed the dog, she went under the house after him to find out.

When she emerged, the anxious watchers were relieved to see the animal follow her,

wagging his tail and apparently grateful for help of some kind.

"Wasn't the dog mad?" asked one of the onlookers.

"Possibly he was," replied Mrs. Hutton. "You'd be mad, too, if you had a hornet caught in your mouth."—*Los Angeles Times*.

The Best Way.

It was during the practical gardening lesson, in a large London school, when the teacher was instructing the boys in the art of protecting plants from the frost.

Jones was observed to be paying no attention to the master's remarks, so the instructor asked him sharply:

"Now, then, Jones, which is the best way to keep the May frosts from the plants?"

"Plant them in June, sir," was Jones's ready reply.

After Pleasing Others.

Mr. Bowen was having his Christmas dinner with the Reillys, and the seventeen-year-old son of the family was present.

"And what are you going to be when you grow up, young man?" asked Mr. Bowen of the little boy.

"Well," replied the boy thoughtfully, "after I've been a minister to please mother, an' a judge to please father, I'm goin' to be a policeman."

All Right.

Jones had just returned from his "annual" trip in his yacht, and was recounting his experiences.

"I never saw such a storm in all my life."

"Pardon me, my friend, since you saw the storm no doubt you can tell us what color it was."

"Certainly. The wind blew and the storm rose."

Anatomical Expert.

When a butcher answered the bell of his telephone instrument one day the shrill voice of a little girl greeted his ears. "Hello! Is that Mr. Wilson?"

"Yes," he answered kindly.

"Well, can you tell us where grandpa's liver is? We've got to put a hot flannel on it, and we can't find it!"

Took Expert Advice.

"Wife, what's all this about? Here's a letter on fertilizers, stating that your farm needs about so many tons to the acre."

"It's all right, hubby. I sent a sample of soil to the Agricultural Department. My geranium hasn't been doing very well."—*Judge*.

An Advanced Little Girl.

"And how old are you, little girl?"

"Six."
"And how is it you are out walking without your mamma?"

"Oh, mamma doesn't go in for exercise. Really, we have very little in common."—*Houston Chronicle*.

Oversight.

Aunt—"Tommy, I put three pies in here yesterday, and now there is only one. How is that?"

Tommy—"Please, it was so dark, Aunt, I didn't see that one!"—*Punch*.

Look up and not down,
Look out and not in,
Look forward and not back,
and
Lend a hand.
—Edward Everett Hale.

"When does a man become a seamstress?"

"When he hems and haws?"

"No."

"When he threads his way?"

"No."

"When he rips and tears?"

"No."

"Give it up."

"Never, if he can help it."—*Christian Register*.

THE LETTER BOX.

LEROY RAYMOND, Pennsylvania.—No government religious reports have appeared for ten years. Then there was a census document entitled "Religious Bodies." For further information address the Government Printing Office, Washington, D. C.

J. F. WRIGHT, Detroit, Mich.—We do not trust ourselves to retain for more than the time required to read them, the clippings which the sender desires to have returned. Hence your valuable collection showing the results of the Sunday revival in Canton, Ohio, are remailed. The real results of such revivals are carried away by the evangelist in his pocket.

RICHARD ROEBUCK, Massachusetts.—We generally take the view that letters by Freethinkers have performed their mission when they appear in the newspaper to which they are addressed, and hence we reproduce them only in exceptional cases. Your letters in the Boston *Evening Record* are admirable, and we appreciate your kindness in forwarding copies of them.

S. A. BASSETT, Kansas.—For information about Masonry we still refer inquirers to Editor Morcombe of the *American Freemason*, Storm Lake, Iowa, who knows all about it and can tell you whether or not, as the Catholic paper states, "American and Texas Masons are forbidden to communicate with French and Mexican Masons because of their Atheism." We should believe no unverified statement about Masons found in a Catholic paper.

G. W. CHASE, Washington, D. C.—As to the authenticity of the portrait of Roger Williams (T. S., Jan. 6), we are not prepared to vouch for it. The picture presented was obtained from the Rev. Jenkin Lloyd Jones of Lincoln Center, Chicago, together with copy of a discourse on Williams by Mr. Jones (T. S. Aug. 16, 1913). If you will write to Mr. Jones, editor of *Unity*, as above, and remind him that he used the picture in June or July of the year named, you may receive information confirmatory of its authenticity.

A. H. THURSTON, Michigan.—If we can induce our readers to locate that poem instead of disturbing ourselves to look it up, we prefer to do so, and to that end quote the lines or fragments:

"At dead of night, while others sleep,
Near hell I took my station.
And from that dungeon dark and deep
O'erheard this conversation.

"I'm from the South," the ghost replied,
'And I was there a teacher.'

'I was a Southern preacher.'

Lines so familiar should quickly be placed by somebody.

H. W. W., Virginia.—Reference to the article "Chronology" in any good encyclopedia will give you "the whole history in connection with the starting of the system of keeping track of years." The Christian era has been in use about fifteen hundred years, having been computed and introduced in the sixth century by Dionysius Exiguus, "the little," a learned monk who was a native of Scythia. He figured that the year of the incarnation was coincident with the year 753 of Rome, or A. U. C., and his computation was adopted. He died about 556 of the era he invented. Our year 1 and our A. D. and B. C. are therefore based on a guess, for the date of the birth of Christ is unknown. Our New Year's day appears to have been chosen as the result of the blunders of astronomers in trying to fix the winter solstice, which is Dec. 22.

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DEPARTMENT OF ECONOMICS.

Mary Monico Appears Again.

In my last reply to Miss Verne Sheridan I showed how women are physically incapable of occupying, with any credit to themselves or benefit to the country, men's positions in public life generally, and political life in particular. In this article I propose to show that the mentality of woman is as unfit as her physique for competent discharge of masculine duties.

From unrecorded time until today, woman the world over has held a subordinate position. The position of the women of savage tribes is well known: the position of the ancient Chaldean and Egyptian women was, with the exception of sporadic outbursts of Woman's Rights propaganda, taking place without fail in the decadence of the nation, a position of a breeding-machine, provoker and panacea of man's passions, and perpetuator of his progeny. The Greek philosophers, with the single exception of Euripides, paid no heed to woman, and the glory of Rome was achieved and maintained only so long as woman held a position but little removed from the slave. When woman began to assert herself as man's equal, the fall of the nation was imminent. Many thinkers have accredited the emancipated women of those days with the downfall of their nations, but this is to impute to them a power which even in emancipation they did not possess. For although emancipated from the so-called bondage of man, they were not and naturally could not be emancipated from the bondage of their own inferior mentality. The logical deduction is that the nation must have been deeply undermined by the inevitable dangers of over-success, before woman could wield sufficient influence to obtain emancipation. A nation in plenitude of intellectual and economic vigor would never be threatened, cajoled or deceived into bestowing upon woman what must, in the natural order of things, prove to be her own and the country's worst enemy. Among modern nations, France, whose intellectual and military record is the most brilliant of all national reputes, is not agitated and was not agitated even before the war by female clamoring for freedom; and in England, whose constitution is certainly the freest of all countries and whose record is as *pale a black* as any other, the women have never had a particularly bright prospect of obtaining the franchise.

The feminization of a race is synonymous with its emasculation.

The great parrot-cry of the suffragists is: "Give women a chance! Only let us have a chance!" Woman has had her chance, a chance in every way equal to man's. When the first men and women evolved from their ape ancestors, if women had been man's mental superior she would have tricked him into subservience, and if his physical superior, she would have forced him to subordination. But she did neither. It was left for man to dare the elements, the wild beasts and war-like foes. It was left for man's ingenuity and man's courage to strive and scheme and achieve, so that all civilization now enjoys the fruits of his unflagging labors. And yet the way of man, especially of the men of great action, has been beset by difficulties fully as many and as great as the restrictions women aver men have placed upon them. From the medieval slave with his master's collar riveted on his neck to the average workman of today is a far, far cry. Men have striven against conditions than which the conditions of the women of all times have never been worse, and frequently much better, and yet man has overcome his almost overwhelming disabilities and has come out master.

When woman flung away her great chance, and casting in her lot with slaves, founded the Christian church, she proved for all time her innate slavishness of soul, and she locked the door in all real men's minds to her logical emancipation of the future.

And that great false step she has never retrieved, for today it is she who supports the church and maintains in shameless hypocrisy thousands of priests who had better be fed to cannon upon a European battlefield than remain in security, the panders of feminine folly.

It is now time to analyze this female mentality, which, starting out as an equal with man—for *where neither has anything, each has the best of all, freedom*—yet so lacked initiative, ingenuity, courage and ambition as to permit itself to be relegated to a secondary place and to own man as its master.

In this analysis I shall deal, one by one, with the particular points raised by the supporters of Woman Suffrage, and by a categorical refutation prove my case.

Now the first alleged truth that is dinned into our ears when we are picked out by the ardent propagandist as a possible convert to the Cause is woman's immense superiority over man in matters of sex.

Woman thinks far less of sex matters than man: her mind is infinitely purer than man's in its remoteness from such subjects. As a matter of stern fact, woman believes herself to be non-sexual because she is entirely sexual. Man, in whom the sexual instincts form but a portion of his physical and mental make-up, can thus get outside his sexuality and consider it in relation to his other desires and functions; whereas woman, being solely sexual, cannot see herself in this detached and critical manner, and having nothing with which to compare and compute her sexuality, arrives at the gratifying conclusion that she is less cursed with sexual attributes than man. What subjects compose the mind of the average man? His business, his sports, his country and his home. That is to say that the ambitious, emulative, belligerent and sexual instincts and the attributes whose development is dependent upon the liveliness of these instincts are all employed in the routine of the average man's daily life. And bid the average man search his memory for outstanding points of interest, you will find that they all have to do fairly equally with these various subjects. But search the memory of the average woman, and what is brought to light? Reminiscences of old lovers, proposals of marriage, ball gowns, babies, and above all, compliments. Every question of vital interest in the life of the average woman is a question of sex. Instinctively, woman knows herself to be a marketable being; she stands eternally to be bid for in the limelight of sex attractiveness, and she must necessarily regard everything, weigh everything, and judge everything from this standpoint. And, be it remembered, this standpoint of woman's stretches sex before her as the horizon of her mentality; whereas the standpoint of man shows his sex to be but one of the many points of importance upon his horizon.

Now the next claim put in for woman is her wonderful integrity. Woman is to purify and elevate political life until the present generation of "gentle grafters" will not be able to breathe the rarified atmosphere that her skirts will sweep into the halls of Congress. Virtually she will say: "My house shall be called the house of prayer, but ye have made it a den of thieves;" and she will at once proceed to tip over the tables and send the money-changers sprawling in the dust. At least this is the program drawn up by the ardent clamorers in the suffrage ranks. But does history justify the formulation of this sanguine and angel-winged schedule? Has woman in power ever proved herself so ardent a champion of right, so impregnable a repository of public weal as to warrant these radiant predictions of her future achievements? If we recall the name of Catherine de Medici, of Bloody Mary, of Elizabeth—the virgin queen, whose virginity was in exact ratio with her tolerance—of Madame de Pompadour, of Marie Antoinette, or to go farther back, of Poppaea, of Cleopatra, what do we find the leading traits of each and all of these women in power? Greed of vanity and power; an inordinate capacity for receiving compliments; an insatiable craving for sceptered might; inveterate hatred and remorseless persecution of all who braved their displeasure and questioned their wisdom; and lastly, an infallible gift for riding themselves and their countries of every statesman who happened to be in the right place. The record, with so few exceptions that they are hidden in the press of conformations to the rule, is one of quenchless vanity, despotic tyranny and ruthless hate. But it is not to be supposed that these women were to blame for these manifestations of their conceptions of the rights of power. Instinctively they felt that without the favor of their love, the fear of their hate, their laws would have no force. There is no force in woman's character; she is passive and receptive rather than active and creative, and it is not to be supposed that man, who knew himself to be the stronger in every way, would conform to laws passed by his inferior unless he could rely upon reward or count upon revenge. Hence the rule of woman was remarkable for the elevation of men who stooped to pander to the weaknesses of their sovereign queen; the utter condemnation of men brave enough to assert their manhood in the face of feminine tyranny, and the most egregious fostering of those peculiar female failings which were at once the cause and the effect of the condition of things.

And women are still women!

"But give us education, and then see!" is their incessant cry. The man of today is more highly educated, more broadly educated than the men of bygone centuries, and yet we see in him the very traits that characterized the very motives that actuated his great-grandfather. We even

admit it. We say: "Civilization polishes the old Adam, but it doesn't dig him out." And for infallible proof, we read of the war in Europe. Why, then, seeing that education has not uprooted the prime attributes of man, do the suffragists augur such beneficent results from the broader education of women? Can they not see the analogy between the two cases? The statesman of today is a veritable Machiavelli in strategy and self-seeking, although his methods and aims are differently labeled. The modern woman possesses all the characteristics of her long-dead sisters, and, given the power, would employ them along fundamentally identical lines.

Woman is said to be so much more gentle and modest than man. Let us see! Man's sensibilities are so acute that he cannot bear scenes of suffering, either mental or physical. Man's avoidance of scenes of all kinds is an undisputed fact; whereas woman deliberately seeks such spheres for her activities as nurse, as district visitor, as war correspondent—in which last capacity she is universally decried as an inquisitive nuisance—for two reasons: first, because she revels in the role of martyr, and a nurse, for example, is superficially considered a martyr to tender duty; secondly, because she laps up pity as a cat laps milk, and investing herself not only with the pity that is supposed to be the just meed of the minister to suffering, but also with a sort of reflected pity evoked by her patient—a *sick-room halo*—at no expense of feelings, too blunt to appreciate fully the sights they encounter, she glories in an utter submergence of all her faculties in the enervating and luxurious sense of compassion that her occupation evokes.

And modesty? *Mais, c'est à rire!* Listen to the conversations of women among themselves, about the most private sex matters; know how careless they are of undressing before each other; look at their street dress, and observe that they never miss an opportunity of assuming full evening dress, and then vaunt their wonderful modesty if you still have the desire and the courage!

Woman, know this. You have had seven thousand years of chance, as long a chance as man. Who gave man his chance? No God, forsooth! He wrenched his opportunity from out the jaws of Fate. Before man subjected you, why did you not assert your equality? Why did you not stand firmly beside him before your chance was lost and you left hopelessly in the rear? Why on the roll of genius have you not engraved a single name fit to compete with the thousands of names man has written thereon? In music, from time immemorial, you have been free to sing and to play. Grant that your soul was imprisoned in man-made bonds in all other directions, there at least you have ever been at liberty to expand and pour forth all you might be. But, woman, you have no name, not one single name, that dares approach the majesty of Beethoven, of Mozart, of Tchaikowsky. In painting, in which you have been free for two hundred years to advance, you have not a single name to compete with Turner, with Rembrandt, with Angelo. For two hundred years you have written, and mark ye, not begun at the crude beginning as man was forced to do, but begun upon the foundations laid arduously by man, and yet you have no name, not a single name, that stands out with the splendor of Shakespeare, of Molière, of Cervantes. Woman, white men have never been given their chance. They have taken it. It is only African negroes and you who have wailed and moaned for opportunity to show what you might achieve. Did Napoleon beseech, "Sweet France, please, of your mercy, give me opportunity to become emperor"? No, a hundred times no. He made himself emperor, and he only fell because Europe grew hysterical like a frightened female and, like a pack of wolves upon a lion, rent him to death.

You think, woman of today, that your clamor for emancipation is an indication of the height to which civilization has reached. Do you not know that throughout history this emancipation question has broken out ever and again, an unsightly blotch upon the skin of a corrupt and degenerate nation? And the blotch has been buried with the putrefying corpse. History repeats itself, remember!

You say you are superior to man, that of the inmates of prisons only six per cent. are women. Men are imprisoned for rape, for seduction, for abduction. Prove to me that if the shameless employment of allurements by women to awaken the passions of men were made a criminal offense, then most of the white men suffering punishment for these crimes would not be matched by a female prisoner of equal guilt. You are poorly represented in jail, because you are not held responsible. We do not whip a child until its mind is developed. And many of the crimes of theft and embezzlement for which men suffer should be expiated by women whose extravagance was the incentive of the crime. Do not lament yourselves that even in

prison you are poorly represented. If you were made economically responsible, dear ladies, you would make quite as bold a muster as the men. It is only that man intercedes for you as Christ interceded for those who tortured him—"Father, forgive them, for they know not what they do."

I throw this gauntlet: Give me the names of one woman writer, one woman musician, one woman painter, one woman scientist, one woman inventor, one woman philanthropist, one woman financier, who nearly approach to any of all these benefactors that man can produce, and then prove to me that even the degree of success they did attain was not attained through an incentive of love, of hate, of desire for publicity, of money, but solely through the abstract desire for truth that actuated Spinoza, Bruno, Ingersoll, and through the desire for broad self-expression that has actuated all men of genius, and if you really prove your case, I shall say: "Madame, your servant."

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"Why, John," she cried, in injured tones, "how on earth do you think I can manage for a whole week on a paltry dollar?"

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News of the Week.

Under the mask of "public morals," the Sabbatarians of New York are making a fight against the Sunday movies.

When Newton D. Baker, secretary of war, was consulted by Cleveland members of the Ohio Legislature at Cleveland, Ohio, Jan. 15, he came out strongly for presidential suffrage for Ohio women.

The condition of Queen Liliuokalani of Hawaii is again critical, according to advices received in San Francisco, Cal., Jan. 15, from Honolulu. She is well advanced in years.

The German steamship Prinz Adalbert, which was captured at the beginning of the war, was sold at auction in London, Jan. 16, on the order of the Prize Court for £152,000 (about \$760,000).

President Wilson, Jan. 18, nominated his aid and physician, Passed Assistant Surgeon Cary T. Grayson, for promotion to the grade of medical director, with the rank and pay of rear admiral.

At the close of the evangelistic circus in Boston last Sunday, the following figures were given out: Number of persons attending, 1,327,500; souls saved, 60,510; evangelist's rake-off \$50,828.

Mr. Philip Boileau, noted portrait painter and magazine illustrator, died Jan. 16 at his home in New York city, where he had his studio. Death was due to pneumonia. He was 53 years old.

Henry van Dyke, former United States minister to the Netherlands, has arrived in London from The Hague, and will leave for New York early in February. He intends to resume his literary work.

Rear Admiral James Horatio Watmough, U. S. N., retired, probably the oldest veteran of the United States navy, died at his residence in Washington, D. C., Jan. 18. He was in his ninety-fifth year.

A fleet of United States warships, aggregating thirty-two vessels, carried out manoeuvres off St. Thomas, D. W. I., Jan. 18. The populace was greatly excited over the arrival of the American vessels.

The India Office announced Jan. 18 that the government had arranged to issue a war loan of unlimited amount in India. The entire proceeds will be handed to the British government for war purposes.

The anti-spitting crusade resulted in 101 persons being fined in Magistrates' Courts throughout Manhattan, New York city, Jan. 19. The minimum fine of \$1 was levied on most of the offenders, but many paid \$2.

The Germans are winning on the eastern front against the Russians. At Somme and Verdun minor actions are reported. Switzerland, with a grievance against German measures, is calling her reservists to the colors.

The number of midshipmen in the Naval Academy at Annapolis, Md., for the academic year in 1,231, by far the largest in its history. They are divided by classes as follows: First, 184; second, 208; third, 214, and fourth, 625.

Admiral George Dewey, hero of Manila Bay, succumbed to the general breakdown from which he had been suffering for six days, and died in Washington, D. C., Jan. 16, in his eightieth year. He was buried in the Arlington Cemetery on Saturday with national honors.

Word was received in New York Jan. 17 of the death of Mr. William Frend De Morgan, novelist, at Chelsea, England, on Monday. He was seventy-seven years old. Among other good stories, he wrote "Alice, for Short," "Joseph Vance," and "When Ghost Meets Ghost."

A German raider has been playing havoc with British shipping in the South Atlantic, having captured or sunk between twenty and thirty vessels. On some of the ships there were Americans, who were held as prisoners of war, thus raising an issue between Germany and the United States.

The William A. Sunday Evangelistic Committee of New York City signed a lease Jan. 16 for the tract at Broadway and 168th-street for the "Billy" Sunday tabernacle. Ground for the structure was broken Jan. 17. It will be one of the largest tabernacles ever erected and will seat 22,000 persons.

Before an audience of soldiers and officers from the Ohio regiments on the border Mme. Ernestine Schumann-Heink sang several of her favorite songs Sunday, Jan. 14, at Camp Pershing, El Paso, Texas. A silver loving cup from the troops was presented to her with bouquets of flowers.

The food situation in Germany has grown much worse during the last six months. Potatoes are so scarce that this week's per capita ration in Berlin was

less than four and a half pounds. This is attributed in part to the farmers withholding shipments until February 15, when higher prices will be permitted.

The Café Mollard, one of the principal establishments of its kind in Paris, opposite the St. Lazare terminus, has been ordered closed and the proprietor, Louis Mollard, has been fined more than \$40,000 for selling almost one thousand bottles of absinthe in violation of the law passed in March, 1915, prohibiting the sale of this liquor.

The police judge in Cleveland, Ohio, before whom Dr. Ben Reitman was convicted of distributing birth control literature and sentenced to serve six months in the workhouse and pay a fine of 1,000, overruled a motion for a new trial, and gave Reitman until Jan. 31 to file a bill of exceptions. The case will go to the Appellate Court.

Sir Rabindranath Tagore left San Francisco, Cal., for India Jan. 16, at the close of his tour of America. The poet's final observation was that one of the most pronounced Americanisms he had noticed was that American women "have more leisure than any women in the world, and they could use it well in study and improvements."

The fifty carat diamond recently brought to this country from Paris was valued Jan. 18 at 158,857f. (about \$30,771) by the Board of United States General Appraisers. The American Express Company, as the consignee, had entered the diamond at 110,000f. (about \$22,000) and appealed from a higher valuation placed by government experts.

Charged with burning the American flag on the night of June 1 last, the Rev. Bouck White, pastor of the Church of Social Revolution, and eight of his followers were indicted Jan. 16 by the Grand Jury under a section of the penal law making desecration of the national colors a misdemeanor punishable by a fine of \$100 or thirty days in jail, or both.

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Lectures and Meetings

The New York Secular Society will meet on the second Sunday of each month at 2.30 P. M., at Masonic Temple, 310 Lenox ave., between 125 and 126 sts.

The Brooklyn Philosophical Association (38th season) meets every Sunday at 3 P. M. in Long Island Business College, South Eighth street, near Bedford avenue, Brooklyn, for lectures and discussions. Wm. A. Winham, secretary, 146 Newton street, Brooklyn, N. Y. Jan. 28.—"The Socialist Labor Party vs. the Socialist Democratic Party." By Edmund Seidel, editor Weekly People.

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening, at 8.30, during the winter.

The Paterson Philosophical Society meets Sunday evenings at 8 in Stationary Engineers' Hall, Broadway and Washington st. Live subjects; interesting speakers. Frank Bamford, 111 Cliff st., secretary.

The Boston Freethought Society meets in Paine Memorial Hall, Appleton street, every Sunday at 3 P. M. J. P. Bland, B.D., is resident speaker, and THE TRUTH SEEKER is for sale at the door.

Pittsburgh Rationalist Society. Marshall J. Gauvin, lecturer. Sunday meetings, 8 P. M., Academy Theater, 810 Liberty avenue, near Eighth.

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7.30 P. M., at the Hotel Vendome, Third street, opposite State House. O. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Twin City Rationalist Society meets Sundays at 11 A. M. in Lyric Theater, Minneapolis, Minn. Edward Adams Cantrell is lecturer. J. C. Ewing, secretary, 615 Metropolitan Life Bldg., Minneapolis.

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

Michigan Rationalist and Freethought Association meets every Sunday, 2.30 P. M., at Gerow's Hall, 55 Grand River West, Detroit. Secretary, Arthur A. Senger, 859 Rohus avenue, Detroit.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at 2.30 and 7.30, at 1417 Columbia avenue. Open platform. The Truth Seeker and liberal literature on sale. F. Garfield Bowers, secretary, 245 N. Ninth street.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9, 10 Cawker Bldg.

The Washington Secular League meets on Sundays at 3 P. M. at Pythian Temple, 1012 Ninth st., N. W., Washington, D. C. John D. Bradley, president, 437 Quincy st., N. W. Jan. 28.—"Chasing After Phantoms." By Dr. Paul Bornsen.

Los Angeles Liberal Club meets in Burbank Hall, 542 So. Main street, Sunday evenings at 8 o'clock. Charles T. Sprading, lecturer. Truth Seeker and other Rationalist literature on sale.

The Church of This World, Rationalist. John Emerson Roberts, lecturer. Meetings every Sunday morning at 11 o'clock in Willis Wood Theatre, Kansas City, Mo. Mr. Roberts' services may be secured for wedding and funeral occasions. Address, 4011 Kenwood ave., Kansas City, Mo.

The Toledo Rationalist Society meets every Wednesday evening at 8, Room 133, Arcade Building, St. Clair and Jackson streets. W. M. Braun, secretary. Speakers, Dr. Rullison, J. Carl, J. Braun and K. Pauli.

The Seattle Rationalist Society meets Sundays at 3 p. m. in Strand Hall, 1525 Fourth avenue, Seattle, Wash.; L. A. Wheeler, president, 1330 First avenue. The Truth Seeker and other Freethought literature for sale at all meetings. Admission is free.

The following lectures will be given by Scott Bennett: Jan. 28.—"The Churches and the Masses." Feb. 4.—"Christianity and Social Progress." Feb. 11.—"The Origin of the Clergy."

The Detroit Society of Truth Seekers (Lithuanian) meets the second Sunday of every month at 2 P. M. in C. O. F. Hall, Chene, cor. Trombly st.; Karl Rutkus, organizer, 338 West End ave., Detroit, Mich.

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CHURCH AND WINE CUP.

Favor Shown Ministers and Priests in the District of Columbia Prohibition Bill.

BY JOHN D. BRADLEY.

President Washington Secular League.

"The Christian cannot deny that Christ himself blessed the wine cup, and passed it on through the Christian generations."—JOHN E. REMSBURG.

Preceding the passage by the Senate, on January 9, of a prohibition measure for the District of Columbia, which it is expected will be enacted into law at this session of Congress owing to the demands of religionists throughout the country and the activity of their agents and lobbyists at Washington, chief of whom is the Rev. Edwin C. Dinwiddie, legislative superintendent of the Anti-Saloon League of America, the following communication was sent to several Senators by the president of the Washington Secular League:

DEAR SENATOR: A feature of the proposed prohibition legislation for the District of Columbia pending in the Senate has been arraigned by yourself and other Senators as discriminatory and as "playing favorites." In view of this permit me to call your attention to the fact that this vice, in all the circumstances, is more glaringly and shamelessly exhibited in another feature of the proposed legislation which seems not to have been made the object of criticism. This feature is one of special interest and concern to a class of citizens of the District of Columbia and of the United States generally whom I have the honor to represent as president of the Washington Secular League, which is affiliated with the American Secular Union and Freethought Federation and the Rationalist Association of North America. We are not concerned with the question of prohibition, but we are interested especially in having observed that vital, fundamental, and axiomatic principle of our government and civilization which forbids any governmental favor or preference to religion and its representatives and institutions. In our opinion the feature of the proposed prohibition legislation for the District of Columbia to which I wish to direct your attention clearly involves a violation of this principle.

It is well known that religious organizations and the adherents of religious bodies boast themselves as the chief force behind this proposed legislation for the District as well as all prohibition legislation. A leading religious journal, the *Christian Herald* of New York city, has declared that "the victory of prohibition indicates the virility of the church." One instance indicating the source whence comes the greatest pressure for prohibition legislation was afforded by a press dispatch from Durham, N. C., under date of December 8 past, reciting that "the North Carolina Conference of the Methodist Episcopal church South, representing 87,904 laymen and 230 ministers, in annual conference here, memorialized both Houses of Congress to enact legislation prohibiting the sale of liquor in the District of Columbia and to forbid the use of the mails to whisky literature."

Yet, strange to say, almost without exception every prohibition measure enacted or proposed in this country contains a provision exempting in more or less degree churches and their clergymen from the prohibition rule imposed upon the rest of so-

ciety. The measure in question for the District of Columbia, while seeking to impose a most rigid prohibitory rule upon the rest of the community with respect to alcoholic liquors, is very careful to make an exception in favor of the use of such liquors for "sacramental" purposes, providing that "when any minister, pastor, or priest of a religious congregation or church desires wine for sacramental purposes in the usual exercises of his denomination," he shall be permitted to purchase, import, and use the same in quantities not permitted to the members of the community generally nor to the representatives of other organizations or interests. The same discrimination obtained in the Smoot substitute, notwithstanding its author claimed it to be absolutely prohibitory and devoid of the objectionable feature of "playing favorites."

Now, in view of the fact that it is from churches and their representatives and adherents that the chief demand for prohibitory legislation comes, it does not look well that they should be given a measure of exemption from the rule which they would impose upon the rest of the community. On the contrary it would seem that consistency and moral soundness would require that they should be the first to subject themselves to the prohibitory rule and the very last to seek or accept any sort of exemption therefrom.

Why should the churches assume to have imposed upon the community at large a rule which they themselves are unwilling to practice?

If the churches themselves, the great force back of prohibitory legislation, cannot abandon the use

of alcoholic liquors, how and why should it be expected that the community generally can or should do so? And would it not be most unfortunate to have the law in such form as to leave upon the churches and their clergy and upon their most sacred religious rite the stigma which the law in effect would impose with respect to the use of alcoholic liquors?

Will it be contended that a beverage which the churches hold to be so evil in its nature and effect that its use cannot be tolerated by the community at large, and that it should even be outlawed for the good of society, is a proper and necessary beverage for "sacramental" purposes?

Is that which is too unholy to be dispensed at the bar or placed to the lips of the citizen proper to be dispensed from the communion table and swallowed by religionists in the sacramental rite?

Of course, the contention will be that this latter is not a beverage use of alcoholic liquor. But as a matter of fact it is used as a beverage in the rite in question. The rite calls for the use of a beverage. And that the quantity so used is not altogether negligible is shown by the fact that the proposed prohibition law for the District allows *five gallons every twenty days to every "minister, pastor, or priest" in the District?*

We are convinced that a clear discrimination is here made in the matter of the purchase, importation, and use of alcoholic liquors in favor of ministers, pastors, and priests, and in favor of the use of such liquors as a beverage by the churches.

Now, it is a well established judicial and legal principle in this country that exemption from a public rule or law which the interests of society requires to be imposed cannot be claimed on the ground of religious belief or practice. "To permit this would be to make the professed doctrines of religious belief superior to the law of the land, and in effect to permit every citizen to become a law unto himself," declared the Supreme Court of the United States in the polygamy case of *Reynolds v. United States* (98 U. S., 145).

Now, if the interests of this community and of society require prohibitory legislation against the use of alcoholic liquors that legislation should be made to apply without qualification or exception to churches and their representatives as well as to the rest of the community, and no sort of modification or exception should be granted on the ground of religious belief or practice. Under the principle referred to, that belief or practice should be compelled to give way wherever it comes in conflict with the general rule and law which it is deemed the interest of the community requires to be imposed.

One distinguished Senator did venture to assert in the course of the consideration of the pending measure that "there is no spiritual virtue in wine" and that "in the interest of good morals I think the time will come when the ministers of the different churches will come to that conclusion, and that its use will be entirely done away with, as I think it should be." (*Congressional Record*, Dec. 16, 1916, p. 457.)

It would appear that the best time to have the churches cease from the use of alcoholic wine would be when at their demand the rest of the community are compelled to cease from its use, and if this is not done can it be disputed that there has been made in their favor a discrimination that is clearly inconsistent with the principle that religious belief and practice is not a proper ground of exemption from a rule which society imposes upon its members generally and with that vital, fundamental, axiomatic principle of our government and civilization to which I alluded in the beginning that forbids any governmental favor or preference to religion or its representatives and institutions?

My effort has been to make man superior to superstition—to educate him to that degree that he shall need no crutches, and to convince him that a good cause never has needed, and never will, need the assistance of falsehood.—*Robert G. Ingersoll.*



JOHN D. BRADLEY

A SYMPOSIUM ON JESUS.

The Jesus of Josephus.

Dr. Wakefield, no doubt, is trying to be as impartial as he knows how; but when a man starts to controvert another's theory he starts with a bias. He does not give my compilation of facts the least weight, nor seek to explain how such a compilation could be made from a book purporting to give an altogether different story. The facts pointed out are utterly incompatible with the historicity of the gospel record, and yet he refers to me as accepting these gospels as "reliable history." I am not quoting because I look upon them as history, but because I look upon them as contradictory traditions. They were compiled by numerous men at long intervals of time. The basic tradition is a Jewish one. No man can study the record without seeing this; and no man of intelligence can fail to see that the Jewish tradition was changed to suit gentile purposes. In my last reply to the doctor, I tried to summarize again, from the contradictory testimony, the unguarded words and statements that led me to fix the probable time that this Jewish Jesus lived. Such evidence needs to be repeated and rerepeated before it becomes effective on obdurate minds. When they are required to explain how it came into a record purporting to tell an altogether different story they will begin to see that they are not dealing with a pure myth. When this unconsciously expressed gospel evidence is confirmed by historic evidence, the "poor mortals" who know no other "rule of logic" than authority, are at their wits' end, and resort to travesty and satire.

If Jesus, as I hold, did not live at the time assigned, was not an important character, and was not crucified under Pontius Pilate, it was highly improbable that Philo could ever have heard of him. Philo was likely dead when Jesus became known as the Christ, A. D. 64 to 68. The silence of geographers, philosophers and historians can be advanced only to refute the claim that he was a great man and performed miracles, which is no part of my theory. All of Mr. Wakefield's authorities are intent on disproving the gospel Christ, whose death caused preternatural darkness over all the earth. As this Christ never lived, they are right. The real Jesus was never put to death by the Romans, hence they could leave no record of him. Incidental reference to the "shedding of his blood" and "hanging on a tree" led me to suspect that he was killed by the Jews, as the writings of Peter, Paul, and the "Acts" plainly imply. Mr. Wakefield, therefore, should begin to understand that his accumulated authorities count for nothing when dealing with my theory. They never conceived the probable truth. Drews was so anxious to prove the whole story a myth that he went so far as to assert that every reference to John the Baptist in Josephus was a forgery. It would be far more sensible to cut the knot by declaring the whole book a forgery, as W. H. Burr did. Authority such as that, I can only laugh at. It outrages all natural probability, and is invented to support a false theory.

Mr. Wakefield began by asserting that Origen knew of no reference to Jesus, the Christ in Josephus. After the evidence that he did is pushed upon him he concludes that he forged it. This foundationless guess he thinks will help him over a difficulty. But it does not. I return to the evidence, and reassert "he will have to prove that the whole chapter was forged" by Origen. He will find it incumbent on him, if it is not upon Rationalists generally, "to do more than mobilize the evidence necessary to make a critical survey of ecclesiastical institutions," whatever that inky verbiage may mean. I want no shuffling. Tell me why Origen forged this chapter. What was his motive? If it was forged, it was forged twenty years before his reply to Celsus. The text I quoted was taken from his commentary on Matthew, which was written A. D. 230. The reply to Celsus was written A. D. 250. He could not then have been "hard pressed for evidence" and compelled to resort to forgery. The fact is he did use it on Celsus also, and did not later discover it, as Dr. Wakefield implies. He did "provide it for that exigency," in spite of the doctor's denial, based on his confidence in lame authority. In Book 1, pp. 35, 36, Contr. Celsus, he uses these words: "I would say to Celsus . . . that one who lived but a little while after John and Jesus, wrote how that John was a baptizer unto the remission of sins; for Josephus testifies in the eighteenth book of his Jewish Antiquities that John was the Baptist, and that he promised purification to those that were baptized. The same Josephus also, although he did not believe in Jesus as the Christ,

when he was inquiring as to the causes of the destruction of Jerusalem . . . ought to have said [italics mine] that their machinations against Jesus was the cause of their miseries; yet, as one not remote from the truth said, 'these miseries befel the Jews by way of revenge for James the Just, who was the brother of Jesus that was called the Christ.'"

What Josephus said concerning James the Just in his "inquiry as to the causes of the destruction of Jerusalem" has never come down to us. It is certainly not in any edition now extant of his works. It was probably culled from some wholly manufactured book that others had quoted before Origen, and whose spuriousness was detected. What Josephus "ought to have said" to confirm the gospel record was finally put into actual forgeries.

Origen, like all the rest, was hard pressed, and tortured the meagre reference Josephus really made out of its meaning and to his best advantage. He goes on to explain to Celsus that this brother of Christ was not really a brother, the word being used in a church sense. Had Origen forged the text he would have allowed no such a handicap to exist; but would have made the reference to cover completely what "he ought to have said." The man who forges has no scruples about this.

If Dr. Wakefield will carefully consider these facts it will become "perfectly clear" that the quotation is not forged; and that, alike in what it says and what it leaves unsaid, it proves the falsity of Eusebius' later forgery to meet what Josephus "ought to have said."

I am too obtuse to understand how "the spirit displayed in Mr. Eccles' denial" of Origen's contention that the James referred to by Josephus was not an actual brother and was not actually stoned to death "is unfortunate." Please explain wherein. Origen had false scriptures to defend; I have none. He wanted to verify the gospels and the epistles as genuine. I have no such concern. Taking Josephus at his word I can come to no other conclusion than that the Jesus he refers to was alive A. D. 64, and the James dead.

If Dr. Wakefield wants to be impartial he should consider my whole theory, and not dwell on quoted authority that has really no bearing on the case. Conybeare denies that Photius made any such statement as alleged, and if he did it might prove nothing but his own misdirected vision as to where to hunt for a historical Christ. That chapter of Josephus cannot be discredited without discrediting the whole book. I will listen patiently to any effort in this direction, but insist that the doctor must meet me squarely on my own ground. The implication that I am "grieved" or "angry" with courteous criticism is nonsense. I put the theory forward strictly as a theory, believing it to be the best yet offered. The law of survival will determine its merits.

I am not "fabricating modifications of scripture," nor "expunging" anything that does not require to be expunged to meet scientific and historic knowledge. I am taking the tales of several false witnesses, comparing their points of rational agreement, their inadvertent admissions, etc., and constructing the probable origin of their diversified myths.

DAVID ECCLES.

The Goliaths Against David.

In my opinion the second passage of Josephus that mentions Christ is lacking just as much in evidence of its genuineness as the first one (see Josephus' "Antiquities" xviii, 3, 3.), yet the critical eye of David Eccles sees in the phrase "who is called Christ" a genuine Josephus expression, while the other is an interpolated forgery.

In the December 16, 1916, TRUTH SEEKER, Mr. Eccles says:

"In spite of Origen and all the church authorities I will insist that this 'brother of Jesus' was actually stoned to death, and could not live afterwards as 'James the Just,' who was seen by Paul, and referred to as a 'brother of the Lord' in a church sense."

In his article, "Idealistic Rationalism," TRUTH SEEKER, December 30, 1916, Homer Wakefield, M.D., writes:

"Archeologists, especially Egyptologists, Assyriologists, Syriologists, and Persiologists, are adding an immense literature of monumental remains of those ancient civilizations from which Christianity is largely derived. From this great literature a few scientifically trained Rationalists, such as Prof. Arthur Drews of Karlsruhe, Germany; the Rt. Hon. John M. Robertson, M.P., of London, England, and our own Prof. William Benj. Smith, are gradually adapting data to the elucidation of biblical fiction."

Let us examine some of the authorities Dr. Wakefield has pointed out, and then see what our David of Rationalism can do with these modern Goliaths of higher criticism—or perhaps find out what these Goliaths may do to him.

In his book entitled "The Christ Myth" Prof. Arthur Drews has this to say on page 230:

"As for the testimony of Josephus in his 'Antiquities' which was written 93 A. D., the first passage (viz., xviii, 3, 3) is so evidently an after-insertion of a later age, that even Roman Catholic theologians do not venture to declare it authentic though they always attempt with pitiful naïveté, to support the credibility of pre-Christian documents of this type. But the other passage, too, which states that James was executed under the authority of the priest Ananos (A. D. 62) and refers to him as 'the brother of Jesus, the so-called Christ,' in the eminent theologians such as Credner, Schurer, etc., must be regarded as a forgery, but even if its authenticity were established it would still prove nothing in favor of the historical Jesus. For, first, it leaves undecided whether a bodily relationship is indicated by the word 'brother,' or whether as is much more likely the reference is merely to a religious brotherhood. Secondly, the passage only asserts that there was a man of the name of Jesus who was called Christ, and this is in no way extraordinary in view of the fact that at the time of Josephus, and far into the second century, many gave themselves out as the expected Messiah."

In "The Evolution of Man" by W. W. Hardwicke, M.D., we find these words on page 193:

"1. There are the gospels, which, as we have seen, are too contradictory, and the narratives contained in them too like those told of the numerous pagan Messiahs before him to be genuine. 2. There is a passing notice of him in the Jewish Talmud. 3. There are two passages in Josephus which can be easily perceived, on examination, to be forged interpolations. And 4. There is a passage in the 'Annals' of Tacitus, also shown to be a forgery."

These "two passages in Josephus" to which Hardwicke refers are xviii, 3, 3, and the one in which "the brother of Jesus, the so-called Christ," is spoken of.

In his "Trying to Find Jesus" article Mr. Eccles gives as his reason for believing in the authenticity of this second passage of Josephus:

"Josephus' mode of reference to Jesus and James is so peculiar as to afford additional evidence of the genuineness of the text. Wherever Josephus mentions a name, as in the Jesus above, he always associates it with parentage or title to designate the particular individual he means. We have Jesus, the son of Nun, Jesus son of Saphat, Jesus son of Gamala, Jesus son of Ananus, etc., through a long line of Jesuses. In the case of Jesus the Christ and his brother James, he evidently did not know their parentage, and so was compelled to use the title of one to designate both, viz., 'James the brother of Jesus, who was called the Christ.' They were both imports, whose origin was unknown."

It is therefore to Prof. Wm. Benjamin Smith that we turn for the most emphatic denial of the genuineness of the second passage; and as if in answer to this very idea of Mr. Eccles, Professor Smith says on pages 234 and 235 of his "Ecce Deus":

"A second reference of Josephus to Jesus might be imagined in the following paragraph (Arch. xx, 9:1) treating of the death of James, 'the brother of the Lord': 'Ananus then being such (as I have said), fancying he had now a fitting opportunity, since Festus was dead and Albinus was still on the road, assembled a Sanhedrin of judges, and having brought thither the brother of Jesus, him called Christ (James was his name), and some certain others, and having made accusations (against them) as lawbreakers, he delivered them to be stoned.'"

"The words in italics," says Professor Smith on page 235 of his book, "have been regarded as spurious—we think correctly. Neander and others defend them, and McGiffert says ('Church History of Eusebius,' p. 127, n. 39): 'It is very difficult to suppose that a Christian, in interpolating the passage, would have referred to James as the brother of the so-called Christ.' Indeed! On the contrary, it is just because this phrase is the most approved Christian, evangelistic and canonic that we suspect it in Josephus. It meets us in Matthew i, 16; xxvii, 17, 22; John iv, 25. The depreciatory 'so' is not in the Greek."

The verses from Matthew and John show the truth of Professor Smith's statement. The italics are mine, for the benefit of the reader.

Matthew i, 16: "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ."

Matthew xxvii, 17, 22: "Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?"

"Pilate saith unto them, What shall I do then with Jesus which is called Christ?"

John iv, 25 gives us: "The woman saith unto him, I know that Messiah cometh, which is called Christ."

Again quoting from Wakefield's "Idealistic Rationalism":

"The greatest pitfall which Rationalists encounter is the temptation to an unwarranted acceptance of parts of Bible narratives as established historical facts, and then founding upon such accepted parts speculative superstructures of hypothetical formulae as a basis of rationalistic belief."

"Many able writers of the past have fallen victims to this fault. When we read their works, we meet with so many accepted passages from the Bible, with hypotheses based upon them which have since been disproved, that the weight of their good parts is nullified and their value obscured. Thus the works of Voltaire, Humboldt, Paine, Sawyer, Renan, and even Ingersoll, once so radical, now appear more or less orthodox and contain many statements to which, with our later knowledge, we cannot subscribe."

This shows the importance of accuracy in everything that relates to the Christ myth, and we heartily agree with the following from Drews' "Historicity of Jesus," Preface, page x:

"The question of the historicity of Jesus is a purely historical question; it must be settled with the resources of historical research. This procedure is, however, in view of the close connections of the subject with emotional and religious elements, not inconsistent with the fact that the final decision belongs to an entirely different province, that of philosophy, which also controls subjective feeling. In this sense, the question whether Jesus was an historical personage coincides with the question of the significance of personality in the general order of the world, and of the roots and motives of the religious life generally.

"The controversy in regard to the Christ-myth is at the same time for the freedom and independence of the modern mind, and of science and philosophy. Let there be no mistake about it: *as long as the belief in an historical Jesus survives we shall not succeed in throwing off the yoke of an alleged historical fact which is supposed to have taken place two thousand years ago*, yet has profoundly affected the science and philosophy of Europe. What a situation it is when the deepest thoughts of the modern mind must be measured by the teaching of Jesus, and referred to a world of ideas that has nothing to recommend it but the antiquity of its tradition and the artificially engendered appreciation of everything connected with it." (*The italics here are also mine.*)

That Drews is right in his statement that "as long as the belief in an historical Jesus survives we shall not succeed in throwing off the yoke of an alleged historical fact" is evidenced from the fact that many of our Socialist friends, Freethinker as well as Christian, try to show that this historical Jesus was "the first great Socialist," the Socialistic Freethinkers taking their picture of this individual from Renan's "Life of Jesus," whereas none of the Jesuses or Christs of Josephus' day knew anything about Socialism or the philosophy thereof.

Again, if Mr. Eccles is right in his interpretation of the genuineness of the second passage of Josephus, then not only are Drews, Hardwicke and Professor Smith wrong, but also some of the ablest Rationalist lecturers upon our platform, notably Mangasarian, Gauvin and Spradling, all of whom have been teaching the absolute myths of this New Testament person. While the Freethinker is more tolerant of his teachers and their views than the orthodox, yet if they err in historical research one has as much right to call them down as if they had made a mistake in material science because of too much theological bias.

In conclusion, let me say that there are some Freethinkers who, as Dr. Wakefield says, are living in "the dear dead days" of a past age and century. The psychology of the human mind is a funny thing. For instance, the Roman Catholics and some Protestants are living in the days of 4 A. D.; the Lutherans in the historic epoch of Martin Luther; the Methodists in the days of Charles and John Wesley; the Swedenborgians in the age of Emanuel Swedenborg; the Spiritualists in the time of Andrew Jackson Davis; the Unitarians in the good old Revolutionary days of Thomas Paine; the Christian Scientists in the epoch of Bishop Berkely; and there are some Freethinkers, of whom Mr. Eccles may be considered one, living mentally three or four decades ago, in the time when Ingersoll was at his best; who, were he living in his prime to-day, might not only consider "The Mistakes of Moses," but the mistake of some advanced Rationalists concerning the Christ that never was and never will be except in the imaginations of men. So we would courteously ask Mr. Eccles to step across the border-line of the nineteenth century into the twentieth and inform himself through the down-to-date works of Drews, Robertson, Hardwicke and Professor Smith on this question of the Christ myth.

JOHN A. MORRIS.

Another Theory.

I have a theory regarding the historicity of Jesus I will offer. It is somewhat different from the others advanced in THE TRUTH SEEKER, but it dovetails in with them at places, and while I am not at all confident of its soundness, it accords with more of the facts than any other view I know of.

My principal point is that John the Baptist was the first leader in the origin of the Christian movement. During several centuries previous to the Christian era a school of prophecy flourished that looked forward to the coming of a messiah and the ending of the world. Probably, according to their figuring, they believed the time had arrived, and John the Baptist came forward with the announcement that the Kingdom of Heaven was at hand. His preaching appears to have aroused considerable interest and excitement and finally to have been looked upon by Herod as dangerous for the government. So John was put to death. Very likely the excitement among his followers continued

and was especially pronounced at the time of the Passovers at Jerusalem. Probably at the first pass-over after John's death some of his followers and other adherents of the Jesus or Savior-god cult, after a lot of religious emotionalism, reached the psychological condition of believing that the pass-over had been celebrated in the old manner for the last time and that the mythical lamb of God so often slain in the rite had actually become manifest to them in their own flesh. Instead of returning home as usual after the passover, they lingered at Jerusalem, fasting, praying, and enthusing in general. Finally they began to see and hear things, or, if you prefer, to see visions and hear revelations. This explanation harmonizes with the chronology of Acts and the epistles and with the fact that the apostolic writings show no clear evidence of belief in a human Jesus, since none of them appear ever to have quoted him or to have cared a rap about anything he ever said or did, but, on the contrary, got all their advice from mystical communications with him after, according to the gospels, he had ascended to heaven. Having arrived at this enthusiastic frame of mind, the next step was to make the views known and being the work of converting the world.

But probably many Jews were not satisfied with such a savior and continued to look for a political messiah who would restore the kingdom. This must have continued up to the time of the fall of Jerusalem. I am inclined to think that a man named Jesus may have lived and prophesied not long prior to this event, as Mr. Eccles and Mr. Muskat contend. He may not have been an impressive figure, but may have had a few followers.

Christianity is a combination, if this theory be correct, of at least three lines of believers. First, the followers of John the Baptist; second, the followers of the Jesus, or Savior-god cult, in which the crucifixion was merely a record of the passover rite, somewhat as J. M. Robertson maintains; third, the followers of the human and perhaps comparatively insignificant Jesus claiming to be the God Jesus, not long before the fall of Jerusalem.

C. H. ESHLEMAN.

Why Some Persons Believe in Jesus.

I have often wondered why people believe in Jesus. I know a few people, and some who have been telling the world for forty years that they have tried to follow Jesus. Of course they lied, as every person lies who says he is a follower of Jesus. Lots of persons run after Jesus. I see them, and I say to myself: Is it to help Jesus or themselves? Human nature is pretty much the same in all human beings; perhaps a little more so in some than in others, but I never saw a man who, when he "got religion," left his human nature behind.

Why do men believe in Jesus? What for? It is for something. And it is for something particular. There is no religion in faith in Jesus, unless religion is one of the meanest things on earth. The faith in Jesus is a cheap faith. Such faith is not for the benefit of the race, not to make men, women and children happier and better, not to lift mankind higher and make mankind nobler. Oh, no! There is not a great, altruistic motive in faith in Jesus. It is a little faith, a mean faith, a selfish faith—this religious faith in Jesus.

A man believes in Jesus because he is taught by Christian ministers that such a belief will save his soul, and because he knows of no cheaper way to save his soul, and because he wants his soul saved if all other souls are lost. Pure, undefiled selfishness is at the bottom of all the faith in Jesus. The man who is great enough, true enough, to live an honest life, to trust each day as it comes; to put his hand in the rising sun and go with it until it sets, and then to trust in its rising to-morrow would scorn to get something for nothing, would scorn to take everlasting joy for saying, "I believe," would be ashamed to ask for more than his life deserved.

I have always hated the word "salvation," as used by the church. I look upon a person who has been "saved" as having been reduced in size, as being so much less a man. There is something grand and heroic to me in the person who does not try to dodge his fate, who accepts whatever life brings to him with a smile, or, at least, without growling.

It is the man who thinks more of himself than of anybody, or anything else, who stands up for Jesus. He believes in Jesus just simply to be saved. He thinks so well of himself that he wants to perpetuate his existence for his own enjoyment.

Most persons believe in Jesus for what they expect to get out of it. This belief is a good invest-

ment. It is everlasting life insurance without any fee.

It is strange to me that so many men and women can be "saved" without asking themselves if they are worth saving. There is such a lot of cheap, rotten believers that decent men steer clear of the church.

I want a faith that will make this world better! I want a faith that will save man here! I want a faith that will pay a man for what he does, and pay young girls better wages. I want a faith in good deeds; in right actions; I want a faith that is sensible and reasonable; I want a faith in good homes, in good cities and towns, in a good nation and in a good government; I want a faith in good schools and in good books, in all that is calculated to educate human beings; I want a faith in facts, in what actually exists. I want a faith in the universe whether there is God in it or not. L. K. W.

Definite Religion.

In religious matters it is necessary to be very indefinite. It is perfectly permissible to deny belief in the doctrines of the church in the abstract but it is not considered good form to deny any particular doctrine like the atonement or the ascension. It is right to doubt the stories in the Old Testament or even to make fun of them, but it is not permitted to say that the Old Testament is not inspired. It is almost orthodox to admit that evolution is a more probable theory of the formation of the world than the account in Genesis, but we seldom hear in any pulpit the equally well established fact that the Biblical account of the creation, and of all other ideas usually considered original, have been derived from other previous writings or traditions; and that these traditions have been articles of religion to the races which previously had them. Mr. Slosson writes in the *Independent* that "to many of us it seems equally a matter of indifference whether the nature of Deity is simple, as Unitarians say, or triune, as the Trinitarians assert." But there is no place for the equally true statement that the Four Gospels were not written by four of Christ's disciples, nor even by eye witnesses, but by unknown men of much greater ability who wrote in the latter part of the first century, or later, and who had never seen the events they record. Mr. Slosson continues: "It is all right to say that one has never heard satisfactory proof of a miracle, but to go farther and deny the possibility of miracles is to assume a burden of proof that would break the back of any philosopher." But it could also be added that the proof of miracles is not well established by the testimony only of those who have grievously erred in their report of other occurrences. He rightly says that the Congregational and Unitarian churches are the only denominations that are sufficiently liberal, but he does not continue the inference that if Jesus was not of divine origin in a different sense from other men, then the whole fabric of Christianity falls. If he was born as other men, died as other men, and did not ascend in the body to Heaven, what becomes of the church doctrines?

ATWOOD MANVILLE.

Men of great genius, whether their work be in poetry, philosophy or art, stand in all ages like isolated heroes, keeping up single-handed a desperate struggle against the onslaught of an army of opponents. Is not this characteristic of the miserable nature of mankind? The dullness, grossness, perversity, silliness and brutality of by far the greater part of the race, are always an obstacle to the efforts of the genius, whatever be the method of his art; they so form that hostile army to which at last he has to succumb. Let the isolated champion achieve what he may: it is slow to be acknowledged; it is late in being appreciated, and then only on the score of authority; it may easily fall into neglect again, at any rate for a while. Ever afresh it finds itself opposed by false, shallow, and insipid ideas, which are better suited to that large majority, and so generally hold the field. Though the critic may step forth and say, like Hamlet when he held up the two portraits to his wretched mother, "Have you eyes? Have you eyes?" alas! they have none. When I watch the behavior of a crowd of people in the presence of some great master's work, and mark the manner of their applause, they often remind me of trained monkeys in a show. The monkeys' gestures are, no doubt, much like those of men; but now and again they betray that the real inward spirit of those gestures is not in them. Their irrational nature peeps out.—Arthur Schopenhauer.

Do nothing shameful though you are alone.—Democritus.

THE TRUTH SEEKER.

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Just Try It.

Religions, as a rule (and I know of no exception to the rule), are foolish, and their followers, as a rule (and I know of no exception to the rule), are stupid. Saying so much by way of introduction, I will proceed with my article.

I wish to address particularly Jews and Roman Catholics, as I regard these believers as about as stupid as they make them. A Jew is afraid of pork. A hog, or even a pig, is the Jew's nightmare. And yet there is no reason for it. There is no sense in his fear of roast sparerib or of deviled ham. I have no doubt that he eats many things more harmful than pork. I wish to suggest to the Jew that he order and eat a nice piece of fried ham and watch the results. I assure him that the sun will not be thrown out of its course, or the seasons delayed, on account of his indulgence. Just try it and see.

The Roman Catholic observes, perhaps, the most stupid and senseless performances of any believer. He is easily scared, easily humbugged, and easily led. The Roman Catholic, the good, stupid one, will not eat meat on Friday. It is a sin to do so, and the church attaches a religious penalty for this sin. And yet to eat any kind of meat on Friday would have just the same effect on the one who eats it as it would have on him on any other day of the week, and no other. Try it and see! It is all nonsense that a beefsteak eaten on Friday would give a man delirium tremens, or a lamb chop make him kill his wife. There is no sin in getting drunk on Friday, and no proof that fish eaten on that day plays an important part in saving the soul.

The Roman Catholic male lifts his hat when he goes by a church (not a Protestant one). Now, there is no harm in such an act of itself, but when it is done as a religious duty it is foolish. It effects nothing. It is not a guarantee that the one who does it will escape danger on his journey.

I am neither Jew nor Roman Catholic, and I have lived on this earth for more than seventy years, and I have eaten what I pleased, when I pleased, and without asking permission of any priest, minister, or rabbi, and I have been as healthy as most human beings, and I have passed all kinds of churches thousands of times and have never lifted my hat to one of them or to what is on the outside or inside of the edifice.

While a Jew would have fever and ague if his hand should touch a sausage, and a Roman Catholic have a fit if his priest caught him eating an Irish stew on Friday, I wish to assure both Jew and Roman Catholic that it is only their superstitious faith that affects them. Pork will not hurt a Jew, nor meat on Friday hurt a Roman Catholic. Just try it and see.

L. K. W.

Haeckel's "Conversion."

The announced "conversion" to militarism of Prof. Ernst Haeckel, the most distinguished living man of science, is a belated piece of intelligence to be appearing as news. It is treated like some change that has come over the mind of Haeckel as a result of the present war; and yet the last of his utterances, so far as is known, was a condemnation of war. In Haeckel's "Eternity," a translation of which was published last year by the Truth Seeker Company, he said:

"I myself am on principle a pacifist. For a number of years I have belonged to several peace societies in Germany, Austria, France and England, which carried on a propaganda against war." He expresses a hope "in the end to abolish the applica-

tion of rude force between hostile competitive nations and replace it by rational conciliation or a neutral court of arbitration." He bases this possibility on the fact that we have "almost completely abolished the notorious law of the strong hand and of bloody revenge," and that we have succeeded "in practically eliminating the duel, which is meaningless unless one believes in the superstition of a divine judgment." While sharing the opinion fostered in his own country that the Prussian army is "a national army for defense," he condemns "swash-buckling about the 'glorious army,' constant parading and waving of flags and celebrations of historical victories."

What is mistaken for Haeckel's conversion to militarism is the discovery that while in the second edition of his "History of Creation," published in 1870, he expressed himself severely with regard to the effect on civilization of what he termed "military selection," when the third edition appeared in 1872 the strongest condemnatory passages were cut out. Hence it appears that the alteration in the text of the "History of Creation" upon which is based the report of his change of attitude toward military selection was made *no less than forty-five years ago!* This, however, does not prevent our Chicago contemporary, *Unity*, from opening a paragraph on what it calls a "pathetic indication of the limitations of the human mind" with the words: "And *now* Ernst Haeckel eliminates from his great 'History of Creation' his denunciation of war." *Now* was 1872.

In the edition of Haeckel's great work, translated by E. Ray Lankester and published in this country by the Appletons in 1876, these observations on militarism are found (vol. i, p. 171-2):

"Unfortunately, in our day, militarism is more than ever prominent in our so-called 'civilization'; all the strength and all the wealth of flourishing civilized states are squandered on its development; whereas the education of the young, and public instruction, which are the foundations of the true welfare of nations and the ennobling of humanity, are neglected and mismanaged in a most pitiable manner. And this is done in states which believe themselves to be the privileged leaders of the highest human intelligence, and to stand at the head of civilization. As is well known, in order to increase the standing army as much as possible, all healthy and strong young men are annually selected by a strict system of recruiting. The stronger, healthier, and more spirited a youth is, the greater is his prospect of being killed by needle-guns, cannons, and other similar instruments of civilization. All youths that are unhealthy, weak, or affected with infirmities, on the other hand, are spared by the 'military selection,' and remain at home during the war, marry, and propagate themselves. The more useless, the weaker or infirmer the youth is, the greater is his prospect of escaping the recruiting officer and of founding a family. While the healthy flower of youth dies on the battle-field, the feeble remainder enjoy the satisfaction of reproduction and of transmitting all their weaknesses and infirmities to their descendants. According to the laws of transmission by inheritance, there must necessarily follow in each succeeding generation, not only a further extension, but also a more deeply-seated development of weakness of body, and what is inseparable from it, a condition of mental weakness also. This and other forms of artificial selection practiced in our civilized states sufficiently explain the sad fact that, in reality, weakness of the body and weakness of character are on the perpetual increase among civilized nations, and that, together with strong, healthy bodies, free and independent spirits are becoming more and more scarce."

Very little knowledge of the laws of hereditary transmission is required to recognize that the foregoing statement, which in later editions of the "History of Creation" is said to be replaced with passages condemning "clerical selection," is as true in the organic world as were the teachings of Galileo in the inorganic; and the supposition is justified that the influences which led to its suppression were the moral or political counterpart of those which led Galileo to make his famous abjuration of the revolution of the earth about the sun. It is conceded now on all hands that military selection sacrifices those whom Haeckel termed "the stronger,

healthier and more spirited" among our youth and meanwhile leaves the perpetuation of the race to the physically unfit. If the alleged expurgation was not the result of pressure brought to bear upon the author, the alternative explanation is that the truths stated are so obvious that they do not need longer to be stated. It cannot be possible that Haeckel has been converted from the view expressed to one that approves of military selection—the exposure of the best physical specimens of the race to the chance of extermination by "needle-guns, cannons and other similar instruments of civilization." But if the conversion has taken place, as does not yet appear, it is a matter of two score and five years ago.

The Utility of Immortality.

It is not an ordinary occurrence for one to inquire concerning the utility of a spiritual gift, but when theological concepts are offered with the certainty peculiar to natural facts whose usefulness is a matter of daily experience, it is altogether proper to expect an element of utility in those supernatural conditions which are generally recognized as associated with religion.

One reason assigned for the utility of immortality is that it secures for man perfect justice in a future world—a justice which there seems no hope of obtaining here. This other-world justice finds its ultimate expression in an eternal heaven for the righteous, and an eternal hell for the wicked. Now does this truly express the intelligent man's highest ideal of justice? Is there any human being on the face of the earth anywhere that desires for his worst enemy an eternity of torture in a fire that will never be quenched? Also, is there anyone who desires for his most devoted friend such a heaven of eternity as is described in the book of Revelation? Every man knows from personal experience that no one was ever bad enough to deserve hell, and no one was ever good enough to merit heaven. After all has been said, it is not justice that men so much desire as happiness; and if this could be ultimately secured for all, men would cease to question the justice of God. From the standpoint of justice, then, there is no utility in immortality, for a justice that is inherently contradictory of man's highest ideals can serve no purpose in the existence of man, and can call forth from his heart no expression of love and gratitude.

But we are reminded, as a further reason for the utility of immortality, that it acts as a safeguard of morality; that were the thought of a future life removed from human society, utter pessimism and moral decay would immediately follow. But is not this the mere conjecture of religionists? Men's actions in this world have never been controlled by the thought that there was a future life in store for them. There is probably no element of influence that enters so little into the course of human activity as that of the soul's immortality. The uncertainty that has always accompanied the belief has robbed it of any potentiality it might otherwise have possessed. As a check to wrong-doing it has been practically devoid of all usefulness. From this point of view it might be dismissed at once from man's consideration without his experiencing any sense of loss. "It is a noteworthy indication of the course of human development that the higher intellectual and moral level attained, the less does the influence of personal immortality upon conduct make itself felt."

The reason that has most influenced mankind for the utility of immortality is the hope that many entertain of meeting again in a joyful reunion their relatives and friends who have passed from this present life. Such persons strongly think that man with his splendid qualities of mind and heart would never have been created if his life was to end with his earthly career. They think that the wisdom of the universe can only be vindicated by conceding to man a perpetuity of existence beyond the life which now is. This view plainly tends to magnify the pre-eminence of man, and the august splendor of the

universe. But if immortality be a fact, may it not be an immortality of the race rather than an immortality of the individual? It is obvious, however, that this reason is suggested by the human heart rather than by the mind of man; and the moment such a subject is taken out of the category of reason and made the object of sentimentality, it at once exempts itself from a wise and critical consideration, and must be placed among the visions and fancies of an affected sensibility.

We take it for granted that our departed relatives desire a continued life with us in another world; but how can we know this? Many persons in this world dislike the thought of living forever. Their one thought in death is that they may rest in peace. Even the thought of heaven does not move some people; they would prefer to stay here. Again there are those who are quite indifferent to the prospects of a future life, and who, in some instances, view the idea as a morally inferior belief. The feeling, therefore, that is awakened in the nature at the death of a beloved son or daughter—a feeling of immortality which we had never experienced before—can not be looked upon as in any sense an argument for a future life, or an evidence of its utility. Its basis is pure human love and sentiment, which are most admirable for the preservation of happy relationships in this world, but have little or no value for the interpreting of the conditions which lie beyond life. We are therefore led to this conclusion, that neither from a sense of justice, nor the need of an ethical sanction, nor the yearnings of the heart for the continuance of the ties of love and friendship, can personal immortality be contemplated as a desirable state. Things are valued by virtue of their utility: the utility of personal immortality has never yet been demonstrated.

Professor Bacon Did Not Say It.

IN THE TRUTH SEEKER of January 13 there was reproduced from a New York daily newspaper what purported to be the report of an address by Prof. Benjamin W. Bacon of Yale University, at Haverford College, Philadelphia, December 28, on "the quotation from Matthew i, 23: Behold a virgin shall bring forth a son, and they shall call his name Emmanuel." In this report, which was shrewdly commented upon by Cyrus W. Coolidge, a contributor to THE TRUTH SEEKER, Professor Bacon was represented as affirming that the Matthew story of the virgin birth was a forgery, interpolated by Bible editors with more of a desire to write a good story than to arrive at the truth; and that original manuscripts of the Bible contained no foundation for belief in the virgin birth.

The statement aroused the curiosity of Gilbert G. Ogden, Esq., of Chicago, who wrote to Professor Bacon to inquire where and when he might see the "original manuscript of the Bible" to which reference had been made. He received the following reply:

"NEW HAVEN, CONN., Jan. 15, 1917.

"MR. GILBERT G. OGDEN—Dear Sir: It is gratifying to observe that you perceive at once the absurdity of the statement attributed in the press to me, that I had 'examined the original manuscript of the Bible,' etc., etc., ad nauseam. It is less gratifying to have another evidence how hopelessly the official denial of the eminent Prof. Morris K. Jastrow, president of the society before which the paper was read, that I made any statement remotely resembling this preposterous assertion, or in fact discussed the Virgin Birth at all, lags behind the sensational misreport. If you refer to Professor Jastrow's report, published without communication to or from me in the Philadelphia *Public Ledger* of Jan. 2 (?), you will realize with greater clearness than before that if you see it in the press (unless it be the very exceptional press) it is generally *not* so. I am hoping soon for opportunity to inform the public through non-sensational channels what I really did say. Meantime anything you can do to aid Prof. Jastrow's denial to overtake the gross and grotesque misstatements in the press will be greatly appreciated by, Your obedient servant,

"BENJ. W. BACON."

We have first to disclaim on behalf of THE TRUTH SEEKER and its contributor any thought of misrepresenting Professor Bacon's statements. The reprint followed the daily paper's version, which justified the appended comment. The suspicious part of the report was that which quoted the pro-

fessor as dealing with the contents of "original manuscripts of the Bible," of which, it is well known, there are none in existence; but for "original manuscripts" read "earlier versions," and what he is reported to have said about the virgin birth would be true enough. What astonished Mr. Coolidge was not the information imparted, but the candor of Professor Bacon in giving it away. The virgin birth story is absent from the Mark gospel, supposed to be the oldest, and according to the best criticism was interpolated in the other synoptics by a redactor.

Book Notes.

After a consideration of the problem of the existence of God, there follows, in the logical mind, a desire to understand the grounds for the continuance of human life after death, or what is known as the doctrine of immortality. The effort to explain this doctrine reasonably has been a continuous one from the earliest ages until today. Notwithstanding all that has been written upon the subject, we find a large part of mankind still hungering for an exposition of the belief, its origin, nature and function, such as will bring conviction to the sincere inquirer, either for or against its truthfulness.

The writer of this note is strongly of the opinion that the long-looked-for elucidation of this puzzling matter is now given to the world in the learned work of Prof. James H. Leuba of Bryn Mawr College, Pa., called "The Belief in God and Immortality: A Psychological, Anthropological and Statistical Study." Professor Leuba is a psychologist of recognized authority, and well equipped at every point to present the latest information to be gathered on the subject.

He divides his book into three parts, in all of which the argument is so well-sustained and convincing that each part may be read separately without encroaching or depending upon the information given in other parts. In the first part the author treats of the two conceptions of immortality, their different characteristics, and the attempted demonstration of the truth of the modern conception. It is known to few persons that the origin of the primitive conception of immortality is very different from that which gives meaning to the modern belief. Professor Leuba shows that the grounds for the earlier belief and the modern one are by no means the same; that the modern conception is not a growth from the primary belief, but an independent creation, differing radically from it in every particular. "Whereas the primary belief was forced upon men irrespective of their wishes as an unavoidable interpretation of certain patent facts (chiefly the apparition of deceased persons in dreams and in visions), the modern belief was born of a desire for the realization of ideals." This argument is very interesting, and as we have said, will prove new to many persons who hitherto considered themselves well informed on the subject.

The second part of the author's work presents a statistical study of the belief in a personal God and in personal immortality in the United States. To many persons this portion of the book will prove to be of the greatest possible interest. The inquiries made by Professor Leuba among college students, physical scientists, biologists, historians, sociologists, economists, and psychologists have yielded fruit of considerable significance. Prior to the appearance of this work, many entertained the opinion that the great majority of scientists and other learned men in the United States were more or less firm believers in the existence of God and the immortality of the soul. That notion is now utterly disproved. The learned author has worked out this part of his subject with great care and exactness, and he expresses the hope "that despite the widespread and, I must admit, on the whole justifiable distrust of statistics of belief, no reader will pass a summary judgment upon mine until he has examined them with some care."

In the third part the author presents "certain facts and considerations bearing upon the present utility of the beliefs in a personal God and in immortality, from which it appears that, so far at least as the United States and other equally civilized countries are concerned, the enormous practical importance customarily ascribed to these beliefs no longer corresponds to the reality." In the neglect of this belief he shows what the real losses would be, and whether they might be compensated for or even turned to gain. On the whole we consider this new work of the Bryn Mawr professor not only very interesting but highly valuable; so much so that no one can afford to be without it who wishes

a thoroughly up-to-date treatment of the greatest subjects that can engage the speculative attention of thoughtful men—God and Immortality. Price, \$2; to be obtained of the Truth Seeker Company.

Missionary Editor's Notes.

Extracts from Correspondence.

To an offer to send him certain Freethought works, provided he would read and review or purchase or return them, Professor Husband of Dartmouth replied as follows: "The Bible is the record of the greatest religious movement in history, and was written by men in sympathy with that movement. But the writers were men untrained in critical methods, and of uncritical minds. Hence they have given us a picture which must be examined with all the acumen we devote to other works of either ancient or modern times.

"Fortunately my legal study of the trial of Jesus did not lead me into the terrible question of the supernatural. I can merely say that the supernatural has long ceased to be a vital part of my religious feelings. . . . So long as my views are unsettled I shall be interested in Freethought and in any other source of help, but I have not happened to see any of the Truth Seeker's books."

This frank answer entitles him to copies of books on approval.

On Dec. 26, we wrote to President Hibben of Princeton as follows: "An alumnus of Princeton has authorized us to offer the University the sum of \$200 to defray the expense of a few lectures, open to all classes, and perhaps to others, on the critical study of the Bible. Believing that the most concise exposition of adverse criticism of scripture is contained in John E. Remsburg's 'The Bible' and 'The Christ,' it is suggested that the lectures be based on these and 'Bible Myths' by Doane. There is no stipulation that the lecturer shall be in sympathy with Freethought, and any fair-minded man, approved by you, will be acceptable; for the only desire is to make known facts concerning the origin and contents of the Bible in order that each person may determine whether or not its authenticity and morality confirm the tradition that it is the word of God. Your remarks at the opening of college, in which you advise 'an eager disposition not only to know, but to know at first hand and to seek truth at its source,' lead one to infer that you believe truth to be essential, and will therefore welcome any truth that can be well established. If the trustees are willing to accept this gift, a check will be forwarded."

On Dec. 28 President Hibben replied: "I have received your letter and appreciate exceedingly your kind offer . . . to defray the expenses of lectures upon the critical study of the Bible. The Board of Trustees two years ago established such a lectureship in Princeton. . . . The course for this year has just been given the latter part of November by President Falconer of Toronto University and I feel that it would not be wise to institute an additional course of the same character. Appreciating your kindly courtesy and thought of Princeton, believe me, Sincerely yours,

"JOHN GRIER HIBBEN."

He received a free copy of the "Age of Reason" and another letter.

A newspaper correspondent has moved the Washington *Times* to a consideration of the question of church taxation. The correspondent points out that "the exemption of church property from taxation is a denial of the fundamental truths of democratic government"; that "talk of the ethical and educational attributes claimed for the church is wholly beside the question"; that "it is not the business of the state to raise its revenues only from the baser elements of the population"; that "as its private citizens do not pay taxes in proportion to their lack of virtuous qualities, so neither should the institutions which enjoy state protection"; and that "our great philanthropists, scientists, inventors, and educators are not exempt from taxation on the ground of the great good they are doing." The *Times* estimates that the value of church holdings in the United States "amounts now to something like two billion dollars, and in the present straitened circumstances of the country the authorities may be compelled to this new source for temporary relief." If the estimate is not too high, as it probably is not, church taxation would yield a revenue of forty millions a year.

The *Progressive Thinker* (Spiritualist, Chicago) rejoices in the news from Boston that a verdict has been rendered sustaining a Spiritualist meeting as a religious service.

THE BRIEF FOR FREE SPEECH.

The Blasphemy Argument Brings Up the History of Toleration in New York.

By THEODORE SCHROEDER.

The next person whom I will quote is the Rev. Joseph Fownes, as to whom little seems to be known. His book "An Enquiry Into the Principles of Toleration," was published in the second edition in England in 1773. The first edition was published anonymously. In the catalogue of the library of the British Museum, it appears that he also published several items under the pseudonym of "Phileleutheros." Notwithstanding such literary prominence his name does not appear among collections of English biographies which I have examined. I suspect the explanation for this absence of information is to be found in his coming to America. Some time about 1810 there appeared in Boston a pamphlet entitled "A Blow at the Root of Aristocracy, or an Appeal to Matters of Fact, in Support of Religious Freedom," and signed "Phileleutheros." Insofar as this speculation identifies Joseph Fownes with agitation for intellectual freedom in America, his opinions acquire an added force as a factor in construing our constitutional guarantees. This first book was in part inspired by Blackstone, and definitely took issue with his conception of intellectual liberty. In the second edition, 1773, page 18, of "An Enquiry Into the Principles of Toleration," he answers an objection such as doubtless had been made often, and must have been in the minds of those who framed the Constitution of Connecticut. He says:

"Religion, it will be urged, may be made a plea for anything; and if governors must never interpose to restrain it, there is no enormity but what will pass unpunished."

Then he goes on to explain away the fear by calling attention to the same old line between actual injury and constructive injury. The Supreme Court of the United States answers the same contention as to Mormon Polygamists, in *U. S. v. Reynolds*, 98 U. S. 163. That Court, by following Jefferson and the Virginia Act of Toleration, in fixing the limits of intellectual liberty, reaches the same conclusion as Furneaux, Fownes, Milton, Bentham, and the rest. The makers of the Connecticut Constitution were unwilling to leave it to future construction, such as was made in the Reynolds case, and so sought to compel the same construction by appropriate words, answering to the fears of the people.

Fownes explaining (in an Appendix, p. 114) says: "The instances in which this inconvenience may be supposed to arise from liberty of conscience may, I presume, be generally reduced to one of these cases: The case of persons who think themselves bound to use force for the propagation of what they apprehend to be the truth. The case of those, whose principles lead them to judge, what are commonly thought vices hurtful to society, to be innocent, and what may be indulged without scruple. Or lastly, the cases of those who are so unhappily misled as to incorporate things hurtful to society into their religion and account it their duty to practice them." He shows that the principles of toleration and religious freedom neither lead to these evils nor take away the power of the magistrate to restrain them, insofar as they are real and not imaginary or merely psychologic.

To the first he answers: "Every attack which he makes upon their person, liberty or estate, for this purpose, is an injury, which comes within the limits of the civil power." To the second he answers that: "Fraud, robbery, perjury, and other crimes of the like nature, are directly repugnant to all the essentials and acquired rights of man." Manifestly, he is writing of property rights. To the third he answers thus: "If his judgment should unhappily lead him to make anything a part of his religion which is injurious to others, and contrary to the fundamental laws of society, he so far still falls under the animadversion of the magistrate. . . . He acts not as the dictator to his subjects, but as the guardian of their temporalities. . . . By attending to this obvious distinction, the rights of conscience and the real rights of government will both be preserved, and the pernicious extremes of calling either in question will be avoided. Religious liberty will be kept from running into licentiousness; civil authority will be preserved from degenerating into tyranny" (pp. 116-117).

This, it is hoped, makes clear the issue between Blackstone and his critics. Governments that abridge intellectual liberty always make the same justification as Blackstone did. That is, the dominant class wish to be relieved of the annoyance and disturbance of their mental peace, such as is

incidental to having the wisdom and justice of their dominance questioned. That, and not a longing for truth or justice, is the real motive for punishing "dangerous and offensive writings." When the danger has become realized in overt acts injurious to person or property, the purveyor of such dangerous ideas becomes liable, as an accessory before the fact of some other crime, or perhaps more directly liable as in personal libel. In such cases there is no need to resort to speculations about the psychologic tendency, because the actual and material injury is capable of direct proof.

The foregoing quotations from Blackstone's critics make it plain that they insisted that the state was without jurisdiction until the "dangerous and pernicious tendency" eventuated in an overt act, which is actually and materially, not speculatively and psychologically, dangerous to person or property according to the known laws of the physical universe. In other words, the real motive of Blackstone's critics was to eliminate from the laws all metaphysical speculation about the unrealized psychologic tendency of an idea or of any literary or oratorical style, upon some hypothetical hearer or reader of the future. This elimination of mystery from the law was demanded both in the excuse for a state that was certain, and in the uncertain criteria of guilt. For these critics of Blackstone, this elimination was the essence of mental freedom as to religion. Later we shall see that this was also the essence of the historic controversies for religious liberty.

The Ruggles Case and New York Procedure.

Every attempt to defend the constitutionality of blasphemy laws will necessarily depend in some measure upon the New York decision of 1811, in the case of *People v. Ruggles*, 8 Johnson 290; 5 Amer. Dec. 335. In order to secure a more open-minded attitude, it becomes necessary to question the reasoning and the authority of that decision. To this end we will proceed to a critical review of it. This is done in the confidence that it will appear that the Ruggles decision expressed a misconception of the law at the time of its rendition, and that since then it has been overruled both as to its essential reasoning and its conclusions.

A careful and critical review of the English decisions in blasphemy cases shows that they were essentially based on the English conception of the State and the Church as but different aspects of the same human institution. Many times, in giving their reasons for the blasphemy laws, the English courts have repeated Lord Hale's statement that "the Christian religion is part of the law itself." Coke reports that "words against an archbishop are words against the government," and punishable as treason.

In contradiction of much more of this, Justice Kent in the Ruggles case declared of blasphemy that "such offenses have always been considered independent of any religious establishment or the right of the church." That he should thus ignore what would seem to be patent facts to most men of our time suggests that this statement was the result of an overwhelming impulse in Judge Kent to explain away the influence of the New York constitutional provisions against a union of church and state and for tolerance.

If by the above statement Justice Kent had meant only to convey the idea that the essential motive for blasphemy laws was a protection for royalty and aristocracy in the continued enjoyment of privileges and prerogatives, then the statement has some truth in it, but loses its importance. Even though in this light the protection of the church was not an end in itself, it became an essential objective means for the accomplishment of the royalists' political desire. An inseparable part of the program was the protection of the "rights" of the church as embodied in the privileges of the "spiritual" aristocracy, such as "benefit of clergy," state support, etc. In return, these supported the king and the temporal aristocrats. The consequence of so using the church and its ecclesiastical machinery always has been to bring into being the substance of a legally established church organization and an official theology. The mode of its verbal acknowledgment is unimportant. In the light of this, Justice Kent's statement becomes a mere verbalism, void of essential truth.

In the same opinion, Justice Kent practically admits the error of the statement already quoted, when he says: "The very idea of jurisprudence with the ancient law-givers and philosophers embraced the religion of the country." There we have it in a nutshell. There never has been a government which had a complete separation from religion. Even in America, the present separation is complete only in theory, not in practice. In most countries the word "church" symbolizes one aspect,

the word "state" another aspect, of the same thing. The distinction is rhetorical only, and blasphemy laws are but one manifestation of a religion which is in fact more or less completely and legally established. It would seem to follow that, when the constitution prohibits a union of church and state, it thereby prohibits the punishment of blasphemy.

Colonial New York and Tolerance.

Let us now examine into the growth of intellectual hospitality during New York's Colonial period. It is highly probable that this will shed some light on the correctness of the constitutional interpretation which was undertaken by Justice Kent in the Ruggles case. It is a little singular that he should have ignored the developments which led up to the adoption of the constitutional provisions separating church and State, because a consideration of the antecedent and contemporary historical events have always been considered essential factors to statutory and constitutional construction.

The first mention of toleration that I have found is contained in the Articles of Capitulation by the Dutch to the English, dated August 27, 1664. Article 8 declares that "the Dutch here shall enjoy the liberty of conscience in Divine worship and Church Discipline." To be sure, this is a very narrow limit of toleration, both as to persons and subject matter. Subsequent references in the laws lead me to believe that "liberty of conscience in Divine Worship and Church Discipline" were meant to include the use of the taxing power for the support of the Dutch clergy and such privileges as had been enjoyed by them as the official Dutch church. The seed of tolerance being once planted, subsequent agitation and the blood of martyrs would compel its growth.

The second official recognition of any toleration is to be found in "The Charter of Liberties and Privileges Granted by His Royal Highness [Charles II] to the Inhabitants of New York and its Dependencies." (Passed October 30, 1683, by the Govern'r, Council, and the Representatives in General Assembly.) This Bill of Rights is quite comprehensive, and was passed "that Justice and Right may be equally done to all persons." Among other important matters, it contains this:

"No person or persons which professes faith in God by Jesus Christ, shall at any time, be any ways molested, punished, disquieted, or called in question for any difference in opinion on matter of religious concernment, who do not actually disturb the civil peace of the province, but that all and every person or persons may, from time to time, and at all times, freely have, and fully enjoy, his or their judgments, or consciences, in matters of religion throughout all the province, they behaving themselves peaceably and quietly, and not using the liberty to licentiousness nor to the civil injury or outward disturbance of others. Provided always, That this liberty or anything conveyed therein to the contrary shall never be construed or improved to make void the settlement of any public minister on Long Island."

"And whereas all the respective Christian Churches now in practice within the City of New York and the other places of this province do appear to be privileged, and have been so established and confirmed by the former authority of this government, be it hereby enacted by this present General Assembly, and by the authority thereof, that all the said respective Christian churches be hereby confirmed therein, and that they and every of them shall from henceforth for ever be held and reputed as privileged churches, and enjoy all their former freedoms of their religion in divine worship and church discipline, and that all former contracts made and agreed on for the maintenances [be upheld] . . . Provided also that all other Christian churches that shall hereafter come and settle within this province, shall have the same privileges." (Laws of New York, revision of 1813, vol. 2, Appendix, p. v-vi.)

If we view this language in the light of the preceding treaty, its purpose is plain. The treaty with Holland had evidently continued undisturbed the privileges of the Dutch church and its clergy and members. This act of the Assembly was manifestly an effort to destroy the relative privilege of the Dutch religionists without violating the Articles of Capitulation. This was done by the simple expedient of elevating all other churches to the same degree of privilege. That is to say, the same degree of toleration and state recognition or support, which by treaty had been insured to the Dutch, was now made the heritage of all Christians.

It is important to note here that this official concession under authority of English royalty amends the common law as to blasphemy so as to make the limit of religious toleration, as between varying

groups of Christians, to consist of an *actual breach of the civil peace*, instead of a speculative tendency founded upon a breach of the spiritual or religious peace. Now there could no longer be punishment as at common law for disagreement on biblical interpretation. While narrowing the scope, the language follows the essential part of the Rhode Island act of toleration of 1664. In the phraseology of our time, it is the difference between an *actual breach of the peace*, and a *constructive breach of the peace*, which latter is always based upon a mere speculation as to a psychologic tendency. Insofar as the common law based criminality for intellectual offenses upon psychologic tendency only speculatively ascertained, this enactment was a beneficial modification thereof.

The third enactment affecting religious freedom was passed by the General Assembly of the Colony of New York, May 13, 1691. It is entitled: "An Act Declaring what are the Rights and Privileges of Their Majesties' Subjects Inhabiting within Their Province of New York." On the subject of religion we find this declaration:

"No person or persons *which profess faith in God by Jesus Christ His Only Son* shall at any time be any ways molested, punished, disturbed, disquieted, or called in question for any *Difference in Opinion or matters of conscience in Religious Concernment*, who do not, under that pretence, *disturb the civil peace of the Province*. And that all and every such person and persons may from time to time and at all times hereinafter freely and fully enjoy his or their Opinion, Persuasion, Judgments, in matters of conscience and religion thro-out all this Province, and freely meet at convenient places within this Province, and there worship according to their respective Persuasions without being hindered or molested, they behaving themselves peaceably, quietly, modestly and religiously, *and not using this liberty to licentiousness nor to the civil injury or outward disturbance of others*. Always Provided, that nothing herein mentioned nor contained shall extend to give liberty to any persons of the Romish Religion to exercise their manner of worship contrary to the laws and statutes of Their Majesties' Kingdom of England." (Acts of Assembly Passed in the Province of New York from 1691-1725, p. 5; Bradford, printer, 1726.)

William Smith (History of New York, p. 127, A. D. 1814) informs us that this enactment was designed as a declaration that the Colonists repudiated the idea that they held their rights of representation in the Assembly as a liberty by permission of the Crown. By their act they meant to affirm that this right and others were inherent in them as men. In 1697, William made his contrary claim by repealing the Declaration of Rights of 1691.

Waiving the questions involved as to any change of rights affected hereby, we may concern ourselves again with the important fact that here the Colonists a second time registered their aversion to constructive or psychologic breaches of the peace. More clearly than in the previous charter, they insisted upon liberty, and not mere toleration, up to the point of an actual resultant breach of the peace. This officially expressed opinion should be of importance as registering in New York the acceptance of a change of opinion as to tolerance that was taking place among all English-speaking peoples. This conception had its first effective advocate in John Milton. Briefly expressed, that change was a growth *toward* a tolerance of all intellectual differences, short of their actually having produced material injury. Those wishing to attain an intelligent opinion as to the meaning of our constitutional guarantees of freedom will not exclude from their consideration or understanding those previous changes and expressions of public sentiment which finally were recorded in our written constitutional guarantees of liberty. We best understand their meaning by knowing the trend of thought of which they were the culmination and that against which they were aimed. In this view we will see also a growth from mere tolerance to a conceded claim of irrevocable right.

Under the influence of the conflict with the Crown, there came another important decision about tolerance in connection with an election contest about 1736. Here the General Assembly decided that Jews could not vote for Representatives, nor be permitted as witnesses touching any contested elections. (Smith's Hist. of New York, p. 423, A. D. 1814.) Jews and Catholics still suffered disadvantages, which the subsequent Constitution removed, not to produce a return to common law conditions, but to liberalize the common law by bringing all up to the level of equality of tolerance with the formerly favored Protestant sects, who were punishable only for an actual breach of the peace. Thus tolerance was to evolve to religious liberty. (To be continued)

Reflections of a Lost Soul.

"Lost Souls!" What a hubbub about lost souls! These evangelistic "soul-savers" in the midst of us speak of souls as if they were nickel-pieces—things that can be lost and found again. God is referred to as if he were a next-door neighbor; religion is but a fire escape, and Christ a first-class insurance policy. To listen to Evangelist Beiderwolf, a cheap imitation of Billy Sunday, holding forth nightly in Salt Lake on the need of salvation, is to risk losing ones self-respect. Ones mental balance is endangered. One thing is certain: Beiderwolf, like Sunday, is short on biology, psychology and sociology. Living in the twentieth century, he babbles and prattles the irrational beliefs and traditions of the fifteenth. Of course, this should not surprise us; you know it takes the average theologian about two hundred years to appreciate the bearing of a fact.

The other night, our visting evangelist, Mr. Beiderwolf, declaimed against "Infidels," "heretics" and "scoffers"—"lost souls" every one of them. "Unbelievers" are "lost, lost!" What a tyranny of words! How language suffers when handled by your theological buffoons and heavenly hucksters! Mr. Beiderwolf's audiences do not talk back; they are not even permitted to "heckel" the speaker. This is unfortunate. May a "lost soul" answer him in print? I should like him to know something of the beliefs of at least one of us. Viewing life from the standpoint of evolution, we find man, never having "fallen," never has been "lost," is not "lost" now and is therefore in no need of salvation; does not need to be "saved." Man needs not salvation, but sanity; he needs to be made sane, not "saved." Hell and heaven are childish terms meaning nothing to thoughtful men. If Mr. Beiderwolf wants to know how man came by his "God" ideas and so-called "religious instincts," the reply of a "lost soul" is: Man came by his religious ideas just as he came by his political, social and scientific ideas—through study and experience. That's why we have so many foolish ideas today; they were born in the heads of such men as our esteemed religious doctor. God, from all accounts, has been at no more pains to teach a correct theology than a correct astronomy, or a correct sociology. Man began his career in total ignorance and had everything to learn for himself on all subjects. He is at liberty to find out about the "other world" just as he is at liberty to find out this one.

One reason for man's slow advancement is that he has, at the behest of priests, ever busied himself with supernatural concerns, and in his anxiety for another world has sadly neglected this. In his efforts to please God, he has forgotten his neighbor. While centering his attention on heavenly mansions, his pockets have been rifled. Gazing steadily at the stars, you are in danger of stumbling over molehills. A "lost soul"—and there are many in Salt Lake—have read a little history, and thus they have learned that the centers of theology have ever been the radiators of darkness. Where theology was most powerful men were most cruel and most immoral. As the savior of human society in this world, the church was an infinite failure. Now, as then, where theology dominates, where knowledge of God is considered more important than the study of man, of society, there you will find injustice, ignorance and slavery.

The other night Beiderwolf told a story to illustrate his God's fine sense of a square deal: "An artist seeing a poverty-stricken wretch in a London slum, dirty and vile looking, threw him a sovereign, saying, 'Come to my studio so I may paint your picture.' The slum-dweller appeared before the artist, clean and better dressed. 'I did not want you in that dress,' said the artist, 'but as you were, dirty and ragged.' So with God; he wants you, not clean but dirty; no matter how sin-stained your soul may be; he is ready to save you. 'Saved in the blood of the lamb!' This is Christian ethics; this is Christianity's message, preached to multitudes in 1916. Need one wonder at the low *morale* of the Christian nations of Europe and America? If fate decrees that I, a 'lost soul,' see God 'face to face,' I shall first take a bath. Godliness is *next to cleanliness*. A dirty saint is a monstrosity. Beiderwolf is also shocked at some nude pictures now being exhibited on a movie screen. How comes it these holy men, being pure themselves, see so much impurity in the nude? The pictures referred to are wholesome and elevating to any one not 'God-intoxicated.' The whole trouble with these men of God is that they 'do not walk the streets of the city of life—they explore the sewers; they stand in the gutters and cry 'unclean.'"

Should Mr. Beiderwolf ask: "What has a 'lost soul' to give in place of that which he seeks to destroy?" the answer is at hand. The so-called "lost

souls," instead of mooning over a distant heaven or fearing a future hell, have turned their attention to this old, very-much-abused world. They have concluded that to-morrow may look out for itself, while we live our life today. He will postpone the joys of a fictitious heaven, and try to extract a little pleasure out of these passing scenes. One world at a time. One is about as much as some of us can stand. We will not anticipate the sufferings of hell while so many hells, domestic and economic, abound here. We think physiology as important for boys and girls as the catechism or the Apostles' Creed; that to be kind to your neighbor is more necessary than to love God; that a good, clean home, where love is, is more sacred than chapel or cathedral. To keep your honest word is better far than to keep Lent. We need not fear any offense to the saints in the calendar—provided we are busy making ourselves a little more saintly. Whether we shall know each other in heaven is problematical; what we ask for is such conduct that we shall not be ashamed to know each other here.

Instead of serving an unseen deity—an absentee-landlord—and striving to reach an unknown heaven, let us plead the things we are sure of; let us live the things we know. Let theology go; seek justice and right and truth. Advocate a taxation which takes money from the rich, not bread from the very poor; legislate in favor of the weak and not to favor the fortunate; let us have knowledge that leads to sane thinking and decent living; schools that encourage honesty and freedom of speech; give us governments, state and national, with brains enough in them and humanity enough, to keep children out of factories and keep them in school. Let there be a popular demand that newspapers and drinking water alike be clear of sewage. Instead of theology—a knowledge of God—give us sociology, a knowledge of society, of men and women.

Even though we be "lost" and a trifle ungodly, let us be fair, square and decent, neighbor to neighbor. When we have these things secured, it will be time, if ever, for the thousands of priests and preachers to give fifty Sundays of the fifty-two in every year to a consideration of life in some other world.

Seek ye first the purities and decencies of earth, and many blessings shall be yours. We work for that which "tends to develop the bodies and minds of men," said that great lover of men, Robert G. Ingersoll. "All that gives us better houses, better clothes, better food, better pictures, better literature, grander music; all that renders us more intellectual and more loving, nearer just; that makes us better neighbors, better citizens—all these things combined produce what I call progress." No Christian heaven could equal such an earth with such humanity! This is the heaven, the ideal of earth's best and bravest; surely it is an ideal worth striving for, working for, and, if need be, dying for! A "race without disease of flesh or brain, shapely and fair, the married harmony of form and function." The Christian's heaven is a very cheap affair compared to the "lost soul's" "earthly paradise."

The big and chief indictment we bring against the organized church and such men as evangelist Beiderwolf is that preaching theology they neglect sociology, the great need of the age; and while the church has not taught "war" *directly*, it has encouraged war *indirectly*. By withholding scientific and economic knowledge from the people under its care, it has aided and abetted the military class, and the industrial exploiters who, at all times, rely on the ignorant man to do their dirty work. Ignorance is slavery.

I would rather be a "lost soul" with an earthly hope than a "saved" Christian and a hope of heaven.

GEO. N. FALCONER.

Salt Lake City.

Thoughts on Paine Day.

We sometimes wonder why it is that people celebrate their progress and the birthdays of their great men by eating and drinking. Buckle, in his "History of Civilization," observes that "two great principles which rule the world are the love of wealth and the love of knowledge." The history of civilization is the history of man's struggles to satisfy his appetites—the appetite of the body and the mind, his hunger for food and his hunger for knowledge of the forces which surrounded him. The conservative is the man or woman who is filled, satisfied in body and mind. The revolutionist is the man or woman who is hungry in body or mind, hungry for better things for the children of men.

The conservative is the man who thinks that conditions are good enough—who is satisfied with the religion of his mother and the politics of his father. The conservative is like the man out West

who was asked whether he was going to vote for the law which would abolish hanging, and replied: "No, hanging was good enough for my father and it is good enough for me."

It is fitting that we should celebrate the birthday of Thomas Paine. He was one of those revolutionists, one of those enthusiasts, who did not think that things were good enough. He was one of those heroes, those maligned men, who, like Prometheus, have stolen fire from the gods and given it to the sons of men, and upon whose reputations the vultures feed. He desired to improve conditions, and as in the Greek fable Minerva, the goddess of Wisdom, sprang from the brain of Jove, so did this Great Republic spring from the mind of Thomas Paine, with many wise ideas for the betterment of the world that are agitated by present-day reformers. He advocated the rights of man upon every occasion, not forgetting the rights of women.

And in speaking of the rights of women we are reminded of the very worthy Cardinal Gibbons, who so recently warned us that woman suffrage would rob women of their grace of character. Think of it—the representative of the church, the Catholic church, that claims to be democratic, that claims to practice equality, opposing ideas that are self-evident truths to every thinking man and woman. If this is Catholic democracy, if this is Catholic equality, then I am sure that the average believer in democracy and equality feels like the good bishop who was asked to have a drink and who, when asked why he refused, replied: "Well, in the first place, I have just joined a temperance society; in the second place, I am about to enter a church to deliver a sermon, and, in the third place, I have just had one." We do not want any more of that kind of democracy and equality; we have just had some.

In spite of the fact that the church has opposed nearly every progressive movement in the world; we hear a great many political and social reformers insist (in order to gain converts) that their particular economic or political creed has nothing whatever to do with religion. The scientist of the middle ages might have said the same thing—that his idea had nothing whatever to do with religion; but religion had a great deal to do with the scientist in those days, and the reformers of today forget that the church has a great deal to do with them, because religion and the church cause the people to be prejudiced against the changes which they advocate.

These reformers have much to learn from Thomas Paine, who saw that if a democracy is to endure, the people must be intelligent, that ignorance is the foe of progress, that superstition is the monster that stands across the path of man; and after Paine had grown old in the fight for political and economic freedom, after he had written the "Rights of Man," he saw that it was useless to free men from the tyrants of the earth if they were to remain the slaves of the imaginary monsters of the air; he saw that intellectual freedom is necessary, that reason and intelligence must precede justice and equality, and in order to hasten the coming of the better day he wrote the "Age of Reason."

BENNETT LARSON.

Paine Letters Sold.

One of the disputed and still unsettled events in history in which Thomas Paine figured was what was known as the Dean affair, in which Silas Dean attempted to defraud the United States out of \$1,500,000, claiming that the money given by Louis XVI of France was a loan. Dean was exposed by Paine, who in doing so lost his position as secretary of the Committee on Foreign Affairs, but prevented his country's being defrauded. Paine had conducted and received all the correspondence of the committee.

The Robert Morris papers, which were the confidential letters received by him as the financier of the American Revolution, were recently sold in Philadelphia. One of the letters of Morris states: "Dean has played egregiously, to say no worse. Such conduct as his is ominous to the man himself, and, however unjustly, yet it is of injury to those who have been in his intimacy. I confess that he has astonished me, for I believed him sincerely devoted to his country." This letter was bought by Matthew Ridley, Esq., for \$14.

The letter confirms what Robert Morris said to Paine when he assured him that he had been totally deceived by Dean and now looked upon him as a bad man. Gouverneur Morris (Teddy's idol) admitted that they all had been deceived and duped, himself among the rest, and complimented Paine on his quick sight.

There are several letters in the collection of a similar tone, which no doubt Congress had access to at the time; yet in spite of all the facts, Paine was denied a hearing. By resigning he lost his position, but maintained his self-respect.

In 1842 Congress presented Silas Dean's heirs with \$35,000. There were several letters to Silas Dean that brought good prices. A very cordial letter of Robert Morris to Paine brought \$50. There were several important letters of Thomas Paine in the collection. One was a notice that he had been appointed as chairman of a town meeting to investigate a flour transaction of Robert Morris, wherein Morris was exonerated by the committee, that sold for \$75. The report signed by the committee sold for \$110.

Another letter of Paine's to Morris, giving the account of his services to America, which should be printed in letters of gold, sold for \$210. Still others went for \$25 and \$110; and lastly, one giving a plan of government that would have delighted our late Brother Wakeman, sold for \$190. All went to dealers.

This shows that the name of Thomas Paine will yet figure in American history, and that the work of the Paine Association has not been in vain.

These letters, which have not been published, would have been highly appreciated by Paine's biographer, Dr. M. D. Conway. This being the confidential correspondence of Robert Morris, the letters throw a flood of light not only upon Thomas Paine's work but also upon the enemies of Washington and Morris, and show without a doubt that others wrote letters derogatory to Washington's character. The writer has made many excerpts from the letters, and intends in a future article to expose Oberholtzer's lies about Paine in his work on Robert Morris as a patriot and financier, in which he brands Paine as Morris's enemy.

J. B. ELLIOTT.

The "Times" Surprises Us Agreeably.

Last Monday was the 180th anniversary of the birth of Thomas Paine. This year will bring, in June, the 108th anniversary of his death. Meanwhile his resurrection is in progress. Read the following editorial article from the New York Times of January 25, 1917:

"That sincere patriot and more than fairly able publicist and philosopher, at whom so many of us are still inclined to look askance because his enemies succeeded in teaching us to call him Tom instead of Thomas Paine, managed to put in the essays which Washington so cordially admired and gladly used not a few statements that are as relevant to today's events as to those of his own times. In 'Common Sense,' for instance, there is this thought-provoking sentence:

"Monarchical governments, it is true, are never long at rest; the crown itself is a temptation to enterprising ruffians at home; and that degree of pride and insolence ever attendant on regal authority swells into a rupture with foreign powers in instances where a republican government, by being formed on more natural principles, would negotiate the mistake.

These words, naturally enough, reflect world conditions as they then existed, and it was not to be expected that Paine would take into account the possibility of a 'monarchical government' as stable and as democratic, in all except form, as any republic could be. And he did not foresee, either, that there would be republics in which the presidency would be as much of a temptation to 'enterprising ruffians' as ever a crown was or could be. Still, Paine's idea, based on monarchies and democracies accurately so-called, was sound, and the greater probabilities and facilities for the maintenance of peace under the latter than under the former have been persistently demonstrated in all the years since he wrote. He was, in effect, arguing the superiority of governments based on the consent of the governed to those of which the basis was force or an imagined divine right to rule, and, so far as any evidence goes to show, the only excuse for calling him 'a filthy little Atheist' was his denial of reality to that same 'right.' At any rate, he was not little, he was not filthy, and he was not really an Atheist, except in the eyes of those who knew no god except their own tribal divinity."

Interesting.

Elder Joe S. Warlick, a Christian minister of Dallas, and Stanley J. Clark of Oklahoma City will debate the question of the "Divine Inspiration of the Bible" in the City Hall of Dallas at 8 o'clock Sunday night, Jan. 21. Elder Warlick will affirm that the Bible is an infallible book of superhuman origin and teaches a perfect code of morals. —Dallas (Tex.) News, Jan. 14.

NOTES AT LARGE.

The Rev. Dr. F. S. Luther, president of Trinity College, Hartford, Conn., greatly shocked his audience of several hundred leading clergymen and laymen, when at a church club dinner given at Delmonico's, New York city, January 17, he declared that the church school is a failure. Dr. Luther is at the head of what has been termed the Episcopal church's "pet institution." I have been a teacher a great many years," said Dr. Luther, "and I have reached the decision that the church school is a failure. The public school is the place where the children must be educated." This statement coming from a prominent educator is highly significant. It is, however, only corroborative of a fact well-known to secular teachers all the world over. The church school has not fulfilled its promises. It aspired to unite a higher education with an ideal moral teaching; but those who have had an experience of both kinds of schools know that the idealism guaranteed by the religious institution has proved itself to be only another clerical myth. Dr. Luther testifies to this when he says that "all that the schools under control of the church organization have been able to achieve in this country is an atmosphere of religion, or a church atmosphere." This sums up perfectly the results of the church school. The main idea in such places of learning is to establish a religious atmosphere, so that whether or not the boy acquires a suitable fund of solid learning, this purpose, at least, has been accomplished, that the work has been done under the auspices of religion. The president of Trinity College can see no moral gain in the church school, for he says that "the public school teachers morals; we do not need to put a child in church to make him good." This is a true statement of the case notwithstanding the blatant utterances of those who, for the maintenance of their sectarian institutions, are forever denouncing the national school as a "godless" institution. It is agreeable to know that the position taken by THE TRUTH SEEKER through all its history, regarding public and church schools, is now receiving the approbation of both secular and religious instructors. The church school is but one form of religious cant; and if our "separated brethren" have any longer doubts upon the subject, we shall be glad to refer them to the distinguished head of the Hartford institution, who has had courage enough to tell the truth about the religious school, even at the risk of injuring his ecclesiastical reputation. A like judgment expressed by a few more men of the type of Dr. Luther, and the religious education question will settle itself permanently, beyond the hope of a joyful resurrection.

Billy Sunday has found a worthy antagonist in the Rev. Dr. J. H. McMahon, pastor of Our Lady of Lourdes Roman Catholic church, New York city. After criticising the evangelist for his luxurious manner of living, the Catholic priest affirms that "some of the tragedies connected with Sunday's revivals are sad in the extreme. He calls the ministers of religion a weazened, God-forsaken, good-for-nothing 'bunch of mutts,' while the crowd roars, and then he turns his 'converts' over to this 'bunch of mutts.'" No one can fail to appreciate Father McMahon's resentment of this manifest insult "chucked" by the evangelist at the clerical profession. That profession must have sunk pretty low in recent years to brook so disgraceful a criticism, and at the same time extend its approbation and support to the very man who made it. If Sunday can say these things of the clergy and meet with little or no rebuke, the same clergy need experience no discomfort if even more incisive things are said and done, which may eventually end in wiping out this increasingly useless class from every community. The priest continues: "His converts are not sincere or lasting. An investigation of his list in Philadelphia showed that twelve thousand of the converts gave wrong addresses." It stands to reason that any conversion that is the result of emotionalism can have no lasting qualities about it. It is evidently the hope of the clergy and the churches that they may catch some additional members as the result of this fanatical campaign; and as this Lord's business is being pushed in a thoroughly human business way, there is every reason to believe that the churches will derive at least a certain additional financial support, as a result of their large money expenditure in this their most recent business adventure. As it is money that makes the mare go, so it is with churches; never mind about the quality of the souls saved; it is their money that really counts. "He does not attack the Catholics," says Dr. McMahon, "because the attack would be returned with interest." Informed as to the fate of previous evangelists who ventured to attack Roman Catholicism, Billy Sunday is too careful of

his hide to walk in their steps. He is fearless in attacking Protestantism, because that form of belief is but another name for disintegration; but Catholicism stands for a certain unity and solidarity, which is not an agreeable competitor when the conflict is a question of blows. Billy is not quite a millionaire yet, and therefore wants to live a few years longer that he may be rated with the moneyed class. To persons capable of appreciating a joke, the whole affair is funny. It is an excellent illustration of the willingness of some of the people to be fooled all the time. Barnum was a true philosopher; he read his countrymen accurately.

A friend of this paper, writing from Alaska, sends us a newspaper clipping which reports a Jesuit sermon delivered at Juneau, January 9, by Father O'Reilly, from which we quote the following: "Putting aside for the time the authority of Holy Writ, we can, by the aid of the reason that is in us, see the justice of eternal punishment after death for those who depart this life with grievous sin unrepented. Sin is a withdrawal from God and revolt against right. Now, if this withdrawal and revolt should last indefinitely, say until death, what follows? Then God is obliged to punish the sinner eternally." That is a fair specimen of Roman Catholic logic. To hear such twaddle coming from the Jesuit order, supposed to represent a more or less learned type of men, is striking proof to what extent a man will forgo the wise judgment of his intellect in order to support an impossible church dogma. If a thing last indefinitely it cannot end at a particular time. If a man's revolt from God last until his death, which is a definite period of time, it cannot last indefinitely, for death is a definite event. Moreover, eternal punishment is not in accordance with human justice, for the reason that is in us has never lent itself to the approval of such an unnatural doctrine. The man who reasons after the manner of this Jesuit confuses two distinctly different conceptions, viz., time and eternity. An offense to deserve eternal punishment must be an eternal offense; in other words, an offense committed in eternity and not in time: *this* is what reason teaches. If time and eternity be the same, then the Jesuit is right. But to so believe is to be insane. The man has yet to be born who would honestly believe that eternal punishment is just and rightly expresses human justice and reason. For the sake of the church a man may believe that the moon is made of green cheese, but it will be a very long time before consumers will look to that planet as a source of supply. It takes a thorough-going Jesuit to talk consummate nonsense.

We find much of interest in "The Dictionary of Grammar" compiled or written by our friend James A. Hennesy of Washington, who is Francois Thane when he writes for THE TRUTH SEEKER, and father of the artist Hugh Hennesy, who illustrates his articles. Hence his little work has the distinction of being the only grammar that makes its points clear by quoting from Paine, Ingersoll, Huxley, Herbert Spencer, Winwood Reade, Olive Schreiner, Omar Khayyam (Edward FitzGerald), and the like. These authors, if we except Herbert Spencer, are not grammarians, but they wrote to good effect. Spencer wrote on "The Philosophy of Style," but Spencer could err, as when he stood sponsor for the phrase "expelled the army" (omitting "from"), which is a Briticism. Paine in some instances rose above the rules. Huxley was guilty of "neither were" (using *neither* as plural where both antecedents were in the singular number), but generally wrote United States. Ingersoll employed an unstudied expression akin to "like I was," which is grammatically indefensible, and Winwood Reade is often deplorable from the point of view of the purist. None is quite perfect. Our author quotes William Dwight Whitney, who made language and grammar a special study, and was an authority concerning them, but has to correct him by bracketing "acquire" after the word "to" in the phrase "in order to correctness of speech." There are so many mistakes in the best of writers that many of us would read more comfortably if we cared nothing for grammar. Robert Louis Stevenson taught Fleeming Jenkin the fine points, and after that Jenkin never enjoyed reading his favorite author, Sir Walter Scott, who was fallible. The late Morgan Robertson, in an article on sea terms, wrote that in the order, "Hold your luff," *luff* was a participle. The proof reader queried the statement, and Robertson referred the question to us. "Luff" is a verb, like Mark Tapley, who said it was his function to "do, be or suffer," which is a correct definition of that part of speech. We could not confirm Robertson, but pass it along to Mr. Hennesy. Messrs. Funk & Wagnalls, who print this handy little Dictionary

of Grammar, are grammatical sharks, and yet in one of their publications (the *Literary Digest*), if not in all of them, we find the profanation "*women voters*." (Why not ladies voters, or females voters?) Do English adjectives have the accident of number? Spencer, whom Mr. Hennesy quotes, says: "Intellectual intercourse slowly diminishes laxity of expression. By and by dictionaries give definitions. And eventually, among the most cultivated, indefiniteness is not tolerated, either in the terms used or in their grammatical combinations." But laxity quotes usage, and usage is the mob. Awkward and ungrammatical forms become entrenched, and through familiarity they, like vice, are endured and finally embraced. The "Dictionary of Grammar," a pocket-size manual, will do a great deal of good if seriously studied. It sells at 35 and 65 cents. Mr. Hennesy says it "is intended for those who need it." The reader is likely to conclude that he needs it before he has scanned a dozen of its pages.

Belief in the demonology of the Bible among a sect having followers in Texas is denoted by the report of a trial that lately took place in Houston. The *Post* of that city says:

"A fine of \$100 and costs was assessed against Mrs. Ellen A. Newman, a leader in the Apostolic faith denomination at Brunner, who faced two judges in county court at law No. 2 Saturday on the charge of aggravated assault growing out of a beating alleged to have been administered 'to drive the evil spirit' from a 1-year-old child, taken for adoption by the woman and her husband. The fine and costs amounted to \$135.45 and were paid."

The woman glibly defended her act with Bible citations and religious precedent. Her faith in scripture, while absolute, appears to have been without mixture or morality, as it turned out on cross-examination that she lives with a man as her husband who has a wife undivorced. The Apostolic faith is probably a sect of the Amish Mennonites. From what transpired at the trial of Mrs. Newman, the members would seem to believe in burning as well as beating as a means of exorcising evil spirits. Biblical justification is at Proverbs xxii, 15: "Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him." Millions of children have suffered corporeal punishment on the strength of texts found in the scriptures. As a sequel of the trial of Mrs. Newman, her husband, the Rev. W. O. Newman, has been arraigned on a charge of bigamy.

Recently when a Californian clergyman was on trial for debauching a young girl of his congregation, the mother of the girl appeared as a witness for the defense and threw the blame on her daughter instead of the man of God who had led her astray. Another case where the naturally unexpected took place is reported from Chicago. The *Tribune* of that city (Jan. 12) says: "The mother of a murdered girl sought leniency for her daughter's slayer in Judge Barret's court yesterday." A man named John Pettit had married the daughter, and then killed her, mutilating the body. The murderer explained that he regarded his bride as an angel before he married her, and that he killed her because he wanted her to remain an angel. With him, he said, "it was a matter of religious belief." There are inspired precedents for such a course. Jephthah slew his daughter as a matter of religious belief, and Abraham was ready to do the same by his son. There have been as many killings prompted by religion as by any other motive, probably more. Mothers have slain their own children under such influences oftener than they have shown themselves reconciled to offenses committed against them by others.

One of our New York reviews that is managing a fund for the relief of Belgian children heads its appeal for contributions with the words: "In the name of God the Father." If we were engaged in propagating a religion that teaches the existence of a "God the father" who takes a particular interest in the welfare of his children, we should not think it promotive of that belief to mention the said father conspicuously in these times when, according to the appeal of this review, a million of such children are undergoing slow starvation without that father's notice. We should not mention his name. We should can it for the nonce, and base our appeal rather on that simple humanity which furnishes all the aid, while God gets the credit and the praise. Said Festus to Paul: "Hast thou appealed unto Cæsar? unto Cæsar shalt thou go?" Suppose humanity should answer the call for help for the starving "in the name of God": "Hast thou appealed to God? unto God shalt thou go." Would the children get anything?

The federated Hebrew Congregations of Amer-

ica, in convention at Baltimore, received a report from the National Jewish Advisory Board condemning the reading of the Bible, now prevalent in public schools, as "an infringement upon the rights of every citizen," insofar as it compels Jewish taxpayers to send their children to schools where a religious interpretation is put upon the Bible; and the approval of the convention was asked of the survey which places on the "honor roll of American cities" the names of 19 cities "which have excelled in the civic virtue of having no objectionable literature in their public schools and no sectarian songs in their school assemblies." Between the Jews and the Catholics the Protestants are likely to lose the hold they now have on the public schools through the use of the Bible either as a text-book or a book of religious worship. If they were wise they would direct their efforts in time to the secularizing of public instruction; for the Jews, as shown by their demand for more army chaplains, are not committed to separation of church and state, and no more than Catholics would they scruple to teach their own religion in the schools if the way were clear to introduce it.

Theology dies hard; but, periodically robbed of some of its authority, it then readjusts itself to the changed limitations with renewed vitality. The greatest advances in modern times in theological speculation and biblical criticism are due to theology's being shorn of its assumed dominion over morality. A greater social gain, however, is the emancipation of ethics. The harmony of ethical systems is incomplete, but the service of ethics is vastly enriched by the substitution of social utility for theological sanction. A new social dynamic is found in the conception that man's chief activities are to be devoted to the improvement of this world rather than the preparation for another. A corollary that ought to be satisfactory even to the theologian is that life in any world is determined only by service in this. Thus far is non-theological ethics triumphant over historic theologies.

Miss Kathleen Burke, who has written a book on what she saw as an army nurse in France, tells of a Mohammedan surgeon, educated in England, who shrived a dying Catholic French soldier, and of a Jewish rabbi who was shot at the battle of Aisne while holding a crucifix to the lips of another. On this the *Chicago Evening Post* remarks that "religion on the battle-field seems a bigger thing than it often appears to be a home." It is notable that in each of the instances quoted the "bigness" was displayed by men who, according to the creed of the soldiers to whom they administered the last rites, will be everlastingly excluded from the Catholic heaven. There was hardly more "religion" in the actions of the Mohammedan and the Jew than in that of presenting to the dying man a cup of water. They were prompted by humanity, not by theology.

Fifty thousand dollars fell into the hat when the Bostonians were held up for a free-will offering by the evangelist. Criticism is directed at the Rev. W. A. Sunday, the evangelist aforesaid, who is accused of evangelizing for the money there is in it. This will not dissuade him from taking all he can get, as he has shown himself impervious to criticism on any of his methods, or his errors either of statement or of style. We might as successfully appeal to the Hungry Joes, the confidence men who work the public on the theory that a sucker is born every minute. The way to abolish the evangelistic sharpers is to inform the public that the religion which they preach is not true. The Sundays will not get rich making dupes and lunatics when the people become Freethinkers.

Victor Yarros, in *Reedy's Mirror* of January 5, has a two-column article which reports from a London paper the "confessions and recantations of eminent men and women" under the head of "My Changed Opinions." Bernard Shaw is the only one who declares his opinions unchanged. Of course, the human mind often exemplifies contradiction. Sir Robert Pierce has come to believe in the beneficent effects of war, and Mr. Yarros suggests that it should be continued for two or three years more for the sake of its "beneficent effects." Two former free traders cannot now contemplate the reestablishment of trade relations with Germany "without disgust and indignation." Two professional authors state that "war has removed the fear of death." Rebecca West says: "War has confirmed me in Socialism." The conclusion of the whole matter, according to Mr. Yarros, is that the thoughtful did not need the terrible object lesson, and the shallow have apparently derived no intellectual or moral benefit from it.—Unity.

THE TRUTH SEEKER

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Free-thinker who is not a regular subscriber.

OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions Whence? and Whither? can be given only by Science.

THE TRUTH SEEKER holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

THE TRUTH SEEKER believes in Free Speech, Free Press, and Free Mails; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinion. We neither indorse an idea by printing it, nor condemn it by exclusion.

THE TRUTH SEEKER is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted.

POLITICAL PRINCIPLES.

(THE NINE DEMANDS OF LIBERALISM.)

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.
2. We demand that the employment of chaplains in Congress, in the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of nat-

ural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Letters of Friends

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

BIBLICAL CRITICISM FAVORED.

From Capt. E. H. Allison. So. Dakota. To the Editor of The Truth Seeker:

Mitakola (that's Sioux for "my own friend"), I noted what you said in the "Letterbox." I think I told you in the last letter that I had commanded a company of scouts at Fort Yates, Dak. Ter., from 1875 until 1880. Later I was chief of scouts for the department and on several occasions had command of troops in field service as well as scouts. Thus it came about that on the river in Montana I am Colonel Allison, while on the lower river country I am reduced to the rank of Captain. However, Congress has granted me a very liberal pension for my services, which is worth more to me than all the titles in the world.

That I am an Atheist goes without saying. Therefore I have only myself to depend on. Long years ago I voluntarily relinquished all right and title, which I inherited in my youth, to the protecting arms of Jesus, and while I have to hoe my own row, I don't have to pay out money for pew rent and a preacher's salary.

THE TRUTH SEEKER is all right, always has been all right, is growing better year by year. I would suggest, however, that more space be given to Bible criticism. Take, for instance, the opening chapters of the book of Job. The sixth verse of the first chapter reads: "Now there was a day when the sons of God"—what! sons of God? thought he had one only begotten son—"came to present themselves before the Lord; and Satan came also among them." How did it happen that Satan was also among them? Had he not been cast out of heaven and the pearly gates closed against him? But here we find him gallivanting around with the sons of God and with them making a social call at the court of the high and mighty ruler of the universe. Of course he couldn't hide from the all-seeing eye. God spotted him and spake unto him, saying: "Where (in hell) did you come from?" And Satan answered him, saying, "I've been takin' a look at that footstool of yours; some folks call it the earth." And the Lord said unto Satan, "Did you notice that man Job of mine? He's a crackerjack, squarest one I ever made. He's dead afraid of me and always stands by me." Then Satan answered the Lord and said, "Why (the hell) shouldn't he? You've given him every damn thing he wants. But I'll tell you what kind of a man he is. Just touch him for his wealth and he'll cuss you to your face." And God fell to the devil's scheme. He gave everything that Job possessed into Satan's hand. This involved the destruction of immense property and the loss of hundreds of human lives. Then away went Satan back to earth, where he cleaned up poor old Job, leaving him as poor as his proverbial turkey.

The second chapter begins, "Again, there was a day when the sons of God came to present themselves before the Lord and Satan came also among them to present himself before the Lord." So it appears to have been a regular and proper thing for Satan to make social calls at the court of high heaven, and to associate familiarly with the sons of God. On this occasion God fell still further to the wiles of Satan,

though he accused Satan of having "moved" him to afflict his servant Job. What! Almighty God under the influence of Satan? Sure thing. Doesn't he say so himself? "Although thou movedst me against him to destroy him without cause." Oh, rats. And men call that kind of tommyrot "divine inspiration."

MR. ATKINSON APPRECIATED.

From W. H. Mason, Colorado.

To the Editor of The Truth Seeker:

THE TRUTH SEEKER of January 6, 1917, containing the splendid article by Sam Atkinson on "Freedom of the Movies," ought to be sent to every movie exhibitor and film producer in America. It should also be reprinted in every film and picture publication in the country.

I was present at the lecture and discussion by Dr. Atkinson and his reply to the ministers and social workers after the purview of "Protect Your Daughters" at the Paris theatre, in Denver, Colorado. The logic of Sam Atkinson could not be touched by the ministers and social workers; the doctor's lectures before the pictures held his audiences with silent respect and thanks by their hearty applause by his telling remarks on our social and immoral society. The people sat up, and did take notice of every word spoken. Dr. Sam Atkinson is doing a work for the moral uplift that the church cannot do. When we consider the censorship of the press, picture and freedom of expression, we must look out what is before us in America, or we will be like unto the people in England fifty or sixty years ago, when the church warden could under the law take you by force to the church of England. This attempt I saw tried on my father one Sunday morning as we were walking over the fields. These church beetles failed, gowns ripped in ribbons, and the blood of English sons of the church was feeding the daisies. No arrest was made; father did the arresting. Every Freethinker has a duty to perform not only by word of mouth, but by helping with money to sustain the worthy lecturers who are fighting your and my battle for freedom of speech.

A lecture fund should be founded to help the lecturers who are devoting their time and talents to the cause of Free-thought. Wake up! The watchman is on the walls of liberty watching the clergy in their attempt to suppress everything that does not bring grist to their mill, for religion is purely a business proposition with them. Keep your able lecturers in the field and establish a college wherein young men can be trained for the work. It can be done if the liberals will do their duty.

THE BLASPHEMY CASE.

From J. A. Bernard, Colorado.

To the Editor of The Truth Seeker:

I consider myself fortunate to be able to take advantage of the opportunity to assist in helping to defray some of the expenses connected with the publication of the book on the Blasphemy Trial. You state it will be on deposit in public libraries; I hope and trust it will, as it should prove very instructive, interesting, and an eye-opener to many, and show to what degree some narrow-minded peddlers of myths and superstitions will stoop even in this day to keep, or try to keep, alive preconceived notions born of fear and ignorance ages and ages ago.

These old Puritan laws (holdovers from the days of slavery, witchcraft, etc.) must be exposed, ridiculed, condemned, and wiped out forever from those of our states which are unfortunate enough to carry these relics of the dark ages in their constitutions. Your idea of putting this book where it will be accessible to the public is a good one and should produce good results. I hope Freethinkers and readers of THE TRUTH SEEKER will respond freely and in good numbers in assisting in this grand cause, and Mr. Schroeder is certainly entitled to the support of every liberal-minded citizen in this work for the repeal of these blasphemy statutes.

LIFE HERE AND HEREAFTER.

From William Hinchcliffe, Pennsylvania.

To the Editor of The Truth Seeker:

It is a pleasure to me to relate in my old age, the happiness I have received from your school of thought. I often look back and view the two-thirds of my life that has been spent, when practically I knew nothing but what had been taught to me in the church and Sunday school. It seems only like yesterday, when in childhood days we sang with merry voices that, which used to inspire us so much: "I want to be an angel, and with the angels stand, a crown upon my forehead and a harp within my hand."

And even to-day I can hear the voice of my old grandmother singing with all sincerity what she called that grand old hymn:

"Oh! heaven, sweet heaven of rest! how I long to be there and thy glories to share, and to lean on Jesus' breast."

It almost seems a shame to be denied the consolation I received in my early days, which gave me cheer and comfort in that so-called grand old hymn: "Happy day, oh happy day, when Jesus washed my sins away, he taught me how to watch and pray, and live rejoicing every day, happy day, oh happy day, when Jesus washed my sins away."

In my declining years the happy day is that reason has washed some of my ignorance and delusions away.

It only takes a little reason to make the assertion that ignorance and the Bible know not the meaning of "democracy," but to obey our masters and everything contained in that book with the stamp of holiness upon it. Under the influence of an authority which it is "impious to question," Christianity has wrecked the minds of its believers. They have become contented, and neglected this world for another. What greater work can the Freethinker do than to educate his fellowman out of this delusion, which is the cause of most of the hatred and strife there is in the world to-day. To me heaven is like the principle of force and matter. "No force no matter"; no heaven, no Christianity.

Even if there were a heaven at one time, it by no means follows that it still exists. Some roving comet may have swept it into "chaos" with a swirl of its flowing tail. "In fact, the silence and apathy of the once active sphere is somewhat suggestive of its possible demolition." If the universal change we see in all nature is not a fake, the eternal heavenly home with the Christian's heavenly father sitting on the throne surrounded by all the saints and angels, and the dear ones that are supposed to have gone there in the past, will have to find another abode when nature calls that chemical habitation into her laboratory to mold them over again. What a blessed assurance it is to know that nothing remains in an "eternal state"; not even the stars above.

The teachings of Christianity have seemed to be taken as adding plausibility to faith in future emigration to a place that would allow continued existence. But why should we assume to thus find evidence of a plan affecting our future, when we have found none affecting our past? It seems plain to me that every atom of physical structure that the world has ever known, was contained in that "fiery ball" hurled from the sun, and is present to-day, some in solid, and some in liquid or gaseous forms. Some of these atoms go to form new bodies, animal as well as human; many enter into plant life and others are buried in the dust and dirt of ages.

It seems plain to me that all animated life, man included, is much like the sausage machine. We keep grinding over and over again these atoms that are immortal, that must have been in some of the heroes or the great monsters of the past ages.

No one has ever discovered any possible substance of mind possessing such properties as would enable it to leave this planet. On the contrary, life developed here and its elements would naturally remain where they originated. Those who imagine that there never was life until a god created it

suddenly on this planet, are in the midst of a great delusion. Reason makes the assertion that life must have existed for ever and ever on other planets.

The Christians talk about the inspiration from a god. It is nothing in comparison with the scientific fact, which Tyndall proclaims: "Behold the earth," he says, "its glorious course to run, a fiery ball hurled from the sun." What a blessed assurance it is to know that the pen and ink I am writing with were contained in that fiery ball. And the entire evolutionary process that it has passed through is only like the ticking of a watch with the eternal scheme that has been in force on other planets.

What a consolation it is to know that we are a scientific combination of chemical elements whose active changes manifest themselves in physical force and mental activities. Reason tells us that if the vital energy of the chemicals lessens, the other activities lessen in proportion, and the logical conclusion is that they also cease entirely when the fire goes out, or these chemical elements are let loose, or disentangled. What assurance have we that they will ever be organized again to meet as we are known in the Christian heaven that John the Divine tells us about in Revelation, Chap. iv.

"And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal. And in the midst of the throne and round about the throne, were four beasts full of eyes before and behind. And the four beasts had each of them six wings about them; and they were full of eyes within; and they rest not day and night, saying, holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honor, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created."

I feel much like old John Peck. I would rather take a sea biscuit and go below, than mingle with that kind of society in St. John's eternal heavenly home.

SEEKING THE PRIMAL RELIGION. From H. V. Honn, California.

To the Editor of The Truth Seeker:

In his contention that our Christian friend Jesus and his fifteen crucified prototypes are merely the sun-god, recast, your contributor, Richard Ellsworth, has set his feet upon incontestable ground. But it is well never to lose sight of the fact that the solar cult is readaptation, and not primal. The final origin of religion is physiological, i. e., phallic. As man's knowledge of physiology grew, his pudency grew with it, and the outward forms of religion changed in kind. Religion has grown heartily ashamed of her origins, and much of the sun-god ritual is euphemism to begot a "spiritual perception" grown nasty-nice. There are many thought-crystals in the world's oldest scriptures which go far to prove that men lived on this planet, postulated their god(dess)s, and died, before mortal eye beheld the sun. Proof of this startling statement must yield here to lack of space, but for a very plain and simple scientific proof the reader is referred to Vail's "Annular World" ("The Annular World Theory," by Isaac Newton Vail, Pasadena, Cal.).

Again, the common birth of the world's saviors in a cave has nothing to do with lowly origins, but is likewise a physiological phenomenon. The prototype of all is "She-who-came-from-herself" and her son, virgin-born because no consort had yet been evolved. This is the cultus of the yoni, which obtained before the fatherhood-of-god had been established. However overlaid with gods, trinity and what-not, the virgin-mother belongs to the yoni-

cultus, and it is significant that, in spite of the establishment of the god-the-father cult in Judaism, the Virgin Mary was "overshadowed," not by god-the-father but by the Holy Ghost. Now "ghost" is *breath*, and *life*, born of *water-and-breath*, is the "two truths," the *sine qua non* of the yoni cult. This is primal, so stubbornly do the ancient concepts persist.

Not only does the yoni furnish the name for the cave, but also for house and home. In Hebrew, *beth* is at once yoni and house, just as English *hame*, i. e., home, is the same. Therefore, *beth-el* is not only *god-house*, but *god-yoni* as well since the yoni was at once the first, *house*, *home* and *god*. The types are forever bound up with the names, and speech is impossible without renaming the types.

SPRADING HAS A BIRTHDAY. From C. Severance, California.

To the Editor of The Truth Seeker:

Birthdays are mile-stones on the journey of life that persist in coming once a year, and no way has yet been discovered to stop or defer their arrival; so the proper thing is to receive them graciously, and if convenient, with suitable demonstrations which custom has long insured to them.

A birthday party with the usual banquet, that has such strong attractions for our "carnal appetites"—these words are borrowed from our religious friends—was a prominent feature of Charles T. Sprading's birthday that came and was duly celebrated by himself and wife and a goodly number of friends in the Liberal Club, on Monday evening, Jan. 8. Mr. Sprading not being of that sex that is timid about revealing the number of its years "in the earth form," it will occasion no shock to him, or be a violation of confidence, to state that he went past the 47th mile-stone that day; and if good wishes for his future, and the many birthdays to come that were desired for him are realized, it will be a long time before he will have his last one.

Mrs. Sprading made her table so attractive with her abilities as a culinary artist, that I am forced to make this confession, which applies to all present with equal force; that more good things were consumed than were really needed to meet the demands of the body. But who is able at all times to resist the power of temptation, before which good old Adam once fell, in the apple season, to our lasting sorrow?

What a stimulant to sociability is found in the pleasures of the table, and how nimble are the movements of the tongue after a good repast. Hours come and go with surprising rapidity; and with good canned music furnished by a New York man by the name of Edison, they flew by that evening with speed hardly excelled by Captain Stormfield on his journey to his heavenly home. We met for pleasure and we surely had it; and memory added to her storehouse of recorded events one more that will be long treasured as we move on to the end of the journey with only one terminus. So "while we live let us live," to put into English the old Roman idea of life; and many may be the years that Sprading has before him, to continue his public work as a successful foe of Christian superstition and all forms of mental tyranny.

THE PATHFINDER AND LINCOLN'S RELIGION.

From D. I. McCabe, Kansas.

To the Editor of The Truth Seeker:

I have been a subscriber to THE TRUTH SEEKER only about nine months, but a Freethinker for a longer period, although reared a believer in the Bible and the Christian religion.

I take several papers, but there is none that I enjoy reading so well as THE TRUTH SEEKER. I wish all publications were as fair and gave as accurate information as does THE TRUTH SEEKER. If they would, how much better this world would be to live in! And that reminds me of a publication printed at Washington, D. C., that is called *The Pathfinder*, and which has a large circulation among

the teachers of this country, and boasts of giving accurate information on all subjects treated in its columns. In its department called "The Question Box," a few weeks ago a reader of that paper asked for the religious faiths of our Presidents and about Abraham Lincoln's religious beliefs in particular, and the answer was that Lincoln was a Presbyterian, and gave some church connection for each of the other Presidents (naming the church each was supposed to have belonged to) with one exception, Jefferson, who they admitted was a liberal.

Upon reading their answer I immediately wrote them a short letter and asked them for their authority concerning Lincoln's religious faith as they gave it, but up to date I have received no communication from them nor have they made any attempt to answer my question through the columns of *The Pathfinder*, which leads me to believe that they are not sure that they have found the "path" yet. Anyway, I refuse to accept them as a guide until I have more accurate information as to their reliability as a guide. I think it is too bad that a paper with such a name should be so unfortunate as to lose its way like that, and especially when they cause so many others to get lost, too, who are following them, and who actually think they are on their way to the "path" or have already found it.

Will not THE TRUTH SEEKER and its readers turn on the light of truth and help the *Pathfinder* to find the trail?

I hope that the truth will finally prevail, and I feel certain that it some time will.

A RATIONALIST CIRCULAR.

From E. Marshall, Michigan.

To the Editor of The Truth Seeker:

As one means of securing fuller support of our movement, we have just circulated the following appeal to the known friends here in Detroit. As THE TRUTH SEEKER reaches many unknown to us, the insertion of this letter would undoubtedly further the prospects of our own individual Association; and as the argument used is applicable to all Freethought Societies, it may also react to the advantage of others besides those for whom it was primarily designed:

"The object of our movement may be defined, broadly, as the propagation of Rationalist thought, and the organizing of its supporters.

"The significance of organization lies in the fact that the forces of superstition and stagnation are most persistent in this direction; and, owing to their organization, obtain privileges and power altogether beyond their numerical deserts. (To-day, it is largely a question, with them, of recruiting; to-morrow, it may be conscription.)

"Detroit Freethinkers may be numbered by the thousands, but they have no particular influence in civic affairs owing to their lack of cohesion.

"A feverish interest in our movement is manifested at the time of transition from superstition to reason, but when the transfer is completed, the great majority cease to take active interest in the movement which has liberated them; presumably because of the realization of the utter absurdity of orthodoxy.

"Because of the scope of our present freedom, the danger of reversion to the days of oppression, and of suppression, is lightly regarded. But, if we are not more demonstrative in our attitude, a return to the days of mental slavery will surely ensue.

"We love, honor, and revere the memories of our emancipators—they were men of large vision and sacrificed themselves for the benefit to accrue to their descendants—that is, you and me.

"What are we doing for our successors?

"By selfish revelry in the luxurious ease of conscience, our children and grandchildren may have occasion to condemn our memories in the sacrifices they may have to make to regain that which we have dissipated. Is this manly and rational?

"It is our duty to belong to the organization; to support it by the payment of the annual dues; to make as regular attendance as possible; and aid its propaganda to the extent of opportunity and ability.

"Your attendance would result in better organization quarters, better lecturers, and more fruitful and tangible results. Other organizations command a weekly attendance of 1,500, and the services of a lecturer of pronounced ability. This involves income and audience. We are unable to do likewise because so few are willing to make the small sacrifice of weekly at-

tendance while we are in the formative stage and struggling for recognition. Many of those to whom this appeal is directed would attend, for the intellectual treat afforded, were a powerful speaker available. Please ask yourselves just how much pure selfishness would be involved by such conduct.

"The situation to-day is that it is difficult to secure dependable help for even our present modest requirements. We are encouraged by the numerous and enlarging attendance—we are humiliated by a sense of shame arising from the apparent indifference of (some of) our member or those who should be members.

"Such as are not content to receive all and give nothing in return, will contrive to give two hours of their time once a week (Sunday, 2.30-4.30, Gerow's Hall, 55 Grand River ave., W.)."

REPLY TO A CRITIC.

From Libby Culbertson Macdonald, Chicago.

To the Editor of The Truth Seeker:

Do not sit up nights trembling for my fate when Mary Monico proceeds to castigate me, for I intend to sleep soundly as usual. No matter what Mary says, she shall have the argument all to herself, and the last word, for I shall not reply. I have no talent or inclination and less time for debate with anyone, and she will get no fight out of me. My case is just like that of the young school boy. The teacher asked him:

"What is the shape of the earth?"

Boy: "The earth is round."

Teacher, brusquely: "How do you know the earth is round?"

Boy: "Oh, well! It's square then. I don't want to get into any argument about it."

Mary Monico is clever, she has sense, and knows how to interpret, how "to read between the lines," in the phrase you object to. Being a woman she will instinctively understand my meaning when I wrote, "One never loses by putting a woman to the fore in anything or anywhere." That is a truth that the whole world is beginning to find out. Being a man, however, you are nothing if not *literal*, and labeled diagrams must be made for you before you can comprehend.

Now, Johnson, will you be good? I'm doing the best I can, and what better can you do anyway?

I am feeling quite chesty, believe me, when I consider that the next Congress will have the first, genuine, dyed-in-the-wool maiden speech ever heard on the floor of that august body.

A PROGRESSIVE BAPTIST PREACHER.

To the Editor of The Truth Seeker:

I am that same Baptist preacher who reads THE TRUTH SEEKER every week, and who ordered a few books some time ago.

And I assure you that I enjoy my reading. I am a Freethinker, and will not let anything hold me down on such personal rights. But in my work, as I have to deal with others who have the same rights, I have to grant them what I take. And I am finding that the only way to get them to go my way is to go slowly and lead them—give them something better—and I have that, I believe.

I do believe in a religion of reason; I do not care whether it is called religion, or reason, or life, or society, or what. *What* it is, is what I want. And I can see that my people are getting broader. But if I were to call my belief Atheism, Infidelity, Agnosticism, etc., I would preach no more. It is going to take time to bring us out of the superstition of religion. I believe my way is the best in the long run.

My reading may turn me from my present views and methods, but if it should I believe that I will not be able to do as much to bring them to an age of reason as I am. I want that book of "Bible Myths," but I am not able to get it now.

You may withhold by name for the sake of my work. I believe I am right.

"Dost thou love life? Then do not squander time, for that is the stuff life is made of."—Benjamin Franklin.

CHILDREN'S CORNER FOR BOYS AND GIRLS YOUNG AND OLD

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

If Trees Could Talk.

If trees could talk, the tales they'd tell
Would surely be worth listening to.
The trees that form the shady dell,
Where lovers their fond vows renew;
The trees that guard the home, the street
Where children play and elders rest;
What varied tales would they repeat
Of hopes deferred or hearts oppressed
Of happy lives divinely blest.

If trees could talk, how oft we'd hear
Of gross mistreatment, lack of care,
Borne patiently for many a year,
While thoughtless mortals unaware
Of how trees suffer, why they fail,
Put forth no effort to repel
The foes that constantly assail,
Sad tales like this we know full well,
A myriad suffering trees would tell.

If trees could talk, methinks their words
Would sound a protest loud and stern
For loss of their good friends, the birds,
And make a plea for their return.
Trees need the birds and so do we.
In the incessant fight to stay
The foes that so persistently
On flowers, and fruit and foliage prey,
Our allies, vigilant, are they.

Trees cannot talk, and yet, to him
Who truly loves, these friends of man,
Their every leaf and flower and limb
Is vocal. Since the world began
The trees have been our steadfast friends,
And our well being constantly
Upon their life and growth depends.
How faithful then our care should be,
How fondly should we love the tree.
—F. L. Bruce.

FREETHOUGHT CALENDAR.

CONDUCTED BY FRANKLIN STEINER.

Volney, February 3, 1757—April 25, 1820.

Constantin Francois Chasseboeuf, known as the Count de Volney, the French *savant* or man of exceptional learning, philosophical writer and politician, was born in Craon, France, February 3, 1757. He studied medicine and devoted much attention to Eastern languages. Having spent much time in Egypt, he wrote, in 1787, his first book, "Voyage to Egypt and Syria." He espoused the cause of the French Revolution, and in 1789 was elected to the States-General. In 1791 he wrote his most famous work, "*Les Ruines, ou Meditations sur les Revolutions des Empires*," commonly known as "Volney's Ruins." From the time of its publication until now, this has been a standard Free-thought work, almost as much so as the "Age of Reason." From 1795 until 1808 he traveled in the United States, and in 1803 published a work on the climate of America. Upon his arrival in Philadelphia he sought President Washington to obtain from him a letter of introduction to the American people. Washington did not want to become responsible for his ideas, though his own were the same, so he merely wrote: "C. Volney needs no introduction from G. Washington." This was sufficient for his purposes and proves how politic the "Father of his Country" was. Volney, like other great Freethinkers, had to labor under many false charges. While in France, in 1793, he wrote a book which caused him to be accused of royalist leanings, and, like Paine, he was brought beneath the shadow of the guillotine. He was saved by the downfall of Robespierre. While in the United States he was charged with being a French spy intriguing for the reoccupation of Louisiana by France. This was a most absurd charge, as France did not want the territory back, while England was the country scheming to obtain it.

He was made a Senator, and Academician in 1799, a Count by Napoleon in 1808, and Commander of the Legion of Honor by Louis XVIII. in 1814. In the latter year he published in three volumes his "New Researches into Ancient History." He died in Paris, April 25, 1820.

Volney was a scholar, an original thinker

and a man of very unusual knowledge. Much has been written about him in the French language, but unfortunately none of it has been translated and is therefore inaccessible to English readers.

Other events of which the past week is the anniversary are:
Jan. 29. Thomas Paine born, 1737. Paine Hall dedicated, 1875. Swedenborg born, 1688.
Jan. 30. Charles Rollin, historian, born, 1661.
Jan. 31. Constitutional Amendment abolishing slavery, 1865.
Feb. 1. Mary Godwin Shelley, wife of the poet Shelley, and editor of his works, died, 1851. Edward Truelove tried for selling "Fruits of Philosophy," 1878. Washington first elected president, 1789.
Feb. 2. Ledru-Rollin, French advocate of liberty, born, 1807. Wm. Phipps, opponent of punishment for alleged witchcraft in Boston in 1692, born, 1651. Wendell Phillips died, 1884.
Feb. 3. Horace Greeley born, 1811.
Feb. 4. Southern Confederacy formed, 1851.

College Education—Pro and Con.

Men who have succeeded in life with a common school education do not place the highest value on a course in college. It is said that Thomas A. Edison, the renowned inventor, favors only such colleges as the Massachusetts Institute of Technology, where he sent his own son.

Again, for ten years or more Charles M. Schwab, the steel magnate, has been quoted as opposed to college education, viewing it as a hindrance to success in business. He denies that he ever took such an attitude. In talking to a group of East Side boys in New York city he told them that they stood as good a chance of success as any boys in the world, if they kept to their course and a better chance than many college boys. Here are the words he used concerning college boys which have been so often misquoted: "The higher education for which these boys were giving up three or four of their best years holds no advantage of itself in the coming business battle. It will be valueless industrially unless it is accompanied by a capacity for plain, hard work, for concentration, for clear thinking. These qualities are not learned in text-books."

He never meant to say that a college education is worthless. He declares (in the *American Magazine*) that he is not and never has been against such education. He says:

"What ever may have been true in the past, there is no doubt that to-day industrial conditions favor the college man. Old crudities are disappearing; science is dethroning chance. Business is conducted on so vast a scale that the broadening effects of higher education, gained through proper application, write a large figure.

"But the college man who thinks that his greater learning gives him the privilege of working less hard than the man without such an education is going to wake up in disaster. I regret that some college men enter industry with an inflated notion of their own value. They want to capitalize at once their education, and the time they spent getting it. . . . Neither knowledge of the classics nor mathematical proficiency can be converted overnight into a marketable commodity. "Higher education has its chance later, when the college boy has mastered all the minor details of the business. Then, if he went to college with serious purpose, and studied hard and systematically, he has the advantage of a thoroughly trained mind to tackle larger problems, a mind which should be broader and more flexible because of its greater powers of imagination and logical reasoning."

In other words, Mr. Schwab believes that in business life the benefits of a college education are deferred benefits. They manifest themselves not at first but a few years after graduation. We think, says *Current Opinion*, that most college men will agree with Mr. Schwab in this as well as in the following views:

"Most college men are free from false pride. But occasionally employers come in contact with one who has it, and judge all college men by him. In business we buy by sample, and sometimes the wrong sort of sample from an institution of higher learning makes an employer feel as Robert Hall felt when he wrote of Kippis that 'He might be a very clever man by nature, for aught I know, but he laid so many books on top of his head that his brains could not move.'

"While I have no sympathy with this occasional prejudice against college men, yet I have found frequently that the very fact of having been denied a higher education works in favor of the common-school boy. He has to labor after hours for his education, nights and holidays he has hammered at the forge of ambition. Success is built on such habits. College men are likely to think their evenings are meant for music, society, the theatre, rather than for study that will add to their business knowledge."

Enforced Reformed Spelling.

That it is not absolutely necessary to have a full supply of every letter in the alphabet in order to print a readable article is proven by the following editorial (with F's and K's missing) reproduced by the *Watchman-Examiner*:

"We begin the publication of the *Rocay Mountain Cyclone* with some phew diphthiculties in the way. The type phounders phrom whom we bought our outphit phor this printing ophphice phailed to supply us with any ephs or cays, and it will be phour or phive weex bephore we can get any. We have ordered the missing letters, and will have to get along without them until they come. We don't lique the loox ov this variety ov spelling any better than our readers, but mistax will happen in the best regulated phamilies, and iph the ph's and the c's and x's and q's hold out we shall ceep (sound the C hard) the *Cyclone* whirling aphter a phashion till the sorts arrive. It is no joque to us—it's a serious aphphair."

The Ten Commandments Set to Music.

A Highlander who prided himself on being able to play any tune on the pipes, says the *Youth's Companion*, perched himself on the side of one of his native hills one Sunday morning and commenced blowing for all he was worth.

Presently the minister came along and, going up to MacDougall with the intention of severely reprimanding him, asked in a very harsh voice, "MacDougall, do you know the Ten Commandments?"

MacDougall scratched his chin for a moment, and then, in an equally harsh voice, said:

"D'ye think you've beat me? Just wistle the first three or four bars, and I'll hae a try at it."

Those Fighting Neutrals.

Lem Cotton, sole proprietor of a white-washing emporium in a Southern town, relates the San Francisco *Argonaut*, shone in the noonday sun as though he had given his skin a coat of stove polish. As he toiled away at the task of lighting up the judge's stable, the judge himself came along. "How do, cunnel, how do?" said Lem. "How 'at wah goin' to-day?" "Nothing new to-day," replied his honor. "Which side you-all on, cunnel?" asked the white-washer. The judge, scenting the opportunity for some amusement, answered: "Have you ever heard of the great neutral people, Lem? Well, I'm neutral." Lem never batted an eye as he answered: "'Es, 'em neutrals great fightahs. Ah hope 'ey win."

Quick Work Demanded.

Soph.—Have you a minute to spare?
Fresh.—Sure.

Soph.—Tell me all you know.—*Syracuse Orange Peel*.

What Shakespeare Did.

William Dean Howells is credited by London *Titbits* with telling this Shakespeare story:

"In Stratford," he says, "during one of the Shakespeare jubilees, an American tourist approached an aged villager in a smock, and said:

"Who is this chap Shakespeare, anyway?"

"He was a writer, sir."

"Oh, but there are lots of writers. Why do you make such an infernal fuss over this one? Wherever I turn I see Shakespeare hotels, Shakespeare cakes, Shakespeare chocolates, Shakespeare shoes. What the deuce did he write—magazine stories, attacks on the Government, shady novels?"

"No, sir; oh, no, sir," said the aged villager. 'I understand he writ for the Bible, sir.'"

Harmony and Hominy.

In a Southern mission Sunday school, where the little darkies were allowed to choose their own hymns, the favorite hymn, we read in *Musical America*, had a chorus ending with the lines:

"And we'll all swell the harmony
In Heaven, our home."

They sang it so often and with so much gusto that the teacher's interest was aroused and she decided to listen instead of helping them. Then she understood their partiality—with rapt faces they were voicing their belief:

"And we'll all smell the hominy
In Heaven, our home."

Being "Good."

Mary Pickford, the "movie" actress, says:

"It is easy for a pretty girl to be good if she is rich, but a pretty girl who is poor has a lot of temptations. The pretty girl who is poor is a little bit in the position of the boy in the grocery shop.

"A grocer leaned over the counter and yelled at a boy who stood close to an apple barrel:

"Are you tryin' to steal them apples, boy?"

"No—no, sir," the boy faltered. 'I'm tryin' not to!'"

No Time for a Loaf.

Some time ago, when a local corps was reviewed by Sir Ian Hamilton, one officer was mounted on a horse that had previously distinguished itself in a bakery business. Somebody recognized the horse, and shouted, "Baker!" The horse promptly stopped dead, and nothing could urge it on.

The situation was getting painful when the officer was struck with a brilliant idea, and remarked, "Not to-day, thank you." The procession then moved on.—*Weekly Telegraph*.

True Vigilance.

In a place in New Jersey a town building caught fire, and the extinguishers failed to do their work. A few days later at the town meeting some citizens tried to learn the reason. After they had freely discussed the subject, one of them said, "Mr. Chairman, I make a motion that the fire-extinguishers be examined ten days before every fire."—*Philadelphia Public Ledger*.

The Pig and the Pug.

Said the pig to the pug, "You are proud, And you're not very clever or big." Said the pug to the pig, "You are right, But I'm glad that I'm not a pig." "Will you tell me the difference, I pray?" Said the pig with the bel-li-ge-rent cry; And the pug lost his grammer, And he hastened to stammer—

"There's a difference between U and I." —Charles Irwin Junkin.

On Short Acquaintance.

Professor Fudge.—What do you mean, Mr. Jones, by speaking of Dick Wagner, Ludie Beethoven, Charlie Gounod and Fred Handel?

Jones.—Well, you told me to get familiar with the great composers.—*Musical America*.

THE LETTER BOX.

STEINER, Baltimore.—Much gratified to receive the leaves from the grave of Poe. "Ivy climbs the crumbling wall to decorate decay."

H. C. GOODRICH, N. J.—To know whether THE TRUTH SEEKER has made any comments on a given subject, you should read it from week to week. Letters containing such inquiries as yours, unaccompanied by stamp for reply, cannot be answered by mail.

J. B. GALBRAITH, Texas.—Your report on the efficiency of Mr. Clark in his debate with Elder Warlick is good news. A subscriber in West Virginia is inquiring for a Freethought debater to meet a local Infidel-smasher. Perhaps Stanley Clark is the man he wants.

C. W. C., New York.—The word "hum-dinger" used in our letter to you has no definition and no equivalent. The dictionaries omit it because no lexicographer has the flow of language to tell what it means. Professor Bacon of Yale intimates that your observations on his late discourse in Philadelphia were misdirected, since they do not apply to what he said.

G. G. O., Chicago.—Your statement of the case is excellent—that "truth is the most perfect knowledge attainable concerning any given question," and that we desire it, having "confidence that such knowledge may be dependent upon for the highest ends of life." We applaud that sentiment, and we hold that the same service is done to truth when an old error is exposed as when new knowledge is acquired. Truth is not the middle name of this paper, but the first.

L. R., Pittsburgh, Pa.—In the *Fra* for January the editor, Felix Shay, writes to John S. Sumner, secretary of the New York Society for the Suppression of Vice, to inquire why he does not suppress the Bible on account of its violation of the law forbidding the circulation of obscene literature; and he cites Gen. xvi, 2-4, as an example of the kind of inspired narrative that would not be allowed in contemporaneous fiction. This may answer, in part, your question as to where the raw stuff in the Bible is to be found.

A. JOHNSON, Washington.—Should your senator, Mr. Poindexter, succeed in figuring out what ulterior interests are involved in the proposed changes in postal rates, which aim to limit the circulation of weekly and monthly publications, scientific, agricultural, mechanical and religious, by a prohibitory increase in charges for carrying them, we hope he will make the discovery public. The changes are not in the interest of the people nor the publishers, but seem to be part of a movement to restrict a free press and foster sectionalism.

T. M. GILMORE, Louisville, Ky.—We are so used to the assumption of unconstitutional powers by Congress that we do not get excited over the bill censoring the advertising columns of newspapers. Free-thinkers have been sounding the alarm for forty years, but never got any response from the publicans who are now desperately opposing the measures that propose to close the mails to newspapers containing beer and whisky advertising. Had the principle been denied when the Comstock law was proposed, the consequences of subsequent legislation of a similar nature would have been avoided. We have always questioned the right of Congress to concern itself with the moral character of anything deposited in the mails.

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MY JOURNEY INTO SPIRITUALISM—AND OUT.

By W. F. Jamieson, Pentwater, Mich.
XII.

DO SPIRITS REALLY COMMUNICATE WITH THE INHABITANTS OF EARTH?

In volume I of "My Journey," not yet published, I furnish a detailed account of my experiences with mediums, and now, after those years of personal investigation, I give the explanations of the very best authors in Spiritualism, and I think by their own words it is clear that there is no such thing as the communication of spirits with mortals. Reason, logic, fact are all against Spiritualism.

Mr. Charles Dawbarn, a Spiritualist writer of great repute, of whom the Chicago paper, *The Progressive Thinker*, said: "The brilliant California author, psychometrist and speaker" "analyzes," and that his thoughts are "worthy of the attention of Spiritualists everywhere." That is a hearty indorsement; and, yet, how he can remain a Spiritualist, after presenting the views he does, is a puzzle. He makes a mystery out of the great natural law of "vibration." As Ervin A. Rice of Chicago, in his book, "Why Are We Here?" says: "Science informs us that all matter is in constant motion. The atoms and molecules are vibrating and rotating with the same freedom and activity as the suns and planets." "Vibratory or wave motion is a general method in nature of transmitting energy. Sound is the most familiar instance of this. Light is another and electricity a third."

"Wireless telegraphy employs the principle of sympathetic vibration."

"The secret of telepathic communications lies in sympathetic vibrations between the brains of two persons perfectly attuned and harmonized with each other."

That is scientific; unnecessary to introduce a spirit to explain communications. But Mr. Dawbarn employs this law of nature to vibrate spirits out of what little sense they may have had.

When, through the Chicago publication, I pointed out the absurdities of Dawbarn vibrations, he endeavors to reply, and said through the same journal: "W. F. Jamieson calls this experience 'being vibrated out of their senses.' He is wrong. The senses are there, and alive as ever. It is the memory that is vibrated into utter silence."

Just so. When a spirit does not know enough to know his own name, as he admits, that spirit lacks the most common kind of common sense.

Mr. Dawbarn is remarkable for verbosity, as will be seen; but is interesting. He says: "The ghost story told by the flicker of the Yule log has had a weird attraction for the superstitious mind. If it happened to be a stormy night, with creaks and groans pervading the old homestead, and possibly scratchings and rapping adding to the horror, the nibbling of a mouse would at last open churchyard graves for the frightened listeners, as they scurried to bed. As a matter of fact, and studied in broad daylight, a ghost did not seem so very dreadful. Even suppose he had acquired the startling habit of trotting around with his head under his arm, the anatomical objection would be seriously pointed out by the daylight observer. As a matter of history he is usually seen gliding about in darksome loneliness, as if he were meditating on something rather ghoulish in the long ago."

Well, that fairly describes a large portion of Spiritualism except the fright. Says he: "We manufacture ghosts by the thousand now-a-days, in a few minutes. Both accidents and battles supply the raw material to an overstocked market. The old-fashioned ghost is nearly crowded out."

Doubtless that is a fact.

"A really popular ghost must, in this era, do something more than move tables, compel the automatic pencil, or even whisper through the lips of a shut-eyed medium. Such manifestations demand more imagination than is possessed by the public of today. The audience is unable to realize that a ghost is really present. But darken your room until the waving of cheap muslin, bespangled and touched with luminous paint, satisfies the fond believer, and you have the sort of thing the dear public will pay its dollar to see. No imagination is needed. There is the ghost."

Take "imagination" out of Spiritualism and what is there remaining?

"As we said, there is the ghost, and everybody knows a ghost in the dark. The trouble begins when you expose it to light."

That is just as I found it, always: ghosts and light do not "vibrate" harmoniously! "It is quite evident that whether real or artificial, it objects to the light, and for the most part protests against any and all conditions that would protect the dear public from being cheated."

That is a fact; Spiritualism "objects to the light," and when I, in the sixties, began to throw light on the dark seance, Spiritualists over all the land bitterly de-

nounced my efforts to "protect the dear public." They insisted that it was our duty to "protect the dear medium," and they say the same today. As for the "dear public"—it is big enough to take care of itself.

Says Mr. Dawbarn:

"Such is commercial 'materialization' as practiced today, and as practiced for the last score of years. It means ghost visible, with the midnight horror left out. It has begun to be universally believed that ghosts furnished to order of visitors with a dollar are dubious, very dubious."

Remember, he is a Spiritualist. He says further:

"Cover the medium with netting nailed to the floor, and they do not appear. Exclude the confederate, and the gods are absent. But such interference is styled 'persecution,' and perhaps it is. It is a serious question whether those who cheat and those who love to be cheated can lawfully be kept apart."

"Those who love to be cheated." They have them, as Mr. Dawbarn asserts.

Many Spiritualists argue that to cover the medium with netting is to cover him, or her, with suspicion, which "spoils the conditions."

He makes an unpleasant comparison: "I cannot see that the general effect is any worse than the game played with three thimbles and a pea; or the popular three card monte."

"The ghost fakir is a spider; the dear public furnish him with flies."

And this is said, not by an enemy, but a popular friend of Spiritualism. He continues to enlighten us:

"It is because I believe there are 'hellish verities' that no government can reach that I am proposing to help the reader to a little careful examination of so-called 'materialization.'"

"I count materialization, when genuine, as the very lowest phase of 'spirit return.' During his earth life man the mortal is making for himself a 'thought body.' When the body is worn by the returning spirit it is composed of atoms, blending into molecules, as in earth life, and hence proportionately subject to attraction and repulsion as is the body of today. Its density is a question of degree of vibration. When death renders the old form no longer habitable for man, he is not annihilated, or spirit return would not be today a recognized fact of nature. He therefore has an existence, in form, for matter without form is impossible. As matter increases its rate of vibration it gradually passes beyond mortal sense."

Yet he denied that he ever said that. Some who undertake to discuss have the unhappy habit of denying their own words.

He adds: "When man discovered that his sense was only vibration of matter, his old superstition died."

"Vibration," worked to death by this author, appears to be the death of Spiritualism.

Who knows anything about Dawbarn's "thought body"? How about the infant that dies before it begins to think?

He next asserts: "We also discovered that nature has an eternal law by which each personality has its own memory recorded in its own vibrations. Applying this fact to spirit return we discover that the Ego will have, practically, a new personality for each mortal body it controls as its medium."

What a hodge-podge!

"We all know that materializations are possible under conditions very different from those of the dollar seance."

Do "we all know that"? If professional mediums manufacture their own materialized ghosts, what assurance have we that in private they are genuine?

Says Mr. Dawbarn: "We see Professor Crookes watching Katie King night after night in his own home. Probably no more favorable conditions could be offered for such phenomena, yet we hear nothing of spirit knowledge and wisdom brought to him by his visitor from the unseen life. And Katie herself is represented as claiming that her appearance was for her own personal spirit advancement. We see that unless she was herself very close to the vibrations of earth life she could not, and probably would not, have cultivated that form of 'spirit return.'"

Not very complimentary to Katie. Professor Crookes himself, as I show in a previous chapter of this work, Volume I, "Scientists Searching Spiritualism," speaks in glowing terms of her angelic nature and beauty.

But Brother Dawbarn says: "A hellish verity which is the very essence of the form materializations of today." "The student will now have perceived that 'form materialization' must, at its very best, be the lowest phase of spirit return, because offering the best possible conditions for those to return who can do the most mischief. He will have noticed that the identification of such a form is an absurdity, since, even if his loved one should be willing to be besmeared with such matter once, she will be forged ever after, or as long

as his dollars hold out. And from the opening thus given to fraudulent spirits may be traced the downfall of many a medium who sought development with honesty of purpose, but became the prey of the invisible sharpers."

And he is the Spiritualists' own "brilliant" witness.

Mr. Dawbarn asserts with the voice of authority that "materialized spirits" (if there are such things) return to "do the most mischief."

Are they fit associates for the men, women and children of this world? Who wants to be on terms of sociability with "fraudulent spirits," as Mr. Dawbarn describes them, "invisible sharpers," who ought to be avoided? So, if spirits can communicate they are the cause of "the downfall of many a medium." Fortunate was I to escape their clutches many years ago. But Spiritualists everywhere teach that spirits can and do communicate, millions of them, and the result is, as confessed by the ablest minds among Spiritualists, that throngs of "sharpers" press around the earth. What a pestiferous crowd, how terrible that evil-minded company!

Worse, if possible, than on earth. Dawbarn says: "In earth life we live and manifest to each other amid vibrations that accord with mortal sense. Yet the man of pure thought is separated by a gulf from the man whose thought is impure. They cannot affiliate, and so they drift apart. Thought is intelligence in vibratory movement, and, like the atom, finds its own harmony in association. The sensual animal man lives to gratify mortal sense, and is of the earth, earthy. Such thought as he evolves is expressed in matter vibrating to his use. The spiritual man aspires to evolve a higher manhood in which love shall triumph over lust. So we see the vibratory expressions of their several natures hold them far apart."

"In form materialization we see the matter of our every-day life recreated into visible human form by thought power. That form represents the very vibrations from which the advancing spirit is seeking to free himself. It also represents the very form to which the earthbound spirit clings, for it is built up of vibrations amidst which lie his old sensual gratifications. So when I assert that the public materialization seance, if free from mortal fraud, consists largely of 'hellish verities,' I mean that most of the spirits present are seeking their own sensual gratification, no matter who may suffer. The essence of fraud is sensual gratification, and the gross sensualist lives at the level of fraud in his earth life. Death makes him invisible to mortal eye, but so close does he remain to mortal sense that his touch sends a thrill through the sensitive as he comes shoulder to shoulder in the crowd, or plays foul tricks in the dark seance. The embrace, the caress, which the sinner thinks are heaven-sent joys, may be, and in the public seance usually are, 'hellish verities.'"

"It must be so, for in the necessary conditions for such materializations is everything repellent to a pure spirit and attractive to one who is impure. It is at such times that a cruel development of the sinner goes on that often means worldly ruin, and worse. The weakling not knowing his own sensitiveness, invites such spirits into his inner life. Human wrecks presently tell the tale of woe to those who have ears to hear."

If all this is so, is Spiritualism a blessing? In its first years there was nothing of this kind, and when "materialization" was announced we believed that its demonstrations would bring positive proof over the entire earth; but our friend Dawbarn virtually bids farewell to Spiritualism's crowning proof, materialization. He says: "As a farewell thought to this article I would urge upon the reader that materialization of the human form is a phase of spirit phenomena which the wise Spiritualist will not encourage even by his own fireside, since its conditions are so unfavorable for the return of those he holds most dear."

This is what Christian people have been advising for fifty years—to shun it.

In another article, in the same journal, Mr. Dawbarn says: "The most experienced Spiritualist is often dismayed and disheartened at the limitations that haunt his phenomena."

I should think he would be. What becomes of his thousands of platform and private "tests"? He says:

"For instance, when Shakespeare is announced as his visitor he invariably discovers that the wit and wisdom of the spirit will not overshadow the unlearned conversation of his neighbor, John Smith. This same sad fact applies to the 'return' of any and every spirit, whatever his own renown for special knowledge and talent in earth life. The invisible scientist may apparently influence some uneducated medium to talk with a learned twang that is abnormal, but the science exhibited rarely reaches the text-book level and never equals that of the learned specialist."

That corroborates Henry Ward Beecher: "It gives one a terrible set-back to go to the spirit world."

Says Brother Dawbarn: "Coming down a little closer into every-day life, we find our friends and relatives often making a most unpalatable hash of truth. They have hard work when they first return to remember their names, and it is only after the track has been smoothed by 'suggestion' that they make any real progress. There is plenty of the abnormal in such phenomena, but almost no proof that the spirit brings back any higher manhood than he left behind. Usually his progress is invisible to the mortal investigator. Is it any wonder the world smiles?"

No, Charles, it is no wonder.

"It has almost ceased to ridicule, but it is asking, and has the right to ask, 'What is the good of it all?'"

"The Spiritualist has been gradually getting into cramped quarters. He has built his new 'ism' on phenomena, and every new phase is ushered in with a solemn admonition to 'behold another grand manifestation of spirit power.' If the unseen prestidigitator produces a new trick, the sacred cause experiences a boom."

How can Charles Dawbarn have the least faith in such a system? He continues to make these damaging admissions:

"Almost everything claimed for the spirits of the dead 'can apparently, with just as much propriety, be claimed for spirits of the living mortal.'"

Mr. Dawbarn made a close study of Spiritualism and concludes that "almost everything claimed for the spirits of the dead" is contrary to fact—"apparently." The "spirits of the living mortal" are too officious. Spiritualists in general seem to fear that a critical investigation might upset their charming philosophy!

Says Mr. Dawbarn: "One heals in the name of Spiritualism. Another healer who denies 'spirit return' is quite as successful. The prophet and test giver may be only a psychometrist; while clairvoyance and clairaudience are undoubtedly uncultivated faculties inhering to every mortal. And when at last we come to the fact, that after many years of most careful investigation the Society for Psychical Research acknowledges that it has found traces of independent intelligence, through the mediumship of Mrs. Piper, that can only be explained by 'spirit return,' we are still left face to face with the old mystery. In these acknowledged cases of spirit return we have the same old limitations and imperfections, till the weary skeptic exclaims, 'at best there is but a grain of wheat to a bushel of chaff.'"

"The experienced Spiritualist knows in his heart that something is wrong."

Yes, truly, we are still left face to face with the old mystery, "a grain of wheat to a bushel of chaff," even in what is called genuine phenomena. Spiritualism is undermining mankind's faith in immortality itself. Brother Dawbarn, too, sees the danger: "Such are the problems that are demanding solution. The patient will die unless they are solved." "The facts must be traced and studied right down to the very foundation of the movement if we would discover how much of truth, and how much of imagination we have blended in our old belief."

How very few Spiritualists test their system in this way. The leading Spiritualist paper, *The Progressive Thinker*, keeps this notice standing at the head of its editorial columns: "Give us the truth, the whole truth, and nothing but the truth."

Does it practice it?

Mr. R. A. Dague, a very gifted writer, says: "Spiritualism is the champion defender of free speech, a free press, religious liberty."

It dare not stand by these lofty claims. As the years go by, the fact becomes plainer that spirits cannot possibly communicate with the people of this world. They cannot remember a thing that happened on earth, according to its most favored authors, like Mr. Dawbarn. If these authors tell the truth, as they most likely strive to do, they must confess, at least, that "dead men tell no tales." Says Dawbarn:

"Death changes all vibrations to such an extent that the spirit organism becomes invisible to mortal eye."

"Therefore death also destroys all memories of earth life."

"When I had thus dared to enter the very Arcanum of nature I was stunned by the awful truth. I went over the ground again and again, but if memory be a matter of vibration, there can be no escape."

Death "destroys all memories of earth life," says Mr. Dawbarn.

The teaching of Spiritualism in its early years was that death makes no change in the individual; that the spirit merely moves out of its old body into its new one. Mr. Dawbarn obtains a different revelation, which "stunned" him. "Death also destroys all memories of earth life." No wonder we get no "communications" from the denizens of a spirit world. It is de-

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clared that even the noblest characters on earth have not the least recollection of their good deeds when they become spirits. Says Mr. Dawbarn:

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News of the Week.

The German Crown Prince has been promoted to be a General of Infantry.

Five hundred and fifty persons were killed in the earthquake on the Island of Bali Jan. 25.

The British forces in Mesopotamia report a substantial victory over the Turks on the Tigris.

The Dresden, Germany, arsenal was blown up and 1,000 women and young girls killed, Dec. 26.

Lucian S. Breckinridge, formerly assistant district attorney of New York, was indicted Jan. 26 on a charge of bribery.

The battleship Mississippi, newest and biggest dreadnought of the American navy, was launched Jan. 24 at Newport News.

Gen. Pershing's command of U. S. troops is moving out of Mexico and leaving the maintenance of order to Carranza and his soldiers.

Seven hundred thousand inhabitants of the invaded regions in the north of France are engaged in forced labor for the Germans, it is said.

Joseph H. Choate, diplomatist and lawyer, entertained seventeen intimate friends at dinner Jan. 24 at his home in New York. Mr. Choate is eighty-five years old.

Samuel Gompers, head of the labor unions, celebrated his golden wedding last Sunday in Central Opera House, this city. His father, Saul Gompers, was present, aged 92.

Trains on the Union Pacific railroad were held up in Wyoming last week by the worst snow blockade in the history of the road. The cars began moving again on Sunday.

A son was born recently in John Brown's birthplace in West Torrington, Conn., to Mr. and Mrs. Henry Lyford, caretakers of the homestead. They are thinking of naming the boy after the abolitionist.

Emperor William of Germany, who is 58, announced on his birthday, Jan. 27, that peace can come only by the sword, with which, by the aid of God, the German people will carve their way to victory.

The Prussian measure prohibiting all importations caused excitement throughout Switzerland. The government will make remonstrances to Berlin, as the entire economic situation of the country is affected by this species of blockade.

Alderman Lawrence O'Neill was unanimously elected Jan. 23 Lord Mayor of Dublin. Alderman O'Neill was arrested at the time of the late rebellion and kept in jail for some days. He was then released without any charge having been made against him.

The Half Moon, which was constructed to duplicate the craft which Hendrick Hudson sailed and which was a feature of the Hudson-Fulton celebration in 1909, sank in the Hudson Jan. 23 off Bear Mountain Park, where for several years she had been moored.

Senator Penrose of Pennsylvania, bringing charges of grafting against Gov. Martin G. Brumbaugh, manifests the intention of driving him out of office. The removal of Gov. Brumbaugh would install Lieut. Gov. McClain, who is devoted to the interests of Senator Penrose.

The Rev. Dr. John Mark Ericsson, rector of St. John's Episcopal church, Yonkers, N. Y., announced Jan. 24 that his church would have nothing to do with the "Billy" Sunday campaign, which is to include Yonkers. St. John's is one of the largest churches in Yonkers.

The trial of Franklin D. Safford, charged with perjury in testifying as clerk of a hotel in Plainfield, N. J., that James W. Osborne, a prominent lawyer of New York, had registered there in 1914 with Miss Rae Tanzer, who sued him for damages, ended in a verdict of guilty.

The Prussian commerce raider, believed to be the Vineta, which has wrought havoc with allied shipping in the last few weeks in the South Atlantic, particularly off the Brazilian coast, has been sunk by the British cruiser Glasgow 130 miles off Para, says an unconfirmed report.

The gutter evangelist opened an engagement at Buffalo, N. Y., last Sunday, preaching to 35,000 (according to his press agent), and collecting \$10,000. His sermon was on girls, their clothes and morals. It is the discourse described by the Rev. Dr. Aked of San Francisco as "dirt."

No more female nudes in motion pictures on and after this date, is the dictum announced Jan. 21 by the National Board of Review from its offices at 70 Fifth avenue, New York. This is a volunteer body to whom the producers submit all their pictures before they are shown.

Records show that the government collected in 1916 a tax of \$1.10 a gallon on 146,355,146 gallons of whiskey, a total of \$160,990,660, as compared with 124,549,210

gallons and a tax yield of \$137,004,131 in 1915. Cigarettes yielded internal revenue to the amount of \$31,541,200 last year and \$22,424,012 the year before.

The joint Lutheran committee in charge of the celebration of the four hundredth anniversary of the beginning of the Protestant Reformation announced Jan. 26 that the king of Sweden has commissioned Bishop Ernst Longgren of that country to make a visitation of the Lutheran church in the United States this year.

After she had fasted for six days, Mrs. Ethel Byrne, who is suffering imprisonment in the Blackwell's Island workhouse for disseminating birth-control information, was forcibly fed last Sunday by the physicians in charge. Mrs. Byrne is the sister of Margaret Sanger, who went on trial last Monday on an identical charge.

Efforts of a large torpedo boat destroyer flotilla attached to the home fleet of the Prussian navy to leave its base and navigate the North Sea resulted in two short but sharp encounters with British light naval vessels Jan. 23. The Prussians were driven back to their base in both battles, suffering extensive losses, while the British lost one destroyer, with forty-seven on board.

After nearly half a century of solitary confinement Jesse H. Pomeroy, the precocious murderer, is to have the privileges accorded to other "lifers" in the Massachusetts State Prison at Charlestown. For the first time in forty-one years Pomeroy, now 57 years old, will be enabled to enjoy the companionship of his fellow convicts and to live in a cell into which sunshine may penetrate.

According to Monday's news, the Russians have cut a gap a mile wide in the Teuton line near the Rumanian border. Berlin says the Teutons withdrew under superior pressure. Reports of hunger riots come from Russia, Germany and Austria. The Italians and Austrians were engaged in a duel with big guns, and there was hot fighting between the French and Germans at Verdun.

More than thirty members of the Committee of One Hundred, whose chairman is Mrs. Amos R. E. Pinchot, held a meeting at the house of Mrs. William L. Graves, 471 Park avenue, New York, Jan. 24, and decided to stand by Mrs. Byrne, the birth control prisoner, and make an appeal to both President Wilson and Governor Whitman. Mrs. Augusta Cary, executive secretary of the National Birth Control League, arrived in Albany Jan. 23 with a bill to strike from the Penal Code the provision defining as obscene the distribution of information regarding the restriction of the size of the family.

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One who begins Mr. Remsburg's book with curiosity to learn what can be said for the myth theory is likely to end with the conviction that this theory alone is supported by probability.

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The New York Secular Society will meet on the second Sunday of each month at 2.30 P. M., at Masonic Temple, 310 Lenox ave., between 125 and 126 sts. Feb. 4.—"Historical Materialism." By Hubert H. Harrison.

The Sunrise Club.—The ninth dinner of the season will occur Monday evening, Feb. 5, at the Café Boulevard, Broadway and 41st st. (entrance on 41st st.), at 6.45 o'clock. Subject: "Social Reorganization in Great Britain Following the War." The leading speaker of the occasion is the Hon. J. Howard Whitehouse, a member of the Liberal Education group of the House of Commons. Dinner, \$1.25, including tips. If you will attend, notify Edwin C. Walker, secretary, 211 W. 138th st. Telephone Audubon 4295.

The Brooklyn Philosophical Association (38th season) meets every Sunday at 3 P. M. in Long Island Business College, South Eighth street, near Bedford avenue, Brooklyn, for lectures and discussions. Wm. A. Winham, secretary, 146 Newton street, Brooklyn, N. Y.

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening, at 8.30, during the winter.

The Paterson Philosophical Society meets Sunday evenings at 8, at 202 Market st., over Garden Theater. Live subjects; interesting speakers. Frank Bamford, 111 Cliff st., secretary.

The Boston Freethought Society meets in Paine Memorial Hall, Appleton street, every Sunday at 3 P. M. J. P. Bland, B.D., is resident speaker, and THE TRUTH SEEKER is for sale at the door.

Pittsburgh Rationalist Society. Marshall J. Gauvin, lecturer. Sunday meetings, 8 P. M., Academy Theater, 810 Liberty avenue, near Eighth.

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7.30 P. M., at the Hotel Vendome, Third street, opposite State House. O. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Twin City Rationalist Society meets Sundays at 11 A. M. in Lyric Theater, Minneapolis. Minn. Edward Adams Cantrell is lecturer. J. C. Ewing, secretary, 615 Metropolitan Life Bldg., Minneapolis.

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

Michigan Rationalist and Freethought Association meets every Sunday, 2.30 P. M., at Gerow's Hall, 55 Grand River West, Detroit. Secretary, Arthur A. Senger, 859 Rohus avenue, Detroit.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at 2.30 and 7.30, at 1417 Columbia avenue. Open platform. The Truth Seeker and liberal literature on sale. F. Garfield Bowers, secretary, 245 N. Ninth street.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9, 10 Cawker Bldg.

The Washington Secular League meets on Sundays at 3 P. M. at Pythian Temple, 1012 Ninth st., N. W., Washington, D. C. John D. Bradley, president, 437 Quincy st., N. W.

Los Angeles Liberal Club meets in Burbank Hall, 542 So. Main street, Sunday evenings at 8 o'clock. Charles T. Spradling, lecturer. Truth Seeker and other Rationalist literature on sale.

The Church of This World, Rationalist. John Emerson Roberts, lecturer. Meetings every Sunday morning at 11 o'clock in Willis Wood Theatre, Kansas City, Mo. Mr. Roberts' services may be secured for wedding and funeral occasions. Address, 4011 Kenwood ave., Kansas City, Mo.

The Toledo Rationalist Society meets every Wednesday evening at 8, Room 133, Arcade Building, St. Clair and Jackson streets. W. M. Braun, secretary. Speakers, Dr. Rullison, J. Carl, J. Braun and K. Pauli.

The Seattle Rationalist Society meets Sundays at 3 p. m. in Strand Hall, 1525 Fourth avenue, Seattle, Wash.; L. A. Wheeler, president, 1330 First avenue. The Truth Seeker and other Free-

thought literature for sale at all meetings. Admission is free.

The following lectures will be given by Scott Bennett:

Feb. 4.—"Christianity and Social Progress."

Feb. 11.—"The Origin of the Clergy."

The Detroit Society of Truth Seekers (Lithuanian) meets the second Sunday of every month at 2 P. M. in C. O. F. Hall, Chene, cor. Trombly st.; Karl Rutkus, organizer, 338 West End ave., Detroit, Mich.

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IF JESUS CAME TO BOSTON

Thoughts About It Prompted by the Supposition of an Itinerant Evangelist.

BY L. K. WASHBURN.

Billy Sunday, known as the Rev. William A. Sunday, D.D., wishes to know what Bostonians would do if Jesus came to Boston. I think that Bostonians could stand it if Jesus could. But before we consider the question which Rev. Mr. Sunday asks, let us look at this character called Jesus and see whether there is enough of him to stand the journey to Boston.

We find in a portion of the Bible four so-called gospels. No one knows who wrote a single line of those four gospels. No one knows when a single line of those four gospels was written. No one knows one single historical fact connected with the authorship of those four gospels. The authenticity and genuineness of those gospels are more than seriously questioned by the general obscurity which surrounds them; they are absolutely denied. The so-called gospels were written anonymously. From the latest criticism of the highest scholarship the four gospels are forgeries. Matthew, Mark, Luke and John are the same as Tom, Dick and Harry. They are the names of nobodies. They are not fishermen; they are strawmen.

To begin with, we must recollect that the scenes in the gospels were enacted nearly two thousand years ago, for the most part in out-of-the-way places and by exceedingly obscure individuals. Contemporaneous history does not mention a single one of the gospel followers of Jesus, and is absolutely silent with respect to Jesus himself. So you see we have no reliable account of what was said and done by the hero of the gospel stories.

But for the purpose of considering the query of Mr. Sunday, we will take the gospel narratives at their face value. What kind of a person do we find in these narratives? What does he say, and what does he do?

There are just two ways of judging a man or a god—by his words and by his deeds. And there is just one standard of judgment to which either must submit. Man knows only what he has learned. His experience furnishes him with his criterion of criticism. What he calls right he has found by living to be right. What he calls true he has found to fit the facts of life and experience.

I wish to say that if Jesus came to Boston he would not have a chance for one week, at least, to ask any questions that Mr. Sunday puts in his mouth. He would be kept busy answering questions for that length of time. And; besides, should he begin his catechising, he would doubtless be told by some people that it was none of his business what they did.

Christian ministers, and Mr. Sunday in particular, need to understand that Jesus has no claim upon the intelligent, educated persons of this age; that he is neither their master nor their savior, and that his real relation to mankind today is simply that of any other dead person.

When we are told that Jesus was not a man, we admit it. When we are told that Jesus was a god, we deny it. Jesus was a myth. All the stories about him are legendary. We have not one little bit of a fact to clothe Jesus with.

Let us suppose that Jesus is coming to Boston. Will he come here in a Packard or a Ford, or will he come to our city as he made his advent into Jerusalem, on the back of an ass?

Now if Jesus comes to Boston, what kind of an individual shall we have with us? Let us state the truth. We shall have a person who had no human father. What would such a person look like? Would he have more than a half-human appearance? We have the word of the angel of the Lord, whatever that is, that the Holy Ghost was the father of Jesus. Can you believe it? I can't. There is a liar somewhere in this story of the conception of Jesus. There is no such person as a Holy Ghost, never was and never will be. We do not know the man back of this ghost, but there was one, if Jesus was ever born of woman. But Jesus is not to be blamed for his birth. He has not to answer for that. And every man should forgive his mother, if every woman does not.

The first thing that Jesus did in public was to go from Galilee to the river Jordan to be baptized. When he came out of the water we read that "the heavens were opened unto him and he saw the spirit of God descending like a dove and lighting upon him." The only real thing in this picture is the dove; the rest is religious hysteria or a religious lie.

It is related in the so-called gospel of Matthew that its hero went into the wilderness to be with God, but he was met by the devil. These two Dromios fought a duel, not with swords but with words, a sort of theological duel, in which Jesus overcame his adversary. I say this on the strength of the story, not having heard from the defeated candidate. Where there is a devil mentioned we are not getting the truth, nor where angels are spoken of. Man is the only devil on earth and woman the only angel.

One of the first questions which Bostonians would ask of this Galilean peasant, and which they want answered, is this: Where is the kingdom of heaven? Two thousand years ago Jesus said that this kingdom was "at hand," which means near; but no one has seen it around yet. If Jesus came to Boston he would be asked to explain his mistake. Any orthodox clergyman could supply the missing link between what Jesus predicted and what really happened, but the fact would remain that the kingdom foretold did not make an appearance.

Millions of persons have looked for heaven, but no one has found it. Between you and me it is a place in the kingdom of imagination. And that is where hell would be found also.

Jesus has been received as a superman, or as a person above man. He has been looked upon as possessing a higher knowledge than had been acquired by men, and all of the statements attributed to him by the gospel writers have been accepted as truth. This is a great error. The extravagant language put in the mouth of the Nazarene preacher means to this age only foolish speech. It is the language of the novelist, not of the historian. The trouble is that Jesus has been painted as a real character, as a person who was born and lived on earth, whereas there is not a particle of evidence in all the literature of the world that he ever stepped foot on our globe.

The distinctive teaching of the hero of the four gospels is that there is a father in heaven who is the God of mankind. The first question which I should ask of Jesus, if he came to Boston, would be this: Where is your father in heaven? Where is this God who loves the children of men? You

have told us about him, but we do not see any signs of him. I should say to Jesus: Be honest now, and tell us what your father in heaven has done to show his love for human beings. Does he do any more for men, women and children than he does for the beasts, the birds and the fishes?

Teaching a father in heaven, a god of love and mercy, is to my mind wicked and cruel. And more than that, it is teaching a falsehood. *If the life of everything on this earth shows one fact, it is this: There is no divine providence.*

Jesus taught that his father in heaven would answer the prayers of men. If one were to pray God to destroy the Roman Catholic church, would God answer that prayer? If the Roman Catholic priest were to pray God to kill all the Freethinkers in the world, would God answer that prayer? *The work of the church is not the work of God.* It is time to get that foolish belief out of the minds of men. I know of no greater cause of rejoicing than the fact that God does not answer the prayers of men. If he did, no man's life would be safe for one hour.

The Christian world professes to believe that Jesus came from God to save mankind from hell; that he died on a cross to atone for the sins of men; that he rose from the dead to prove his power over the grave. All of such faith is unnecessary, as there is no hell and no need of any atonement. No man needs to be saved by Jesus or by anybody else. The only thing that a man needs to do who is doing wrong is to stop doing wrong and commence to do right.

There have been a great many false things said of Jesus and a great many foolish things. He has been called the Prince of Peace. But it would be truer to call him the king of war. The man who comes with a sword in his hand is not bearing the olive branch of peace. Let him break his sword and the world will gladly listen to his message. Jesus, according to the words put into his mouth by the author of the gospel of Matthew, came not to bring peace and happiness into the home, but, rather, division and strife and hatred. He came to set a son against his father, a daughter against her mother. No mission could be meaner than that. But the climax of his ministry was reached when he declared: "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me." If Jesus came to Boston and made that speech in the presence of the fathers and mothers of this city he would be given just one hour to leave for his father's mansion or anywhere else, with the admonition never to show his head around here again. The person who would make such a declaration as that is not deserving of the love of any human being. The sweetest love in this world is the love of a parent for a child, and the holiest love on earth is the love which binds together the hearts of men and women. Only an insane person or a person corroded with egotism and selfishness could make such a claim as Jesus made.

The notion that Jesus was not speaking as a man, but as one who was divine, cannot be allowed. We must not forget that two thousand years ago gods were made out of men and enthroned in marble greatness for the worship of mankind.

If Jesus came to Boston he would be asked if he was the son of God. And should he answer in the affirmative, he would be requested to show his divine credentials. If he could show nothing better than the accounts of his New Testament miracles he would be told that such stories did not pass current in this age. According to the gospel record, the first individuals to call Jesus the son of God were "two possessed with devils." The last individuals to do so will probably be of the same kind.

The only way to accept the peasant of Galilee is to accept him as the work of an artist. Extravagant pictures of men have been painted in all ages. Jesus was given to the world as an ideal, the best that had been, together with the best that was to be. But as an ideal he is outgrown. Miracles today do not adorn man, they deform him. Dozens of persons, who were given gods for fathers, em-

An address at the Paine anniversary celebration in Boston, January 28.

bellish the pages of literature. The superhuman has been pictured to make man more human, nobler, gentler, kinder. I would as soon believe that the marble Venus of Milo was once a living woman as that the Jesus of the gospels was once a living man.

Cut out of the story of the Galilean preacher all of the impossible things, and what is left not only lacks interest to this generation, but it lacks personality. Jesus is a fabulous person. He is a miracle-man. The hero of the gospels as we have him today in the Bible is all the Jesus that ever existed. He was created by the philosophy of Greece and the fanatical imagination of Israel. One looked for a god; the other looked for a Christ. In the collaboration we get simply an impossible man.

I have always had the greatest respect for men who respected their mothers. A man who could forget all the agonies which a mother endured to give him life is, in my opinion, a man unworthy the love and honor of mankind. There is more than one kind of love, but the love that suffers the love that endures pain and anguish for another, is above all others to be given the heart's deepest affection. When that love calls upon a son or daughter, the only response should be the most willing obedience. What shall we say of Jesus, who, when his mother wished to speak to him, said: "Woman, what have I to do with thee?" That one incident in the life of the Nazarene shows to me that he was wanting in proper respect, whether he was human or divine. How would a god treat a woman who was his mother? No worship of his father in heaven could atone for the neglect of his mother on earth. I would put men and women, the only ones in this wide, mysterious universe to respond to our calls for help, the only ones to answer our prayers for affection, above all the angels—yea, above all the gods worshiped by men.

If Jesus came to Boston, which of her churches would he attend? Would he go to the cathedral of Cardinal O'Connell? If he did, and saw the cardinal in full plumage, he would repeat his words in the fifth verse of the twenty-third chapter of the gospel according to Matthew: "All their works they do to be seen of men; they make broad their phylacteries and enlarge the borders of their garments." After that, Jesus would say to the cardinal: Lay aside your fuss and feathers before you can follow me.

Jesus might go to hear Bishop Lawrence, but it is more than likely that he would say, after listening to the bishop: "There is too much red tape in your services to suit me."

There is not a church in Boston that would give to Jesus the right hand of fellowship. Not one of them would ask him into its pulpit. He probably would spend his Sundays riding in the trolleys or going to the parks and museums or speaking from the platforms of the workmen.

If Jesus came to Boston, I would ask him why he did not get married when he was on earth and make a home for his wife and children and live like a human being. It strikes me that a person who had the welfare of the human race at heart would set a good example for men and women to follow.

As far as the four gospels reveal the life of Jesus, there was little about it to attract a sensible, enlightened man. Going around the country more like a tramp than a worthy citizen, associating with the lowest classes in the community, is not the way to inspire confidence or win the respect of intelligent men.

Jesus spoke of his second coming on earth, but he did not leave a single thing to prove his first coming. The Christian church would give all it can beg, borrow and collect in its hat to have one authenticated article that Jesus left in the world. I do not forget any of the old trumpery carted around by the Roman Catholic church, as all such stuff smells of fraud and imposition.

But if Jesus came to Boston, I should ask him if he recognized his grandmother Ann's old shin-bone, or arm bone, that the priests of Romanism have been exhibiting about the country for faith and revenue. The two big words of Romanism are faith and revenue, but the biggest one is revenue.

When one touches a miracle it is like touching a soap-bubble. You burst it. Miracles can be talked about, but they have never been performed. Anybody can tell a miracle-story, but what we want in this age is to see a miracle. If Jesus came to Boston I should ask him to turn some water into wine; cure a case of infantile paralysis; feed a few thousand men and women on a box of sardines and a package of Uneda Biscuits, and have a barrelful left after the feast; still a tempest in Boston harbor by a whispered word, and go out to Mt. Auburn and raise a man from the dead. A decent miracle is afraid to show its head today, so I sup-

pose we should not get much enlightenment on the subject from the miracle-worker of Nazareth.

But there is one thing I would like to know. I would like to know how the devil looks. And if anyone should be an authority on this subject, surely the person who conquered the big devil of the wilderness ought to be. I should also like to learn what angels are. Angels, we are told, never grow old. They are the same yesterday, today and a thousand years from today. I don't ask to see a regiment of these creatures. One will do. But think of an angel living thousands of years and never growing old or gray. I wonder if an angel ever takes a bath or changes his linen!

There is one thing that I should like to tell Jesus, and that is, that I should think more of him if he had talked less about devils and angels and more about what is real and sensible!

This age above all things else wants facts, wants truth. All the churches ever built by man for God are not worth as much to the world as the splendid achievements of man upon which civilization rests. Man is striving to be real, to be true, to get rid of falsehood. He does not want to be cheated any longer. He wants to make his own life truer and better, and to save future generations from the lies of the past. He knows that Jesus is only a myth, only a theological savior; that the New Testament is not historical and that science has reduced all religion to superstition.

Apropos of all this, I wonder how much of religious teaching man is justified in believing, especially when not a single divine character ever had an existence, when heaven and hell have never been located, and when not a single Bible incident can be proved to have taken place. Do people realize on what an unsubstantial foundation the Christian religion rests? I wish to speak plainly. On what ground does man say that there is a God? On what ground does man say that there is a devil? On what ground does man say that there is a heaven and a hell? Religious things are not real things. Religious characters are not real characters. Religious places are not real places. Now, nothing higher than man has lived on this earth, and every person superior to man that has been given existence by religion has been a fictitious person. Every character that has been painted as superhuman is paint.

Another thing. Man today is superior to the man of the past. Humanity in this century stands on the highest pinnacle which it has ever reached. The men of this age have better facilities for acquiring knowledge, for discovering facts, for seeing things as they are, than the men of any previous age.

Can any living man demonstrate the existence of a Father in heaven, of a God who loves the children of men? Can any living man prove the existence of the devil? Can any living man tell where heaven is, or where hell is? Can any living man perform a miracle?

How much, then, of the religious teaching of the past are we justified in believing? How much of the Bible is worthy the serious attention of modern intelligence?

If there is a God in this infinite universe who talked with Moses and Joshua, why does he not talk with Woodrow Wilson or Theodore Roosevelt? If there is a God in this wondrous universe who could walk in the Garden of Eden, why could he not take a stroll on Boston Common? It won't do. God, if he exists, can do as much as ever he could. But he does nothing today. Did he ever do anything?

We have a Hebrew Bible. It is accepted as the word of God, but not on the authority of God. What did the Hebrew bring down from the past? As far as I can see, nothing but figures of speech. Is the Lord God of the Bible a living God? If so, where does he live?

Is Olympus the home of the father-god of Greece? Not any longer. Jupiter was once worshipped as the mighty god of a great people. Where is he today? Dead. He died when his last worshiper died. So, too, will Jehovah and Jesus die, and these Christian gods, like all other deities, will be buried in the graves of their worshipers.

The busy world shoves angrily aside
The man who stands with arms akimbo set,
Until occasion tell him what to do;
And he who waits to have his task marked out,
Shall die and leave his errand unfulfilled.

—J. R. Lowell.

I have no respect for that self-boasting charity which neglects all objects of commiseration near and around it, but goes to the end of the earth in search of misery, for the purpose of talking about it.—George Mason.

A Trip to the National Capital.

My first visit to our national capital was a short one, made on a trip eastward in 1895. My first one in the capacity of a lecturer was in March, 1896. In 1904, while on a business trip to the Southern states, I stopped off for a few hours. Since then many changes have taken place in Washington. The old railway stations have been torn down, as have many other buildings, because the government needed and purchased the land. Hence, when I alighted from a Baltimore and Ohio train at the beautiful new union station early Sunday morning, January 7, little that was familiar greeted my eyes, except the Capitol.

I had been engaged to lecture before the Washington Secular League on this date, as well as on January 14. I at once, as directed, repaired to the home of the treasurer of the league, Mr. H. H. Burwell, who was to have charge of my comfort while in the city. This obligation Mr. Burwell discharged faithfully and well. He had attended the Lexington, Va., University while Robert E. Lee was its president, and I found him at all times to be not only a genial but well-informed gentleman.

The hour for the meeting to start was 3 P. M., when the League's hall in the Pythian Temple contained a good audience, and after the meeting had proceeded for a short time was filled. The first to greet me upon entering the hall was the president, Mr. John D. Bradley. Readers of THE TRUTH SEEKER are familiar with this gentleman by reputation. At first a Seventh Day Adventist, he, like nearly all others who read and think and are honest, became a Rationalist. Mr. Bradley, with Prof. Hyland C. Kirk and Mr. Burwell, form the League's Committee on Legislation. Their duties are to watch for and oppose all Sunday laws and other vicious religious legislation that might be attempted in Congress. Well have they done their work. Mr. Bradley's speech before the Committee on Postal Affairs in opposition to the Fitzgerald and Gallivan press muzzling bills was unquestionably the best of the occasion. He is a splendid speaker, and at the League meeting after a few remarks introduced me to the audience.

My subject was "The Struggle for Freethought, Free Press and Free Speech in the United States." After the lecture came the discussion, which was interesting and in the main profitable. The League is strictly a Freethought organization, its object being to advance the Nine Demands of Liberalism and promulgate the principles of Rationalism. Cranks with but one wheel in their heads, and that buzzing at all times, are not permitted to come here and advertise themselves and their ideas. When they come and speak they must talk on the subject under discussion. They must make no such impertinent remarks as "Why don't you discuss economics?" or "What is the use wasting time discussing these religious questions?" and then tell what subjects ought to be lectured upon. When this happens, Mr. Bradley, who is one of the best chairmen I ever saw, raps for order. He tells the offender that he must speak on the topic of the day or take his seat. He tells him that if he does not approve of the issues handled by the League, he may go to meetings where he will hear something in which he is interested, or may hire a hall and hold a meeting of his own.

That harmonizes with the idea of conducting a Freethought organization that has been mine for years. I am not saying that the discussion of economics and other questions is not needed; but I do say it is the height of impudence for any individual not interested in the Rationalist movement, generally because he does not read and has not taken pains to inform himself of its necessity, to come to a Rationalist meeting and berate the speaker and the society because they do not devote their attention to his particular hobby.

On Monday I spent most of my time in the Capitol, and in the evening had the pleasure of taking dinner with Mr. Bradley at his home, and meeting his excellent wife and little daughter. Here I met Dr. Alonzo T. Jones, the well-known Seventh Day Adventist, who has made so many friends among Freethinkers by his opposition to ecclesiasticism in government. I had not seen Dr. Jones for twenty years. He spoke in the warmest terms of the late Samuel P. Putnam, on whom he looked as a personal friend.

On Tuesday, the 9th, Mr. Bradley was kind enough to leave his business to show me persons and places of interest. We first went to the gallery of the Senate. What impressed me here was the lack of dignity in appearance of that body compared with former years when I have visited it. Then they all wore long frock-coats. Now, in their apparel, they resemble an aggregation of business

men. We can well overlook this if they give us better laws. A great question of national interest was under discussion, the prohibition of the sale of intoxicating liquors in the District of Columbia, a bill for which had already been passed. Senator Shepard had introduced an amendment to submit the question to the people of the District, and as this amendment was to be voted on that day, the galleries were crowded. I am not speaking in favor of liquor, but I do believe in self-government; therefore, as to whether it should or should not be sold in a given locality is a matter the people have a right to decide by their votes. The chief speaker in opposition to the amendment was Senator Hoke Smith of Georgia. The senator contended that under the Constitution the District is to be governed by Congress; therefore the people should have no voice. Well, the people pay half the taxes; should they be deprived of all choice? Under the present law, the entire control of the sale of liquors is delegated by Congress to an excise board. If Congress is empowered to turn the matter over to the few men composing this board, why has it not the power to submit it to the citizens, whose homes, property and business interests are here? And when the Constitution specified that the District is to be governed by Congress, it did not mean that the people should have no voice. Washington and its environs were formerly a portion of the states of Maryland and Virginia. The Constitution meant, I think, that government of the District should be controlled by Congress and that the *individual states* should not interfere with it. Senator Smith said he would no more submit the question of selling liquor to a popular vote than he would submit the right to steal. He then caused a laugh by saying that no man liked a glass of wine better than himself, but that there were some people who ought to be prevented from buying it. That is the spirit of most suppressionists. They want a law to prohibit somebody else but not themselves. There being a tie vote and Vice-President Marshall being absent, the amendment was lost.

We spent a short time in the gallery of the House. Owing to its great increase in members, due to the growth of population in the country, there is no longer space for each member to have a desk. They have only opera chairs arranged in a semicircular form. Speaker Clark presides with dignity and firmness. There was no business of importance under consideration this day. A striking figure in the House is "Cyclone" Davis of Texas, who was last fall defeated for reelection. Mr. Bradley pointed out to me Congressman Gallivan of Boston, Mass., whose press-muzzling bill made him notorious when otherwise he would be unknown. Not only was Gallivan's bill a monstrosity, but I must say that he himself is the homeliest man in the House. We spent some time in Statuary Hall, at one time the hall of the House. We did not succeed in seeing the Supreme Court in session, but twice saw the judges file out to their private room. The Supreme Court room is the old Senate chamber. Here Webster, Clay, Calhoun, and Douglass made their great speeches and Brooks assaulted Sumner.

On Wednesday evening I was entertained by Mr. and Mrs. J. W. McBurney. On Thursday I had an appointment to meet Mr. James A. Hennesy, who took me to his home in Brookland. TRUTH SEEKER readers know his writings under the nom-de-plume of Francois Thane. Mr. Hennesy is an old-time Freethinker. Almost until the wee hours of morning we discussed men with whom we were both acquainted, some of whom have been dead many years. We discussed the drama and literature in general. Mr. Hennesy has recently written a grammar published by Funk & Wagnalls, New York. His graphophone records include the greatest of musicians and singers, but there is one that he puts above price. It is the voice of Robert G. Ingersoll. Mr. Hennesy's son, Hugh Hennesy, is the distinguished cartoonist, some of whose work THE TRUTH SEEKER has presented. I only wish it were able to present some every week.

Brookland is the seat of the great Catholic University. Priests from all over the country come and go there. On the street car that I took in returning to the city the only other occupants were two of these gentry. I stepped in and sat directly opposite them. As my face is smooth-shaven: as I wear a black hat and a black overcoat, which on a cold night was buttoned to my neck and the collar turned up, the two "holy fathers" when I took my seat looked at me and smiled familiarly. They thought I was a brother priest! To disillusion them I unbuttoned my overcoat. When they saw that I wore no ecclesiastical uniform their counte-

nances changed, and they arose and went to the other end of the car, where they continued their conversation. Years ago, when the editor of THE TRUTH SEEKER wrote a column called "Observations," he cracked a joke about my long face, but I never dreamed it would get me into trouble like this.

There is much to be seen in Washington that I have not covered in my three visits. One thing I saw this time was the Washington monument, which, shaped like Cleopatra's needle, is in height equal to fifty stories. It was begun in 1848 and finished in 1884. I ascended by the elevator in the center, but walked down, wishing to inspect the stones presented for the structure by all the states of the union and all the nations of the world. They made me think that the "Father of his Country" was the most honored and respected man who has ever lived on this globe. I would not like, however, to spend any time here on a hot day, as the monument has but four windows and these are at the apex. I must not fail to mention the radical book and news store kept at 305 Seventh street, N. W., by Mr. Burwell's son, H. S. Burwell. Here THE TRUTH SEEKER, the *Melting Pot*, as well as Freethought books and pamphlets, are openly exposed for sale in the window and on the counter.

On Sunday, the 14th, we had the second meeting, the subject being "Abraham Lincoln: President, Freethinker, Liberator." We had a larger audience than on the previous Sunday; even the lobby was occupied. The lecture seemed to interest the people. The discussion which followed lasted an hour and a half, my critics having an hour and I half an hour to answer them. There were a number present who accepted in full the fictions about Lincoln's being a believer. The most enthusiastic of these were two young men, one of whom said I had no authority for my statements but Rensburg. I answered that while there was none better than Rensburg, if he had any grudge against that author, he might consult "The True Abraham Lincoln," by William Elroy Curtis, or Lincoln's biographies by Nicolay and Hay, Herndon or Lamon. It was certainly one of the most animated discussions I ever held.

Among the many earnest workers of the League I must mention the secretary, Mr. A. B. Baden; David Eccles, whose name is familiar to TRUTH SEEKER readers; Prof. Hyland C. Kirk, one of the best informed men I ever knew, as well as Mr. Selah, Dr. Shirley and Mr. Warren. After the meeting I spent another pleasant evening at the home of Mr. Hennesy and am now in Baltimore. The incidents of my trip to this city I will relate in my next.

N. B. A short time ago a prominent Washington Rationalist died. He had made a will in which one thousand dollars was left to THE TRUTH SEEKER. This gentleman was one of the most active in our work. For some time before his death he was quite feeble, and sequestered from the world. While in this condition his wife, who was an Episcopalian, prevailed upon him to change his will. Moral: If you wish to leave something for THE TRUTH SEEKER to enable it to better carry on the work of propagating Rationalist principles, see that the paper gets it before your death. Do not let Christian relatives thwart your desire, either after your demise or when you are too near death's door to insist on your will's being put into execution.

FRANKLIN STEINER.

Religious Rubbish in the Record

The *Congressional Record*, which should be an ideal type of publication, since it records the business transacted in the greatest and most sacred temple in the world—the Capitol at Washington—is fast sinking into the quagmire of yellow journalism and is becoming a mere mouthpiece of politics polluted by piety.

True Americans, even the religious, if they are broad-minded enough to place their country above their church, must blush with shame when they scan page after page of religious and political trash.

Our government, founded upon patriotic principles, built upon one of the grandest rationalistic documents, the Constitution of the United States, and developed along liberal lines, should not be permitted by the citizens of this nation, as it is, to be a target for all sorts of bigoted, prejudiced religious and political aims. The official organ of the law-making machine of the greatest nation in the world should be kept clean of any material offensive to the very foundation upon which this glorious liberty loving country rests.

But alas! such is not the case. Each *Congressional Record* bears on the first page, in the most prominent position, the daily orison of Rev. This or Rev. That. And that is not all. The latest and most impudent piece of religious rubbish, that has yet found its way into the *Record* is an editorial from the Richmond, Va., *Evening Journal*, praising the work and personality of Chaplain Couden. This editorial found a soft spot in the heart of Congressman Byrns of Tennessee, who is evidently a pure and pious patriot of the "pork" gang.

The extract from the *Congressional Record* containing the editorial and a specimen of the "genius of literary thought" from the pen of the Rev. Henry N. Couden, that should evoke protest and indignation from every true American citizen, are given below.

CHARLES LIEBMAN.

The Religious Rubbish Complained Of.

Mr. Byrns of Tennessee: Mr. Speaker, I hold in my hand a short editorial which appeared in the *Evening Journal*, a paper published in Richmond, Va., last Saturday, and which commends our worthy and beloved chaplain, Dr. Couden. I am quite sure it expresses the sentiment of all members of this House on both sides of the chamber, and I ask unanimous consent to insert it in the *Record*.

The Speaker: The gentleman asks unanimous consent to extend his remarks by printing an editorial from the Richmond *Evening Journal*. Is there objection?

There was no objection.

The editorial is as follows:

"Blind Chaplain's Daily Oblation."

"Not the least valuable in the storehouse of treasures yielded by the *Congressional Record* is the daily invocation by the House Chaplain, Rev. Henry N. Couden, who for more than 20 years has served in that capacity. No visitor to the National Capital happening into the House at the opening of the daily session can fail to be impressed by the venerable figure, whose sightless eyes visualize the Almighty as readily as the man in complete possession of the seeing faculty. For many years we have followed the genius of literary thought compressed in Dr. Couden's daily prayer. Each supplication is a marvel of condensation, an epitome of man's spiritual longings, so lofty in theme, so fervent in spirit, so reflective of true devotion, that even the most pronounced skeptic in the House must be impressed and for the moment uplifted. We make no apology for reproducing on this page, so long as Congress remains in session, the blind chaplain's offerings. Wholly aside from the spiritual qualities contained, the literary construction of each is such that the prayer would adorn any editorial page in the country. We could wish that more extended publicity were given these inspiring oblations. So far as we know the *Evening Journal* is the only newspaper in the country making a practice of featuring the House chaplain's daily intercessions, but we hope their setting forth in the manner shown will suggest itself to other editors as not unworthy of emulation. No matter to what religious denomination a reader may belong, the devotional beauties contained in the daily prayer may be assimilated with the complete approbation of conscience. Even the agnostic, if a lover of good English, can appreciate the concrete expressions, the choice of words, the multum in parvo of these wonderful petitions to Divine Grace. Read them, if by chance you have overlooked their eurythmic charm."

HOUSE OF REPRESENTATIVES.

Monday, January 15, 1917.

The House met at 12 o'clock noon.

The chaplain, Rev. Henry N. Couden, D.D., offered the following prayer:

"By the marvelous disclosures Thou has made of Thyself, O God, our Father, in the vast and stupendous universe which environs us, and in its wonderful adaptation of means to ends everywhere apparent: by Thy potent influence working in and through the hearts of men; by the love poured out on the Cross of Calvary for a despairing world; by the mercy displayed in His last expiring breath, 'Father, forgive them, for they know not what they do;' by the universal faith which has come down to us out of the past; by the hopes of yon bright heaven; help us, we pray Thee, with clear vision and dauntless courage, with firm and steadfast steps to pursue the right as it is given us to see the right.

"Not enjoyment and not sorrow

Is our destined end or way;

But to act that each to-morrow

Find us farther than to-day.

"And when the tongue is eloquent no more, the soul shall speak in tears of gratitude." Amen."

What an undemonstrable, raveled scheme of conduct it all is—this conduct of prayer! Has anybody ever really believed in it, ever really based his life on it? You may remember Cromwell's famous command at Dunbar: "Pray, my hearties, but keep your powder dry!" And Moncure Conway's story of the sagacious Irish priest called to bless a particular infertile field: "Brethren, there's no use in praying here; it's manure that's wanted!" The Rationalist puts his trust frankly in powder and manure—things he can analyze, experiment with, put to the proof. He is content, nay, proud, to take the conditions of life as scientific inquiry reveals them. He will have nothing to do with magic words and potions and talismanic formulae. Nor, in his heart of hearts, will the modern anti-Rationalist. That at least is my honest conviction.—John Russell.

THE TRUTH SEEKER.

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SATURDAY - - FEBRUARY 10, 1917

It is better for the world to be sensible than to be religious.

I would not destroy the Bible; I would tell the truth about it.

In a world in which God dwells there should not be a bad smell.

Don't do anything today that you will be ashamed of tomorrow.

The great trouble with people who bury the hatchet is that they leave the handle sticking out.

An old colored woman said that she named her boy "Recipe" so that when he grew up she could make something out of him.

What a man has in his pocket or in the bank is not what he is worth, but rather what he has in his head and in his heart, and what he has put into other persons' lives.

Let us have every historical fact, but get rid of the historical lies. Most of what is called history is worthless, if it is read for facts, and the real facts related are of little importance. We need life more than history; living thoughts; thoughts of freedom and democracy. If we thought more we would believe less. Make history worth reading and worth remembering. Put a thought into your life instead of a faith.

There may be somewhere a more stupid entertainment than a prayer-meeting, but I have never witnessed it. It seems to me that only hypocrites can participate in it, or persons who will never be feared for their brains. Prayers are about as good as sneezes for producing results. I would not loan money to a praying man without having the name of a man who did not pray as an endorser of his note. Religion today needs a backer.

I know a man who passes for a good Christian who is a good Freethinker, but I say nothing. Once in a while when we meet we shake hands and smile at one another. The other day was one of those once-in-a-whiles, and he said: How-dye, and I said: Ditto; then he wished me a Happy New Year, and I replied with the same wish. Now, that man is just as bad inside as I am outside, but he keeps up the game of piety while despising the whole religious outfit of the church. The woods are full of them.

I say to a Christian: You tell me there is a Holy Ghost; prove it to me. The Christian admits that his evidence is all in the Bible. Then I say to him: Do you accept everything in the Bible as true? Now he comes at me like a true Christian: "Yes," he replies, "everything in the Bible is *believable* religiously, but it cannot all be proved true to the satisfaction of an Infidel." So the Holy Ghost is a believable proposition, but not a scientific one—that is, the Holy Ghost does not exist only believably.

Let me ask if it is not allowing too much freedom to Roman Catholic priests to allow them to say that persons married by anyone but a priest of the Roman Catholic church are not married at all, but are living in concubinage? I see that Mr. Randall of Oklahoma calls me intolerant. I ask if there is not more than tolerance in permitting our wives to be called prostitutes, and our children bastards, by these tools of the most intolerant power on earth? It is time to call a halt on these rascals, and a halt that will bring them into a court which will compel them to answer for their insulting, lying charges. The man who can excuse a Romish priest for his attitude towards our public schools is not a Freethinker nor a citizen of this republic that the republic can be proud of. L. K. W.

Almost every person, if you will believe himself, holds a quite different theory of life from the one on which he is patently acting.—Stevenson.

Christianity's Success.

The thesis of Dr. Charles W. Eliot, president emeritus of Harvard University, that Christianity is ineffective and that its failure is proved by the warring Christian nations of Europe, has moved Cardinal Gibbons to make a reply. The attention of the prelate having been drawn to the question, he remarked that when a man of Dr. Eliot's prominence asked, "Is Christianity a failure?" it was "incumbent upon the church to accept the gauntlet thus thrown down and to bring to bear against her antagonists her strongest controversial weapons." The cardinal assumes that Christianity and the Catholic church are identical.

The statement by Dr. Eliot that excites the cardinal to belligerency is the following:

"For nineteen hundred years the ethics of Jesus of Nazareth have been in the world, but have had no effect to prevent or even reduce the evils of war, the greatest of the evils which afflict mankind. The ethical doctrines of Christianity in regard to justice, humility and mercy have not found expression in the relations between Christian nations, whether in peace or war, or indeed in the history of institutional Christianity itself."

When we originally read this utterance of the eminent Dr. Eliot we received the impression that he had got the believers in Jesus as the Prince of Peace pretty tightly sewed up; but the cardinal does not contemplate Jesus in that aspect. On the contrary, the Jesus of the Catholic church is a war prophet. Says Dr. Gibbons:

"How dare Dr. Eliot imply that the Christ ever said anything against war? Surely, they have heard at Harvard the prophecy, 'There shall be wars and rumors of wars.' Dr. Eliot must know that the Christ said that he came to earth to bring not peace, but a sword. I deny that there is anything in the authenticated teachings of Jesus of Nazareth that would place him among those whom we know to-day as pacifists. On the contrary, he repeatedly recognized the moral value of strife and conflict among men, and implied in all his teachings that warfare, the eternal struggle between good and evil, is inherent in the nature of the universe. 'Render unto Caesar the things that are Caesar's, and unto God the things that are God's.' In these words the Christ makes a distinction that comes logically from the lips of him who came to bring not an olive-branch but a sword to earth."

Accordingly, if we accept Jesus we must accept war. We are to understand that he foresaw the future when he made the prediction that "there shall be wars and rumors of war," and that the outlook was agreeable to his philosophy.

We might note that the warlike manifestations spoken of were predicated of a time immediately preceding the second coming of Christ, and that the reputation of Jesus as a prophet depends on a fulfillment; but the quoters of prophecy habitually ignore all circumstance and context and conveniently forget all inharmonious texts.

Opposed to the notion that Jesus believed in war is his statement that were his kingdom of this world, then would his children fight. His children disregard that, and fight whether or no. The cardinal dismisses Dr. Eliot in these words:

"And until Dr. Eliot can bring proof to show that the Christ based the success of his mission upon earth upon the elimination of war from man's activities, his recent utterances will remain unworthy of his exalted position as a thinker and publicist."

This is presumed to be final. Dr. Eliot challenged Christianity. The gauntlet was accepted by Cardinal Gibbons, and by him "the strongest controversial weapons" of the church are brought "to bear against her antagonists." These weapons prove to be the words attributed to Jesus: "There shall be wars and rumors of wars," and "I came not to bring peace but a sword."

"Taking that view of it, Dr. Eliot was wrong, and Christianity is not a failure but a success. It has accomplished its mission. At the end of nineteen hundred years its bloody record has been crowned with a war, hitherto inconceivable in extent and atrocity.

If by the success of Christianity, however, was meant peace, justice, brotherhood and all that goes to make up what Freethinkers would call civilization, then of course Christianity has failed. But, take Cardinal Gibbons's word for it, that is the "wrong dope." Jesus came to

prophesy war and to bring the sword wherewith to carry it on. The peace associated with his doctrine is that of the graveyard, or that "rest" which nations agree to take when they are all in and can fight no longer without recuperating their energies and grinding their weapons.

Whether Christianity has proved a success or a failure depends upon the meaning attached to those words, and they are differently defined according to the standards of Dr. Eliot, who wants a religion of peace, and Cardinal Gibbons, who sees nothing unchristian in war. The lesson is that controvertists should define their terms. Dr. Eliot's error arises from his misconception of Christianity, which, corrected by the Baltimore prelate, shows that religion and war are mates subsisting harmoniously.

Liberty and Thomas Paine.

Every man, and every woman too, should speak as he thinks, whether his thoughts are like the thoughts of other men or not. I should emphasize the *not*. If I am to say what somebody else has said, then there is no sense in my saying anything. Persons are not alike. They do not look alike, dress alike, nor live alike. Difference is the charm of life. The only decent excuse a man can make for living is that he is unlike everybody else. I do not care whether I agree with the living or the dead. I am concerned only that I speak my honest thoughts, and, if any man tries to take away my right to free speech, that man is not only *my* enemy, but he is the enemy of every human being on the globe.

The future destiny of liberty in the United States depends more upon study of the works of Thomas Paine than upon study of the Bible, for this nation without liberty would be only a province of Rome. Our highest duty as free men and women is not to sow any more seeds of religion, but rather to pull up the ecclesiastical weeds which have grown on this continent from such seeds in our soil. There is no greatness which cannot come with liberty; there is none which can come without it. Man must use the wings of his mind to fly to loftier crags and peaks of thought. Do you know that a thought is the greatest thing in the world—greater than the sun and stars of the heavens? Without one particular thought our nation would still be just a clump of British colonies, dead to all the noblest ideals of government, dead to all the highest mental attainments of man.

Who planted that one particular thought in the fields and forests of those colonies, which changed the wilderness of monarchy to the civilization of a republic? Thomas Paine. Our children and our children's children should be taught to sing the glory of this man's name—a glory which outshines the painted splendor of all the saints in the church's calendar.

One of the brightest minds of our country has paid his tribute of love and gratitude to the matchless genius of Thomas Paine, but even the glowing words of our great Ingersoll have left unsaid a higher praise, a grander eulogy, of the conquering power of that wonderful man.

When Paine came to America there was somewhere within him the thought of a new world, of a nation built upon the freedom of man. It was this thought which Paine planted on our continent. The seed sprouted and the tree grew, but the curse of the old world came to our shores, came here to do what it had done for long years in other nations—to kill the freedom of man and to bind him in ecclesiastical slavery. Paine's words have not been heeded, or our country would not now be the prey of priests. It may be too late to raise the warning cry of danger and say to our republic "Beware!" But, if liberty is to be saved in this land, men and women must be awakened and aroused to their duty.

To regain physical health, the doctors say: "Back to the soil." To regain health and happiness which comes with freedom, I say: "Back to Thomas Paine!"

I have a suggestion to make to this nation—that instead of having the obscene old Christian Bible read in our public schools, we have the works of Paine read there by the pupils. If there is one thing that the young people of this country need to learn, it is the value of liberty, the political heart and soul of this republic. Paine's works are rich with the blossoms and the fruit of freedom, and no man has left to the world a greater legacy than the gift of his splendid genius.

Thomas Paine was the apostle of liberty, greater than the twelve apostles of Jesus, greater even than all the apostles and all the prophets of all the religions of the world.

Liberty does not grow on the tree of faith, and all that comes to man from believing is infinitesimal in its benefit to man compared with what comes to humanity from the glorious political and mental freedom won by the heroes and martyrs of the buried centuries.

MARILLA M. RICKER.

Mischievous Meddling.

A letter that James F. Morton, Jr., has addressed to Secretary of State Lansing was prompted by the following statement in the *New York Times*:

"In response to his appeal for protection for two Mexican churchmen arrested by Carranza in Mexico and feared to be in danger of execution for alleged conspiracy, Bishop Thomas F. Cusack yesterday received assurances of all possible aid from Secretary of State Lansing. Senator James O'Gorman and Representative Charles B. Ward, and these will be followed this morning by a telegram to the State Department from Representative Rollin B. Sanford, now at home in Albany, asking the department to act with all possible haste as it thinks best in aid of the prelates.

"The wire from Secretary Lansing said: 'The State Department representatives in Mexico has been instructed to use every possible good office in the interests of the churchmen mentioned in your telegram of Sunday, addressed to Secretary Tumulty.'

"Senator O'Gorman replied to Bishop Cusack: 'Your esteemed telegram of Monday in reference to the archbishop of Guadalajara and the bishop of Zacatecas has been brought to the attention of the State Department and the department has wired our representatives to intercede for these prelates. As soon as there is any information regarding the case I shall be glad to communicate with you further.'

Representative Ward's message was: 'Your telegram received and I will be glad to co-operate in the matter with the other members of Congress who represent the fifteen counties comprising your diocese.'

The United States government has gone into the business of protecting Mexican ecclesiastics from the consequences of conspiring, as political priests, against the Carranza government. Following is Mr. Morton's letter to Secretary Lansing:

"Dear Sir: I have read with amazed incredulity the statement in the usually accurate *New York Times* that the state department of the United States has, at the instance of certain Roman Catholic hierarchs, assumed to make special intercession with the provisional government of Mexico in behalf of two Mexican subjects accused of treasonable conspiracy, merely because these particular individuals are officials in the Roman Catholic Church of Mexico. I am not a bigoted anti-Catholic, but simply a profound believer in Americanism, which involves obedience to the spirit as well as to the letter of the constitutional prohibition of the establishment of religion by our government, and the absolute and permanent separation of church and state. These two Mexican subjects are no more wards of the United States than any other subjects of Mexico. They are accused of a crime; and our government has no right to assume that they will not receive as fair a trial as any of their fellow-subjects accused of the same crime. That is, of course, all to which they are entitled; and unless it is to be our policy to make a similar appeal on behalf of every Mexican accused of treason or conspiracy, on the ground that we are prepared to take the official position that the provisional government of Mexico is incompetent to try its own subjects for alleged offenses, and that it is our invariable duty to intervene on be-

half of a common humanity, there can be no justification for our intermeddling. To leave all other Mexican subjects to their fate, and to select these two members of the Romanist hierarchy for special intercession, violates our own principles of religious liberty and equality.

"It is true that the late pope dishonored himself and his religion by issuing an infamous document which threatened with excommunication any Catholic who should be loyal to his country and should perform the plain duty of any decent citizen in the interest of public justice, by citing a priest into court under the same conditions as any other person; but I had not dreamed that the government of the United States would trample on its own principles of democracy by accepting even in a measure so outrageous a doctrine. The late priest Hans Schmidt of New York, who murdered his paramour, was tried, convicted and executed like any other murderer; and neither Mexico nor any other government was guilty of the impropriety of interceding to beg for favoritism because of the clerical standing of the criminal.

"If the medieval monstrosity of 'benefit of clergy' is to be revived at the impudent demand of a hierarchy in this country, it is high time to counter with a return to the defensive weapon found necessary in England under similar conditions, and to bring the writ of praemunire once more into use."

In 1915 the Catholic church appealed to the state department in behalf of nuns and priests who, it was asserted, were being abused by the Zapatistas and Villistas; and the department, through the President's Catholic private secretary, Joseph Tumulty, replied that no cases like those complained of were known to the department. The priests in their sermons are still using Secretary Tumulty as an example of a bad Catholic, second only to Mayor Mitchel of New York in that respect.

The Mexican bishops have been ready to oppose any government Mexico has had since the beginning of the attempt at a constitutional government in 1911 except the bloody one of Huerta, and having once opposed Villa they are now with him as against Carranza. These two ecclesiastics, Archbishop Jimenez and Bishop de la Mora, were in this country a while ago, having come here to get away from Villa. Now that Villa is fighting the government, they have returned to Mexico as his allies.

Complaint has been made that our government does not guarantee protection to its own citizens in Mexico, but it becomes active when a Catholic priest is menaced, although the priest is not a citizen of this country but of Mexico.

No question of religious persecution enters into this case; it is a state question, the priests having carried on an agitation against the government in time of war, which they would not be allowed to do in Germany, France or England, and if they were to attempt it the intervention of the United States in their behalf would be resented by those countries as an unfriendly act.

Mr. Morton's letter puts the affair in its true light. It has been sent to Senator O'Gorman and Representative Ward, and we shall be surprised if either they or Secretary Lansing attempt a defense of their unwarranted interference with the civil affairs of a sister republic.

The Influence of Science Upon the Authorities of Religion.

Modern science is not only a glorious thing in itself by virtue of the wonderful discoveries it has made, but it is great also because of the influence it has had upon the authorities of religion, compelling them to justify themselves, and enduing them with effectiveness only when they have passed its searching tests.

Take for instance the Bible. Invested with the adventitious power of a supposed inerrancy, regarded as the actual utterance of God from beginning to end, a word which settled every point of

truth, the Bible was necessarily the enemy of science. If the Bible spoke of the sun going down and rising, it was heresy to say that the earth revolved and went round the sun. If the Bible said that the heavens were spread over the earth as a curtain, it was blasphemy to speak of the interstellar spaces which, with their sparkling and crowded solar systems, form the apparent arch of heaven for inhabitants of the earth. If the Bible said that the whole earth, sun, moon and stars were made in 144 hours, it was impious to read the record of the rocks, and to recognize the slow work of countless millenniums in the organic forms and the physical transformation of the globe. The Bible, thus understood, was the enemy of science, opposed a bar to the progress of knowledge, condemned the seeker after truth as a heretic.

The biblical authority was none the less disastrous in the sphere of morals. Everything contained within its cover, a word of God intact and complete, claimed a moral authority and finality. Cromwell cracked the skulls of the defenders of Drogheda on the strength of a military regulation, a word of God, in Deuteronomy. Pious men roused Protestantism to the carnage and cruelty of the Thirty Years' War by an appeal to the blood-thirsty Psalms. That most dismal of superstitions, the belief in witchcraft, was supported for centuries by the authority of the Bible. Many feeble and deranged women have been drowned or burnt because in the Mosaic Law of two thousand years ago it was said: "Suffer not a witch to live." For was not this the word of God?

Hideous superstitions and cruelties have been perpetrated on the authority of the New Testament. Because an epistle says that a believer is not to eat with an heretical teacher, Calvin spurred the Church-commonwealth of Geneva to burn Servetus. Because in a parable Christ says: "Compel them to come in," Torquemada racked and burned ten thousand heretics in Spain, and the Duke of Alva was sent to exterminate a nation, with the papal benediction. On an ambiguous text in Matthew xvi is reared the stupendous despotism of the papacy. On a blind literalism in taking the words of the institution of what has been called the Lord's Supper, rests that monument of human perversity, the dogma of transubstantiation. The Bible, therefore, as heretofore interpreted, has been used to enforce error, cruelty and spiritual tyranny.

Now the scientific spirit, like a cleansing fire, is sweeping through the Bible, with the most salutary results. It has shown that the Bible is pre-scientific, and, therefore, whatever may be its value, it can never be set up against any scientific conclusion. Science, which unfolds the facts of nature, and the verifiable development and laws of things, must correct the Bible, which is a partial evidence only of the evolution of religion. The same spirit has completely altered the perspective in the moral teaching of the Bible. Here evolution has made it necessary to see a progress in moral ideas. No moral precept for a nomadic people two thousand, or three thousand, years ago can possibly, as such, be binding on the peoples of today. Moral precepts are relative to the environment. They are shaped by the social institutions and standards of the time. The stream of moral ideas purifies itself as it runs. Its authority comes from utility and experience, dictated by the growth of the spirit of advancement in the body of humanity. It is thus that science, among its other splendid achievements, has made the Bible more acceptable even to the believer himself by appraising it at its true valuation. The believer is now recognizing this fact, and as a consequence the influence of scientific ideas is being greatly extended, and her claims to preeminence over the spirit of superstition wonderfully strengthened.

To know what you prefer, instead of humbly saying Amen to what the world tells you you ought to prefer, is to have kept your soul alive—*Stevenson*.

THE BRIEF FOR FREE SPEECH.

The Animus of Justice Kent in the Ruggles Case—His Clerical Antecedents.

BY THEODORE SCHROEDER.

Concurrent with the growing dissensions between the Colonists and the representatives of the Crown, there came into being John Peter Zenger's *New York Weekly Journal*. Zenger was soon arrested for seditious libel. A stormy contest ensued, during which Zenger's two attorneys were disbarred, and he found it necessary to bring Andrew Hamilton from Philadelphia to conduct his defense. The judges used all those methods known in modern police-court slang as "railroading" to bring about a conviction, but the jury acquitted. This trial, in 1635, "was far-reaching in its consequences, and was of such importance that it is doubtful if any case in America had a more interested and attentive audience." . . . The event has been called "the Morning Star of that Liberty which subsequently revolutionized America." (XIII Nat. Ency. of Amer. Biography, 298-9). From such events come the clarification of people's thinking about the meaning of free speech. The court had instructed the jury to find only on the fact of publication, which had been admitted, leaving it to the court to determine the character of the paper. The argument of Hamilton was a frank appeal to the jury to disregard the instruction of the judge and find upon their own knowledge such questions as criminal intent and the truth of the publication, which they did. (Several editions of this trial have been published. It is also reported in 17 Howell's State Trials, p. 675-764.)

Soon after the organization of the state government, and the divided court in *People v. Cromwell* (3 John. 393), a bill was passed affecting libels. The preamble read: "Whereas, doubt exists whether on a trial of an indictment or information for a libel, the jury have a right to give their verdict on the whole matter in issue," therefore it was enacted that the jury had such right, and the truth, good motives, and justifiable ends should be a defense. It also prohibited the prosecution of libel on information. All this was manifestly the legislative confirmation of the issues contended for in the Zenger case, which were designed to promote freedom of the press. The Zenger case almost found a reversal in the famous *Cromwell* case (3 John. Cases, 337; 1805), and in the New York Constitutional Convention of 1821, the principle of both was firmly fixed, for the further enlargement of intellectual liberty.

Between 1743 and 1745 a bill was introduced, requiring persons in the Colony to take the Test Oaths, appointed by Parliament for the security of Government and Protestantism. The bill passed the Assembly by a vote of 14 to 7. In the meantime, the war between England and France was progressing. Manifestly, fear of Catholic France or a pressure from England, and a desire for the greater liberty of Protestantism, were the inspiring motives for this anti-Catholic legislation.

A review of this Colonial record exhibits the same conflict of ideals as to the limits of toleration as that which is found elsewhere. Those who stood for tyranny usually stood for the repression of heretical opinions about human institutions, whether in their religious or political aspects. These persons fell back on the reasonings of the English courts about seditious libels, whether concerned with religious or political doctrines. The legislative and judicial tests of criminality both in England and in most American Colonies where the common law prevailed, were dependent upon a problematical and speculative theory about a prospective psychologic tendency of the incriminated utterance to produce a constructive or real breach of the peace through some hypothetical future hearer or reader.

The friends of freedom always complained of this because of the certainty that tyranny would result from such unreal and uncertain tests for determining the limits of intellectual liberty. Hence, the opponents of the official theory of censorship always tend toward an insistence that the criteria of guilt shall be an actually ascertained and resultant material injury, or real disturbance, consequent upon the indicted utterance. This tendency is portrayed in all discussion for the promotion of more freedom of speech, and shows itself in the utterances of the Colonists of New York, just as it did in Rhode Island and England. As the opposition to the English judicial conception grew in clarity of understanding, the issues became more definite. These issues as to the growth of religious liberty were decided by the Constitutions. The growth through tolerance to liberty, consisted in a progressive elimination of the unveiled psychologic tendency as a test of criminality.

The New York constitution of 1777 begins with a recital of grievances, which, among many, includes these. "He [the king] refused his assent to laws the most wholesome and necessary to the public good. . . . For depriving us in many cases of the benefits of trial by jury." Here there comes to mind the declaration of rights which the king had annulled, and from which was quoted above the provision for mutual toleration among Christian sects, up to the point of actual disturbance of the peace. We also see the influence of the trial of Zenger, and Judge Delancy's effort to deprive the jury of the right to declare upon the whole issue.

The New York constitution of 1777, in Article 7, provides that Quakers shall be allowed to declare their allegiance to the government by affirmation instead of by oath. The common law and colonial statutes in force April 19, 1775, are continued in force; but it is provided "that all such parts of the said common law, and all such of the said statutes and acts aforesaid, or parts thereof, as may be construed to establish or maintain any particular denomination of Christians or their ministers, or concern the allegiance heretofore yielded to [the English sovereign, etc.] . . . or are repugnant to this constitution, be and hereby are abrogated and rejected." The real question in the Ruggles case was whether or not the common law crime of blasphemy was repugnant to the constitution, interpreted, of course, in the light of these past controversies of which its provisions for the separation of church and state were a culmination. These provisions which supplement the foregoing act of disestablishment will now be discussed.

Section 38 (N. Y. Constitution, 1777): "Whereas, we are required by the benevolent principles of rational liberty, not only to expel civil tyranny but also to guard against that spiritual oppression and intolerance wherewith the bigotry and ambition of weak and wicked priests and princes have scourged mankind: This Convention doth further, and in the name and by the authority of the good people of this State, ordain, determine and declare that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever hereafter be allowed within this state to all mankind; provided that the liberty of conscience hereby granted shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of the State."

Section 39 provides: "And whereas the ministers of the gospel are by their profession dedicated to the service of God and the cure of souls, and ought not to be diverted from the great duties of their function; therefore, no minister of the gospel, or priest of any denomination whatsoever, shall at any time hereafter under any pretense or description whatever be eligible to or capable of holding any civil or military office or place within this state."

The proviso in Section 38 against licentiousness must be interpreted in the light of the past colonial controversies as to the limit of tolerance. Thus construed, in connection with the declaration or rights above quoted, there can be no doubt that "licentiousness" meant actual, and not merely a constructive, licentiousness. The line had been plainly drawn by the Colonial General Assembly. To make their meaning plain beyond reasonable chance for controversy they express it in the alternative, thus: "to excuse acts of licentiousness or justify practices inconsistent with the peace [actual peace] and safety [actual safety] of the state."

That my interpolations express the true purpose and spirit of those who adopted this provision is plain, not only from the prior colonial declarations, but also from the disestablishment of the church, which removed the reason for blasphemy laws, as a part of constructive treasons, and especially from the preamble, which again draws the lines between civil tyranny and actual peace on the one hand, and between spiritual oppression and tolerance on the other, with their attendant tendency, speculatively to produce civil disturbance. If Justice Kent had looked his problem squarely in the face, with a dominant desire to meet every issue fairly he would have answered this question: How can I "guard against that spiritual oppression and intolerance" sought to be abrogated by the constitution, and yet maintain a blasphemy law?

The Ruggles Decision Again.

It was charged in the Ruggles case that the defendant did "wickedly, maliciously and blasphemously utter," etc. The question was whether or not the common law crime of blasphemy had been abrogated by the constitutional provisions above quoted. It is noteworthy that the New York constitution of that time did not yet expressly guarantee, in any form, freedom of speech and press.

A careful reading of Justice Kent's decision in the Ruggles case suggests that, when not engaged in the mere dogmatic assertion of his ultimate conclusion, his acute intellect is devoted to reading a meaning into the constitution, not to an endeavor to read a meaning out of it. Through the entire length of his opinion the argument is obviously directed to justify what he thought the constitution ought to be, rather than to discovering the opinion upon that subject entertained by those who framed that constitution, and the people who adopted it. In other words, under the influence of his Christian zeal, Mr. Justice Kent neglected the distinction between construction and interpolation. We shall presently see that his Christian zeal was coupled with a strong aversion to that conception of religious liberty in which Roger Williams and Thomas Jefferson believed, and which our constitutions adopted.

Mr. Justice Kent is equally careless in his intellectual processes, when he holds that the common law crime of blasphemy may be enforced under the saving clause against "acts of licentiousness or [to] justify practices inconsistent with the peace or safety of the state." His conception of "licentiousness" was that of the English courts, after the repeal of the licensing laws and when therefore the word had lost its former certain meaning of being "unlicensed." Now English courts began to punish men for constructive breaches of the peace, justifying themselves by theories about the problematical and speculative psychologic tendencies of an idea to influence some hypothetical hearer or reader of the future. By their Declaration of Rights in 1691 the Colonists of New York had already made it plain that they repudiated Justice Kent's conception of constructive "licentiousness" and constructive breaches of "peace and safety of the state." Both by that, and by the Charter of August 27, 1683, with royal approval, they had enjoyed freedom "for any difference in opinion or matter of religious concernment" for all those "who do not actually disturb civil peace . . . nor to the civil injury or outward disturbance of others."

In view of the strong constitutional language against "the bigotry and ambition of weak and wicked priests" and the disabilities declared against all priests and ministers, it is simply preposterous to say that by this constitution it was intended to perpetuate the common law as to blasphemy, which, insofar as penalization was justified by speculations upon psychologic "tendency," they, in their charter and Declaration of Rights, had long ago repudiated. Justice Kent evidently had difficulty in seeing the bearings of those constitutional provisions, which reflected so strongly on the clergy, because that class included his revered grandfather!

Like himself, his father and grandfather had been educated at Yale University, in a colony which was ruled by a spiritual aristocracy, because none could hold office without church membership; and a property aristocracy, where none could vote without taxpaying qualification; and a church-state, in which the spiritual aristocrats were supported by the taxing power exercised by the political aristocrats. Reared and educated under such influences, it was quite natural that he should have an emotional aversion to those provisions of the New York constitution which cast odium upon the system of his human idols, by reference to the "spiritual oppression and intolerance wherewith the bigotry and ambition of wicked priests and princes have scourged mankind." Ruggles, the blasphemer before the court, was one of the party for whose benefit the constitution had inveighed against his clerical ancestor, and declared him, and all like him, to be ineligible for public office. The professional psychanalyst knows best how to value the potency of that paternal influence upon the aristocratic feelings of Justice Kent. The psychanalyst understands perfectly how these feeling-attitudes precluded Justice Kent from seeing the hated constitutional provisions as being important factors in the interpretation of that other provision which he was impelled to explain away. Through Ruggles, Justice Kent got even with those who had done violence to his spiritual aristocracy.

The influence of his aristocratic ancestors was still at work upon Justice Kent while in the constitutional convention of 1821. In addition to his opposition to the free speech amendment we find him "opposing without success the extension of the electoral franchise and other democratic innovations." (Appleton's Cyclopaedia of American Biography, vol. iii, p. 521.)

When all the related facts are taken into account which Justice Kent ignored, then intellectual self-respect will preclude our acceptance of his opinion in *People v. Ruggles* as an authority upon the meaning of a separation of church and state and its associated intellectual freedom. [Continued.]

The God Idea.

Without a belief in God, which it appears that the men of science are largely discarding, no man would have a religion or want one. It is the God idea rattling around in his skull that makes him desire to pray and worship, for those two things are the basis of every religion that exists. What a fool thing it is to pray and worship, when the object of such senseless acts is a phantom of the skies, that was never seen and never will be seen save by the use of the imagination. Religion is the most idiotic thing to which man ever turned his attention, or by which his life was influenced. His supreme faculty, reason, is shunned and neglected to run after religious nonsense; to seek and to serve a God that his fears and his ignorance have created through mental action alone; for no trace of any God exists in the universe or was ever found; and that fact explains why no two persons can agree on what he is; and no man living can define him so as to convey any sense or meaning to the mind. God is an incomprehensible something to all who try to believe in one; and as ages of time have failed to produce any results in the everlasting search for him or to show that Nature needs a God to account for her movements or to explain them, it is pretty near time to cut loose from such a waste of time and effort.

If the existence of this old and venerated delusion cannot by facts and scientific discoveries be established, how and in what way is humanity benefited by holding onto it, and keeping up the folly of building expensive churches and cathedrals, in which to practice ceremonials that would reflect no credit on a monkey? If there were a God, he would be beneath the contempt of human intelligence in a pure state, if he demanded or would receive the senseless forms of praise and worship that are given to him throughout the Christian world, let alone those of other religions not much better. No man with ordinary horse-sense would feel flattered or complimented by receiving, if set apart from all other men for that purpose, the homage and worship in connection with fool ceremonies that are bestowed upon God. Religious rites and spectacular shows are the height of tomfoolery, and the extreme limit of utter folly. There is nothing viewed by the light of reason that puts a man lower in the scale of human intelligence than the practice of religious forms and ceremonies intended to please and placate a God great enough to create and control the universe, as all God believers credit him with doing.

Think of burning incense, worse than tobacco smoke to most women, to give pleasure to God almighty, ruler of heaven and earth and general manager of hell. Why, the transparent absurdity ought to make a man snicker who is destitute of a sense of humor. And when we think of a man getting down on his knees, shutting his eyes, and putting up before his face his two closed hands, before he can pray to God in desired meekness and an acceptable manner, the ludicrousness of the situation is greatly increased. A monkey would laugh if he could understand what the man is doing.

What is there in all Nature that leads a human being thus to degrade himself—to imagine for one instant that such an act does or could redound to his benefit in any way? There is nothing; and no man ever did such a thing until he had sacrificed his reason to superstition. The use of reason at all times and under all circumstances is the only thing that will prevent human beings from making fools of themselves, or being fooled by a class of men who use religion and the God idea for that purpose.

When any man, because he dresses like an old woman, can make other men think he has power they do not possess, to reach and influence God, and that their fate after death is in his hands unless they obey him and keep him well supplied with money that not only makes the mare go but insures leisure and luxuries for the priest, he surely has a soft snap. What is there about men in this age of the world, when the light of knowledge is so generally diffused, and Nature is now an open book in many respects, from which all can read because of scientific discoveries and the revealments of philosophy, that keeps them in slavery and subjection to priestcraft?

It is easy to understand how the mind of man was chained to superstition in those ages when reading and writing were monopolized by the priesthood and a select few of the upper ten; when the art of printing was unknown, and nothing not permitted by the priest could reach the intellect of the masses; but in these days of open avenues to every department of thought and science, how can those fakirs continue to hold their victims and perpetuate

the old, old graft, that has drawn money in unlimited quantities from the pockets of the toiling millions, ever since such a thing was known? It is hard to see; but this we can see and do know: until the God idea is exterminated from every human mind, superstition will never meet with extinction, for the two are inseparable.

CHANNING SEVERANCE.

Religion and the Utopias.

You can put them both together—Plato, with his ideal commonwealth and Thomas More with his Utopia; one a pagan; the other a devout churchman. And this is the conclusion: that religion cannot do it; that religion cannot be depended upon for the regeneration of society. It has been tried. I don't say that the morality of Jesus or the plan of Jesus has been tried; I say religion has been tried. I think Jesus has been left out of the reckoning as much as Plato has. When I read that he said that the poor are blessed and the meek are to inherit the earth and that you should call no man "Master" and that if you want to enter the kingdom of heaven good and plenty, just to sell all your goods and give to the poor and "come and follow me"—when I read things like that, and then think that the richest institution in the world is a Christian institution, that the richest men in the world are professing Christians, Sunday school teachers, builders of churches, endowers of universities—when I read what Jesus said and see the things I see, I am persuaded that Jesus' plan has never even been tried in the world.

Why can't the church do it? Because the church, by its very self-interest, has always opposed, and must always oppose every step forward. The church is a beneficiary of things as they exist today; just or unjust, right or wrong, the church is a beneficiary. If there is an injustice, an inequity, a legal immorality, an oppression justified by custom and convention, the church has a share in the profits of that injustice. And so the dear, delightful, simple-minded, shallow-headed, gullible people, when a man of vast wealth comes along and builds a million dollar church or endows a hospital—they simply fall on their faces and say, "Here is a man of God! God bless him!" What is our law—the law of our state, the law of our civilization, the law of the whole Christian world? It is this: That whatever pays is right, if you can get by with it. Justice, equity and right? Why, those are trivial considerations—don't trouble us with them. And if there is no way to get by with a doubtful thing, get a law! Get a legislature! Get a judge or two! Get a court! Get a jury! But get something—there must be some way!

I have in mind a manufacturer. His factory is in a town where there is a state penal institution. He had been employing all the inmates and wishing there were more, in the making of his product. And they began to agitate the abolition of the contract system. He foresaw that such a law would be passed. So he got to the legislature—he beat them to it; and he got a bill through by which he contracted to pay each one of the inmates of the institution the sum of fifteen cents a day for a period of five years. I don't know just the form of the legislation; but that is the substance of it. Then they passed a law abolishing the contract labor; but he was ahead of them: he had a contract that ran in spite of the law for five years. This man is an ardent churchman, an extreme prohibitionist; he is a loyal supporter of foreign missionaries; he is a Sunday school worker; he is all that a man needs to be to wear every kind of cloak and covering to hide a wicked and sordid heart. Then the state legislature passed a law that they could not sell prison-made furniture or harnesses or goods of any kind. That is easy, too—for good Christians to evade that. So this acquaintance of mine built a great factory in that same town—another factory. He has his goods manufactured in the prison, just the same, up to a certain point. They would put on everything—if they were building a table, they would put on everything but that border, or leave off some part; and then they would send the thing down to the factory to be assembled. And then it was marked, made in the factory. As a matter of fact, it had been made in the penal institution and is being made there yet and is being assembled in the outside there yet, against the law—what about the law? That is nothing. Against the principle of right and decency and honesty!

Now, the church has the man and the man has the church. The church has his soul saved—the man has his ticket in his pocket; he can look Saint Peter in the face and tell him to get out of the way—he wants to get into the company where he be-

longs. He can do all of that; and so can any Christian do it.

There is another reason why the church cannot do it: because the church is a selfish thing. Men go there to save their souls, to escape God's wrath. Well, when an institution has got nothing else to do in this wide, wicked, suffering world but save the souls of a few people for some world that we know not of—when an institution has nothing else to do but that, it is more than a hindrance in the way of human progress. The church is a dissipation. When you and I have been there, if we are good church people, and have sung a little and prayed a little and have listened to some good loud, mouth-filling, rip-roaring prayers, we just feel all halleluiahs, all up and down. Why, we have been on the Mount of Transfiguration. "It is mighty good for us to have been here!" And then we go out with lassitude, and our moral energy is gone. We have been serving God, and we owe humanity nothing. I say to you that it is useless and futile and selfish sentimentalism to serve God; but to serve men is the high, the holy thing!

JOHN EMERSON ROBERTS.

The Injured Innocents.

Once upon a time, in a country not laid down upon the maps, an absolute monarch determined to make an interesting experiment.

To this end, he placed his two infant children in a luxuriously appointed nursery, with every plaything which their little hearts could desire, and directed that they should be daily fed on the most dainty delicacies that money could buy.

Only one thing was forbidden them, and that thing was a beautifully bound volume, placed within easy reach of their tiny hands. This volume they were never to open, under any circumstances, on pain of their royal parent's grave displeasure, albeit they were made aware that it contained many beautiful illuminated pictures, such as they would never be able to find elsewhere.

The two children naturally felt great curiosity as to the contents of the mysterious picture book, but they gratefully refrained from opening it, feeling that they owed that duty, at least, to the parent who had brought them into the world and bestowed so many blessings upon them.

At length, one day, a trusted nurse told them that their father had not really meant to forbid them to open the book, and that he would reward, instead of punishing them, for doing so; but that, in a spirit of jest, he had sought to find out how long they would obey his arbitrary command.

Delighted with this intelligence, they made haste to feast their eyes upon the contents of the mysterious volume, which they found to be more fascinating than anything they had ever before seen. They were thus delightfully engrossed when they heard their royal father exclaim in a voice of thunder: and, looking up, they saw him glaring at them with such fury that they were almost paralyzed with terror.

"What means this disobedience?" he demanded.

"Nurse told us that you wanted us to open it!" they replied together; but their innocent answer failed to assuage the fury of their unreasonable parent, who at once took them away from the beautiful nursery, cast them into a dungeon, tortured them with the worst bodily torments, and ultimately put them both to cruel deaths.

"What a ferocious wretch!" we naturally exclaim; but the "orthodox" Christian worships that very monarch as a God.

The monarch was the Old Testament Jehovah; the nursery was the Garden of Eden; the children were Adam and Eve; the forbidden book was the tree of knowledge, and the treacherous nurse was the serpent who tempted Eve.

The cruel tortures are the diseases inflicted upon Adam, Eve, and all mankind as a punishment for a mere schoolboy offense; and the cruel death is but a faint symbol to depict the awful terrors of the "orthodox" hell.

If anything, the monarch of this tale is the milder specimen, for he punished only *two* victims, while the "orthodox" God punishes untold millions; and the sufferings of the children ended with death, while the punishment of the human race is said to extend through *all* eternity.

Let us be thankful for our freedom from such superstitions.

FREDERICK W. TAYLOR.

In all the affairs of human life, social as well as political, I have remarked that courtesies of a small and trivial character are the ones that strike deepest to the grateful and appreciating heart.—*Henry Clay*.

NOTES AT LARGE.

The German emperor celebrated recently his birthday anniversary. One of the distinguished features of the occasion was a public religious service at which the court chaplain delivered a remarkable sermon. The characteristic theme of the discourse was the assurance felt by the German people that God was wholly on their side, and would lead them to ultimate victory. "In all cases of the past," said the preacher, "God has helped us, and God will fight for us today, through our leaders and our soldiers." More than two years ago a German professor writing in the *Lokalanzeiger*, a prominent German publication, explained the religious position in his country in these words: "The deepest and most thought-inspiring result of the war is the German God. Not the national God, such as the lower nations worship, but 'our God,' who is not ashamed of belonging to us, the peculiar acquirement of our heart." The natural conclusion from these and other statements made by the learned leaders of present-day German thought is that the German nation, anxious to achieve a unique position among the nations of the earth, has decided to select its own God, in whom all other peoples of the earth shall have no share. This was the custom in olden times, and there appears to be no reason why such a selection should not be made by any individual nation today. The only point that concerns us is the fact—made evident by this Teutonic conception of deity—that here is an illustration of men making their own God. Even if it be allowed that the German God bears some relation to the universal deity, it is plain that the German idea of that deity is very different from that which obtains in all other European countries—sufficiently different to make the German God a local, national divinity. This is why the Germans speak of every new victory won by German arms as "a testimony from the Lord on high"; or, as the court chaplain said: "God cannot—he will not—permit the German people to go down." Who said that men do not make their own gods? The clever saying of a modern writer—also a German—was more than a witticism when he exclaimed: "Man made God in his own image." This has long been a fact of history, and is now fast becoming a truth of the intellect.

We are again asked to contemplate the place of economics in a Freethought paper. When there are in the United States probably fifty, possibly one hundred, newspapers whose editors and contributors make a specialty of telling us how government, society and production and distribution of farm and factory products should be revised, cannot the most earnest of them be reconciled to one paper that devotes itself to expounding the principles of Freethought, to the exclusion, except, in a department, of social, economic, financial and kindred questions? We admit that all reforms are one. So far as we know we were the first to recognize this relationship or identity and to write an article under the head of "The Oneness of Reforms" that showed idealists they could not afford to knock one another or depreciate other reforms than their own. We do not suppose that we could print in THE TRUTH SEEKER an attack on anything between Emma Goldman's Anarchism and Bouck White's Socialism, or anything from Spiritualism to Positivism, or from birth control to suicide, without drawing the fire of some reader; nor could the adherents of those things assail Freethinkers with impunity. That is what we set forth years ago, and circumstances have attested its truth, which we still maintain. That is why we get impatient sometimes when from one and another have come so many suggestions about what we should take up that to accede we should be obliged to cover the universe every week. THE TRUTH SEEKER is edited and published for those who want the kind of a paper it is, and who take it for want of a better one of the same class. Would those who wish to reform it become subscribers and supporters? Not in a thousand years. They would consign it to the attic of their minds where a child's toy goes when he has spoiled its usefulness for the purpose for which it was constructed. We are no psychologist, but we may take occasion to classify persons and interpret them to themselves when their manifestations take the form here indicated.

On January 18 there died at Peekskill, N. Y., a Roman Catholic priest named Remigius Lafort, who was known as the "censor librorum" or censor of books of the Catholic archdiocese of New York. No book was allowed to be published under Romish auspices until it had received the "nihil obstat" (no objection) of this man. Now the

point to be noted here and carefully remembered is the vigilant and precise way in which the papal church guards its members against all possibility of free thinking. Every man who writes a book in the Catholic church must be very careful to tell only such things as he thinks beforehand will pass the scrutiny of the diocesan censor. If he be not thus careful, he may find, to his great sorrow, that when the work is done the censor will not pass it, and that the labor he has spent upon it has all been in vain. Imagine a condition of human society where one man is empowered to pass a final judgment upon the work of every other man! How is it possible under such conditions to enjoy mental freedom, to add to the store of human knowledge, to increase the spirit of invention and discovery? How should any man, however capable, be sufficiently endowed to pass judgment unerringly upon the fruits of other men's intellects, of which, it may be, he knows comparatively little? Yet this is the work of the censor of books in the Catholic church. And it is this very church, inspired by just these methods, that dares to sit in judgment upon the work of our great modern scientists, and to ridicule their conception of Freethought. Here is surely an instance where the scientist is right when he declares that the profession of religion is incompatible with the free exercise of the mind. And yet the Roman Catholic church asserts that it has never interfered with the free action of the human intellect, but, on the contrary, has always welcomed the original thinker. The religionist is a strange animal!

State Senator Montee of Crawford county, Kansas, author of the bill prohibiting the shipment of intoxicants into that state by common carriers, declines to amend his measure so as to allow the shipment of wine for sacramental purposes, although he is deluged with letters from religious organizations "requesting him to do so." He says:

"If wine and other liquors are a bad thing for average humanity, they are not a necessity for religious worship. If they are a necessity for the perfection of the church, let us have a little imperfection. There is no reason in the world why a religious organization should use intoxicating liquor even in the smallest amount for religious worship."

Most of the states, in their guarantees of religious freedom, have the clause that "the liberty of conscience hereby secured shall not be so construed as to excuse acts or justify practices inconsistent with the peace or safety of the state." The reason for prohibition, as we assume and as the churches will doubtless maintain, is that the traffic in intoxicants is inconsistent with the peace and safety of the state; if it is not, then the state has no business to meddle with it; but being such, the churches cannot plead the freedom of religious exercises as a reason why they should be excused from the operation of the law. States do not permit polygamy to Mormons, although it is a part of their religious system, as taking wine in the communion is part of the system of other Christian churches. Why constrain one sect and not another when the practices of both are forbidden to the non-communing citizen by the law?

The idea that the processes of evolution are advanced or changed by the extirpation or suppression of any character in an individual, such as the removal of hair, and that such interference will affect the offspring of that individual by making him, say, hairless, takes us back to the extreme of Lamarckism, which unqualifiedly affirms the transmission of acquired characters. Darwin did not believe that any modification has persisted in existing species except such as favored survival, and it would be difficult to trace such beneficial effect to absence of hair. The race is hairless except cranially and at the junction of the limbs with the body, for the same reason, doubtless, that elephants have no fur; but nobody knows what that reason is. Were artificial depilation effective, its results should be observable in the offspring of women who wear short-waisted gowns. The law of hereditary transmission is that peculiarities common to both parents are exaggerated in offspring. It may be imagined that there was a time when hairless humans were freaks, and the freaks may have mated; and if they were a sort calculated to survive, as appears to have been the case, the condition of mankind today is naturally accounted for. The hairlessness resulting from the use of tweezers or medicaments might be more favorable to transmission than cutting the hair or shaving, but it is hard to say why. This looks like a field for the tentative application of Dr. Eccles's germ theory.

In giving his reasons for not approving the recently passed immigration bill President Wilson

pointed out that "the bill exempts from the operation of the literacy test 'all aliens who shall prove to the satisfaction of the proper immigration officer or to the secretary of labor that they are seeking admission to the United States to avoid religious persecution in the country of their last permanent residence, whether such persecution be evidenced by overt acts or by laws or governmental regulations that discriminate against the alien or the race to which he belongs because of his religious faith.'" The President thought that it was asking too much of an immigration officer to require him to "pass judgment upon the laws and practices of a foreign government and declare that they did or did not constitute religious persecutions." He might have strengthened the objection by observing that this country is hardly in a position to judge other nations so long as "blasphemy" prosecutions are possible within its own borders.

Says a Boston paper (a clipping wherefrom is sent us by Mrs. Ricker):

"Rev. Billy Sunday, the evangelist, visited Hanover one day this past week, and in response to his appeal, 574 of the Dartmouth boys 'hit the trail.' The Dartmouth boys evidently do not propose to be outdone by Harvard or any other educational institution, either on the athletic field or on the straight and narrow path."

We learn from a Boston college man that the lively students round about the Hub found no better diversion, during the revival, than going to the tabernacle and hitting the trail, giving one name the first night and another the next. Dartmouth's rivalry of Harvard reminds Mrs. Ricker of an incident of the Civil war, which she relates: When the colonel of the 3d New York regiment visited the colonel of the 12th New York regiment, the former being pious, he told the officer of the 12th that he had had a revival of religion in his regiment and that fifteen men had been baptized. As soon as the colonel of the 3d had gone, the colonel of the 12th said: "Orderly, detail twenty-five men to be baptized immediately, for I am damned if I'll be outdone by the Third in any respect." Another echo of the Boston evangelistic doings is the following, from the paper quoted above: "Laconia, Tilton and Franklin didn't manifest interest enough in the Billy Sunday meetings to secure a special train to Boston, but down in Milford, this state, a man raised a check from \$2.75 to \$4.75 to secure funds for the trip to hear Billy Sunday, while down in Saco, Maine, a boy stole \$16 for the same worthy object."

We have received from Carmacks, Yukon territory, copies of letters discussing the derelictions of the Rev. C. Swanson, missionary at Little Salmon. The specifications are that he abandoned the care of a baby left in his charge, that he neglected a sick Indian when his duties require him to give medical attendance in such cases, and that he hired an Indian to saw wood for him on Sunday and made a hypocritical excuse for so doing. Our correspondent avers also that the Rev. Swanson can swear like an army in Flanders, and has been heard to do so. The matter if printed *in extenso* would occupy a page of this paper, which is more space than we can yield to it. The missionary, admitting that he has incurred the ill-will of the white inhabitants of Little Salmon, is writing to the press and to government officials to explain. Our correspondent, as we view the evidence, has convicted him of a deplorable want of candor and fidelity to trust; and he leaves his station under a cloud, according to his own statements.

A while ago a Western bishop refused to introduce individual communion cups for sanitary reasons, arguing that God would protect the communicants from infection in using a common drinking vessel on which germs might have been deposited by diseased lips. The same defense was later made by the priest who manages the St. Ann miracle-joint in New York, where hundreds kiss the same alleged relic. Owing to the prevalence of smallpox in Stonington, Conn., last month the health officer ordered the closing of the churches, and was obeyed by some Catholic priests and disobeyed by others, showing that the notion of divine protection against disease is reluctantly abandoned. The conflict between religion and hygiene goes on, and there will be no peace except through the victory of science. Meanwhile superstition will claim its thousands of victims.

Of the funeral of the late George E. Green of Binghamton, N. Y., the *Press* of January 20 says: "Higher tribute has never been paid a citizen of Binghamton." The governor of the state was present, with all the city officials and representatives of civic and fraternal societies, and "friends from

all walks of life." Mr. Green was unknown personally to us, but about eight years ago he placed us on his list of friends by the splendid eulogy he delivered at the funeral of our long-time subscriber and co-worker, the late James Brooks Puffer, who died in 1909. Mr. Green did not announce himself a Freethinker, but between the lines of his discourse it could be read that the religion of Mr. Puffer, which was that of Thomas Paine—doing justice, living mercy and endeavoring to make our fellow-creatures happy—was one that he approved and shared.

The insanity of Miss Agnes Dhern of Newark, N. J., originated during a revival of religion in that city a year ago, and the other day she was placed under surveillance in the county hospital to prevent her committing suicide, which she had attempted by slashing her throat and wrists. The girl is educated and refined. Her delusion took the form of believing that Jesus was coming soon, that she was not spiritually prepared for the event and that she must die "to appease God." Such victims will become more numerous as the current form of emotional revivalism spreads. There is no assured safety for the intellectuals of anyone who assents to the Christian scheme, and the door of the tabernacle will be the gateway to the lunatic asylum as long as both are open.

A twelve-year-old boy in Kingston, this state, has just got from a jury a verdict of \$1,500 against the Rev. Jacob Morris, rector of Christ church school, and from Miss Mabel Elder, principal of the school, for beatings with a cane, a dog whip, and a hairbrush. The offense for which the beatings were administered by Miss Elder was that the boy "did not learn the Psalms." The Bible says that the rod will drive foolishness out of a child, but this incident shows that foolishness cannot always be driven into him by that method. While corporal punishment is largely abolished in public schools, the church schools still retain it as a substantial part of the discipline, the law and the courts being the child's only protection from the brutality of religious teachers.

The Atheists who speak in Madison square are a perplexing problem to the Rev. Jonathan Day, who has charge of the Labor Temple in Second avenue—the more so because he does not feel that he can answer them convincingly, and knows that most ministers are unprepared to meet the ideas put forward by these men. "When they search their minds," he says of the majority of ministers, "they are unable to find the facts with which to prove that the statements made are untrue." As reported by the *Times*, the Rev. Mr. Day declared in a recent address, speaking as a Christian, that some of the Atheist speakers "ought to be beheaded." Probably those are the ones he finds himself unable to answer.

"There was much ado in the newspapers one day in March, 1914," says the *Scrantonian* (Scranton, Pa.), "when down the sawdust trail at the Billy Sunday tabernacle walked Frank Mead, hotel-keeper." Mr. Mead gave up his saloon business, accepted the evangelist as his personal savior, and joined the church. The other day Mead was buried as a suicide. They told him "the Lord would provide," but "the Lord fell down," says the *Scrantonian*. There was no job for Mead that went with conversion, and when he found himself ruined by the step he had taken he blew his brains out. Conversion had led him to self-murder, which in the circumstances looks to be a more deplorable thing than keeping a hotel.

A New York lawyer has just been disbarred for "faking" an act of God. The opinion of the Appellate Division states that the lawyer, addressing the court, expressed thankfulness to God for the intervention of divine Providence in producing a witness, when investigation showed that he himself was the instigating cause of the witness's appearance at the time and in the manner he attributed to the designs of heaven. And yet there was involved in the act of the disbarred lawyer only the same form of deceit which is attempted when our Presidents and governors issue thanksgiving proclamations or appoint any other days for expressing gratitude for providences that are due to human intervention.

That clergyman of many swindles, many aliases, and many wives, the Rev. Arthur Worthington, whose last charge was the Presbyterian church at New Hamburg, N. Y., took refuge when deposed a month or two ago in the soldiers' home at Newport News, under another name. There the author-

ities at Newburgh, N. Y., discovered him, and he is now in jail on a grand larceny charge, he having defrauded a New Windsor doctor of \$1,500. When removed from Newport News he was in a fair way to separate many of the old comrades from their money. Does any other profession than the clerical furnish such an example of persistent rascality?

The largest contributor to the University of Chicago is John D. Rockefeller. The son of John D. is the principal backer of America's most distinguished clergyman, who says, in language that would identify him without that qualification:

"If I wanted to make a stinking little Infidel of my child, I'd send her to the University of Chicago, where they have shut the Bible out of the curriculum."

The reply of the Rev. Dr. Theodore G. Soares, chaplain of the university, is: "Oh, what's the use?" If he means what is the use of answering the evangelist's falsehoods, there isn't any. Refute one and he will repeat it with added emphasis, and then tell another.

Some of the letters received by THE TRUTH SEEKER would be prized as testimony in an experience meeting if religion were substituted for Free-thought. J. M. Frame, a subscriber in Richwood, Va., writes: "Reading THE TRUTH SEEKER a little more than a year has made an entirely different man out of me. It has freed me from the shackles of superstition and made life worth living." We take these testimonies, of which there are many, as a matter of course. Why should not the substitution of Free-thought for religion add to the worth of living? But how do the religious people explain the fact of regeneration—through unbelief?

The religious insanity of a man whose exploits are noted in a recent number of the *Evening Journal* of Dallas, Texas, consisted in holding the thought that God had told him to kill a few policemen, and it took five officers to prevent him from carrying out the supposed divine instruction. It might be maintained that the person who does anything whatever in obedience to a supposed command from God, although the act may be harmless or even benevolent, is just as insane as this Dallas man. His insanity merely takes another shape of expressing itself. The lunacy is in the idea and not in the action based on it.

We mentioned recently a Pennsylvania case that should open the eyes of parents to the perils of girls from male Sunday school teachers. Akron, Ohio, has a case where Isaiah Hickman, Sunday school teacher in the First Baptist church, is sentenced to sixty days in jail and fined \$100 for an offense which is veiled in the terms "contributing to the delinquency" of three boy members of his class. Parents should themselves attend to the religious instruction of their boys and girls, if it is determined that they need any. The moral hazard of entrusting them to Sunday school teachers is too great.

When Paul and Silas went about Macedonia, and arrived at Philippi, doing some jobs at divine healing and getting pinched therefor by the authorities, their bands were miraculously broken and the doors of their prison thrown open by an earthquake, so that they walked forth. No such luck favors Divine Healer Wilbert Leroy Cooper, who has been doing miracle-cures in Eureka, Cal. He is in jail there, and likely to stay a while. But Cooper followed the example of some of the apostles and led about a sister, which complicates his case with a statutory charge.

The *Churchman*, an Episcopal paper of New York, discussing and condemning the proposed new bill to establish a zone-rate with a sliding scale and an increased rate of postage for newspapers of general circulation, declares that whatever arguments may be advanced in support of the increase in its application to secular publications, "it should not apply to the religious press." The passion of the religious propagandist for special privilege is strong in all circumstances.

The population of North America is 109,000,000. The Sunday school enrollment is 18,000,000. Persons not in Sunday school number 91,000,000. These figures were given out on Sunday school night at the Congregational Club of Chicago last month. Are they to be taken as showing also the disparity in number, under the benevolent plan of salvation, between those who go to heaven and the inhabitants of the other place?

Paine Celebration in Milwaukee.

In spite of the cold weather a goodly number of the members gathered at the banquet given at the Republican House, Thursday evening, January 25, 1917, in honor of the memory of Thomas Paine, under the auspices of the Rationalist Society of Milwaukee.

It was a congenial assembly. Under the direction of our worthy president, Mr. Joel Rubin, everybody got acquainted; there were songs, stories, recitations, informal talks relative to the good and welfare of the society, and zest was added by the rendition of some musical numbers on the part of the society's indispensable secretary, Miss Elsa Luchsinger, of West Allis, Wis. And we shall not forget that Mr. H. Percy Ward, who has become an invaluable and (*we hope*) a permanent acquisition of the society, journeyed up from Chicago to deliver a very excellent appreciation of the author-hero of the Revolution, and incidentally to break bread with us, remaining over until Friday evening to give his lecture on "Heinrich Heine, the Voltaire of Germany," in Convention Hall.

Thus with mirth, music, laughter and oratory the Milwaukee Rationalists held their first banquet in honor of the great Freethinker, Thomas Paine, and everyone went home feeling sorry—for those who did not come.

BENNETT LARSON.

Boston's Paine Anniversary.

On Sunday, Jan. 28, the Boston Free-thought Society celebrated the anniversary of the birth of Thomas Paine in Paine Memorial Hall, which was packed from end to end by a most appreciative and enthusiastic audience, which applauded most vigorously the good things dealt out to it by the various speakers.

Suitable addresses were made by Marilla M. Ricker, L. K. Washburn, Thomas Maher and J. P. Bland; a very liberal collection was taken up, and everyone voted it the very best Paine celebration that Boston had ever seen.

William Justin Harsha is a clergyman, who writes in the *Outlook*: "Uncle Sam, you know, wagers one hundred and sixty acres of raw land against sixteen dollars that a man cannot stay on his homestead three years without starving to death. I took up his challenge. Something had to be done. As a clergyman I had gone stale. I had crossed the ministerial dead line." After describing how he succeeded in his gamble, he continues: "Doing good? Ah, that's the thing. I was reared with the conviction that no one can do good as a clergyman can. This meant, first preaching, next foreign missions, after this home missions, then helping the poor and sick and needy, after this—scattering. I was taught that no deeper disgrace can come to a man than to 'desert the sacred calling' for any walk of ordinary life, unless it were Bible and book peddling or soliciting life insurance. Yes, I sometimes feel regretfully that my long collegiate and theological training appears now to have gone for naught. But, on the whole, I am content and thankful that I took Uncle Sam at his word and hit the trail to the brush. For my own inner manhood has come to its best." Hardly a week passes without some evidence in this religious paper that clergymen do not and can not accomplish the same amount of good as laymen. They see that there is something wrong with Christianity, but they evade the fact that it is mythology. They deny the doctrines, but are evidently ignorant of the true historicity of Jesus, so believe that the ministry can be redeemed by strict adherence to the teachings of the gospels.—A. M.

Harry Weinberger, Esq., counselor at law, 201 Broadway, New York, well known for his appearance in cases where free speech is involved, has issued a "Free Press and Free Speech" booklet of eight pages, reprinted from the January *Fra*. It is good reading for all, and the wider its circulation the better. To single copies the nominal price of 5 cents is attached, but in quantities half that price, the actual cost.

The Church of This World, in Kansas City, of which Dr. John Emerson Roberts is minister, announced a Paine anniversary banquet on Sunday, February 4, in the Coates Hotel. The speakers on the program were J. C. Williams, W. W. Rose, John H. Atwood, Judge E. M. Bartlett, Gen. L. L. Boyle, and Clarence S. Darrow, Esq.

The *Daily Chronicle* describes "Saint Thomas" as the "first Agnostic." Our contemporary had better read the Gospel stories again. We fancy "Saint Joseph" was earlier with his scepticism, and on a more vital question.

THE TRUTH SEEKER

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions Whence? and Whither? can be given only by Science.

THE TRUTH SEEKER holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

THE TRUTH SEEKER believes in Free Speech, Free Press, and Free Mails; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinion. We neither indorse an idea by printing it, nor condemn it by exclusion.

THE TRUTH SEEKER is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted.

POLITICAL PRINCIPLES.

(THE NINE DEMANDS OF LIBERALISM.)

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.

2. We demand that the employment of chaplains in Congress, in the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of nat-

ural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Letters of Friends

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

INDIFFERENCE.

From Jos. J. Hajek, Iowa.

To the Editor of The Truth Seeker:

Although by mere outer appearance I have been in your valuable paper classified as a minister, which, of course, I am not, this, doubtless, is either because our society calls itself a congregation, or because some time ago I submitted the question whether Freethought does not in fact constitute a religion. I am very much interested in the growth and success of the movement. Across my mind did not flit religion as the church and her people define it and as reason rejects it, but a religion of Truth, Self-respect and Humanity, the only real religion, which mankind so far has not put into practice, and as a whole does not know and therefore cannot correctly define.

A correct definition, if at least we ourselves could agree upon it, would be very helpful in reaching a solution of vital questions, but you may be right in your position, that it is of no avail for us to put up a new and correct definition as long as the rest of the world adheres to the old and false one; and I shall not press my point. For all intents and purposes names may be irrelevant, and our movement does the work. It takes the cataracts from the eyes. It teaches us to be guided by reason; it does away with superstition; it banishes fear and substitutes knowledge for belief. It promulgates the highest principles of rational morality—the only morality worth while. It induces us to do good for good's sake; it imbues us with the real meaning of democracy and liberty.

We are proclaimed a bad lot because we have our honest doubts and because we do not put our necks under the yoke of authority; because we demand proof, and do not accept the theory of intuition. But deep down in his heart many a man looks upon us with admiration for our courage in declaring our convictions. The courage of some men appeals to him, but he envies us for our freedom in expressing our thoughts—a freedom we do not allow anybody to take away from us. They may be told that a Freethinker is discontented and unhappy, but nowhere can they see any sign of it and they envy us.

And right here do I strike an unusual circumstance. At a time when the church stopped and began to take notice; at a time when the church began to tremble lest the example of Freethought should make inroads into her rank and file; instead of redoubling its energies and working the more towards a successful end, we see here and there, especially in places where so-called liberal churches exist and where they try to unite different denominations, we see in our midst a growing tendency to indifference and a lack or antagonism to organization. There are some who are satisfied that they themselves see the light; and even if they all do not with an impenetrable curtain cover a set of the works of Ingersoll in their book case lest they should lose some of their customers, they do not care to move a finger to benefit the movement, and hardly admit being Freethinkers unless it be confi-

dentially, as if there was any reason to be ashamed of truth. It seems to me that nobody has any reason to be ashamed of truth, but truth many times has had reason to be ashamed of men. Not that I would want to bring ruin or loss to my friends, do I call attention to such a painful action, but because I am convinced that they could only gain in the eyes of their fellowmen if they would avow and show in a dignified way where they stand.

It is all right for men to see the truth themselves, but do they not comprehend that they are retarding progress if they keep it for themselves, as a snail retiring into its shell, thus giving a bad example to others? If our movement is to make progress, its followers must come out of their shells and even cease to be snails. Every Freethinker must work, conscientiously, enthusiastically. And we must have an organization. United we will win, divided and scattered and inactive we are retarding progress.

THE TRUTH SEEKER started a campaign to send Freethought literature to the editors. The mountain did not go to the prophet, so the prophet intends to go to the mountain. But our newspapers do not always stand by truth and right; they go sometimes "with the current," and there is not much prospect that they will use the helpful material forwarded them if they cannot see anywhere the people they would influence by so doing, if they have to look for Freethinkers with a lantern. When conditions are such, do you wonder that editors, mostly devoted members of a church, and willing to at any time do the bidding of the church, become lukewarm or frosty when asked to do justice or even show consideration for us?

We must organize. We must show our strength and our vitality. We must do away with looking back and looking round and arouse ourselves from indifference. Churches change. Some of them do not require a belief in hell any more; they have dropped the belief in some narrow dogmatic teachings confining themselves to the Lord and Christ example, they throw down the barriers of sect and denomination—anything and everything to get a solid front against Freethought, their main and strongest adversary; and we, we have no organization as though it were not worth while.

Of course, the efforts looking for a common working ground are being repudiated by those who do not like to give up their dogmas and their hell, but the cunning men with a greater view and better foresight are winning out. They follow neither revelation nor reason exclusively, but as Mangasarian says, try to do a little of both. They mix a few grains of scientific truth into a bushel of chaff, and by the use of sophisms instead of sound logic they dazzle some people. Even men with Freethought inclinations consider them as a step forward "anyhow," and before long it becomes a hobby to belong to such a church, and they flock there, first the high-toned and later those who feel happy to be among such.

The liberals—sometimes *lucus a non lucendo*—are working; the orthodox, embittered because they cannot give vent to their dissatisfaction, turn out too; they all work, only the Freethinkers are satisfied. They are over confident. They see how truth opens the way for itself and they do not lend their helping hand to her, their, and the whole world's benefactress, even if she has to pack through thick and sharp bushes.

Last Sunday Dr. W. Stewart preached here at St. Paul's Methodist Episcopal church. He conceded that unless the church has more to offer, she is badly up against it; he conceded that great evangelistic schemes are not deep-rooted nor lasting, but he advocated a return to the primary method of "lifting the world" individual by individual, and it seems to me we ought to work too and start a nation-wide organization, with branches in every community.

In our beloved city the whole work of propagating Freethought seems to be left in the hands of citizens of Bohemian descent only. They once invited Mr. Mangasarian, Mr. Roberts and others to give a lecture. Dr. Jicinsky spoke once on our Six Historic Americans. I myself gave two addresses in English, one on "our principles" and one on "Beyond the Province of Public Schools"; but besides that there is nothing doing, nobody seems interested enough to organize a society with a capable lecturer who would strengthen our little Bohemian congregation.

Has not our movement a man that would organize the scattered Freethinkers into a solid body? Would not such a man be of immeasurable benefit to the cause? A man who would come and arouse our followers from their lethargy and indifference?

Let us not be overconfident! Let us not only educate and write philosophical essays but work, organize, too. We have a few societies, but quite a number of communities with a stronger Freethought element than ours are left to the tender mercies of bigots or magnanimous toleration and uncalled-for pity, and among societies which do exist there is but a sympathetic bond without any co-operation. We need a union. In union there is strength. Strength gives protection, and if need be enforces constitutional and unalienable rights. A movement sound in principles and commanding the respect of its opponents is the only movement that can grow and make the desired and necessary headway.

AND YET WE LIVE IN A "CIVILIZED COUNTRY."

From Franklin Steiner, New York.

To the Editor of The Truth Seeker:

I clip the following from the Baltimore News of January 24, 1917:

New York, Jan. 24.—If Mrs. Ethel Byrne, who is serving a sentence of thirty days in the penitentiary for disseminating information on birth control, persists in her refusal to eat, the New York penal authorities will have to deal with their first real hunger strike. Mrs. Byrne says she has eaten nothing since Monday morning.

Commissioner of Corrections Lewis declared today that he was not inclined to take her threat seriously, but if physicians reported she was dying he would order her forcibly fed. Mrs. Byrne asserted that from her training as a nurse she knew that forcible feeding methods could not be used successfully if she was opposed to it.

The prisoner is a sister of Mrs. Margaret Sanger, who is known throughout the country for her advocacy of birth control.

The above should bring a blush of shame to the cheek of every man and woman with sense or with a heart. The Christian Inquisition still exists. It will exist until Rationalism—which teaches that only the true, beautiful and good are worthy of attention—enlightens the world. We have progressed so far that they no longer burn offenders at the stake. We have given up witchcraft. The press is reasonably free when it comes to the expression of an opinion. Except in Connecticut we can criticize the Bible. The verdicts in the cases of the *Menace* and Thomas E. Watson have demonstrated that we can criticize the Catholic church. The church has made desperate battles to defend itself by crushing criticism by law, but it has generally failed.

"Obscenity" no longer possesses its old scare. The courts are more reasonable in trying offenders. But they have seized upon something new. Information concerning birth control has been sold in printed form in England for years. In Denmark it is circulated with the aid of the government. Every physician gives it to his patients. It is sought and is received by married people. Yet in the great and good city of New York, a little woman who gives the same information to other women is incarcerated in the Blackwell's Island penitentiary! All because the church wants an unlimited number of children born that it may obtain control of them in the interests of its mighty system

of fraud and imposture. And should this woman prefer death by starvation, they say they will force her to eat! And yet we live in a civilized Christian country! When will the people in general begin to think, reason and wake up?

TOO BIG.

From E. A. Sanders, Arkansas.

To the Editor of The Truth Seeker:

It was once thought and taught that the earth was a flat surface, that it was the center of the universe, that the sun revolved around it once in every twenty-four hours.

It is now known that it is a sphere, and instead of the sun passing around the earth, that it is the earth which passes around the sun, but not in twenty-four hours, but in about three hundred and sixty-five days; and in the circuit rotates on its axis and turns almost every part of its surface to the sun once in about every twenty-four hours, and never loses a moment's time. And instead of being the center of the universe, it is in the center of space, about ninety-three million miles from the sun, which also is right in the center of space.

The same crowd who once taught that the earth was flat, now admit that it is round, but still contend that it and all the other planets are governed and controlled by a supreme being, who occupies all space.

Now I may be mistaken about it, but it seems to me that the usefulness of anything can be as effectually destroyed by making it too big as by making it too little. A horse that is too light to plow might be used for some other purpose, but one that is so large that it requires the whole plantation to contain him, would be absolutely worthless on that plantation. A being so constructed might retain his omniscience, but loses his omnipotence for the want of room to make any display of his physical powers.

To clothe a being of any description with ubiquity strips it of omnipotence, and turns omnific into omnivorous. If there is a supreme being who occupies all space, the whole universe is right in the center of that being, because such a being would have no bounds; and the smallest insect though millions of miles from the sun would be just as much in the center of such a being as the sun would be. So it seems to me that the theologians have made their supernatural entirely too big for any practical purposes whatever.

THE MICROBE THEORY.

From J. R. Perry, Pennsylvania.

To the Editor of The Truth Seeker:

The microbe theory criticised by Geo. H. Long in your issue of Dec. 30, 1916, ought to elicit some educational matter on the subject of why a man, if a descendant of the ape family, should appear as a hairless animal except as to certain parts of his body; and also to the law of natural selection that it did not account for the hairless condition of man.

If the gentleman will excuse me for butting in with a few suggestions, I may be able to throw a side-light on the subject that may at least lead us from knowledge to a probable cause for such changes as have taken place.

That parasites on the skin have the result of absolute destruction of hair, we are fully sure of from many experiments made by medical practitioners that are now utilized to remove hair. Many ladies whose upper lips have become more than usually covered with this growth are now resorting to practitioners in that line to have the objectionable growth removed, and there are a number of methods employed in this delicate art. It consists mainly in the application of vegetable oils and ointments; there are carefully rubbed into the open tubes of the skin, and the parts to be operated on carefully covered with silk or fine rubber, so as to allow the parasites to eat out the roots of the hair. The fat and sweat glands surrounding the roots of the hair are soon eaten up, and the hair allowed to drop off for want

of nutriment. The same result will ensue without the use of oiled silks or rubber, but not in so short a time.

It is a remarkable fact that the African, the Indian, and other semi-civilized races of men have discovered vegetable oils and juices of plants, that when applied to their bodies relieve them of the effects of exposures to the heat of the sun, snake bites, etc., to which hot climates subject them.

The Indian has no beard; he suffers no hair to grow upon his face, yet he cultivates the most luxuriant growth upon his head, and oils it daily, so that it presents the appearance of a horse's mane, and shines in the hot sun. It is a fine habit of the Indian. He uses oil and a sharpened stick to pick out the obnoxious hair by the roots. His stick is much more effectual than the white man's razor.

In view of such known facts, why in the far distant past may not some tribe of men near to the haired ancestors of the original hairy men have discovered and used the vegetable oils and juices, and applied them to remove their hairy coats in the hot climates where hair became of more burden than use? And why, if so, and if one tribe became hairless, might not the secret have been transmitted to others of similar inclinations to hairlessness, and in this way the hairy coat of our primitive ancestors have been completely changed into its present condition? It is no doubt evident, that if the practice of destroying the hair was once introduced, its comforts and advantages and appearance would have induced all tribes to adopt the fashion, at whatever cost.

A MORAL SYSTEM.

From C. H. Eshleman, Michigan.

To the Editor of The Truth Seeker:

Replying to the letter of Samuel Shernow (T. S., Dec. 23), I wish to say I have several times given an outline of my religious and moral system within the past year in THE TRUTH SEEKER. To present it in detail would require more space than could probably be spared in one issue.

I am glad to know that in some respects Mr. Shernow agrees with me. But I have never said that my system is difficult to grasp. It is true it required long study to arrive at the system; but the system is simple and easy to understand. This is true of nearly all scientific discoveries. I merely hope to have played in some measure the part of an expert investigator; the system aims to give guidance and light for all.

Mr. Shernow holds that social welfare is the proper test of moral action. My own view is that the social test is but one of a number of tests. The physical welfare of the individual, the mental welfare of the individual, the rearing of offspring, the care of the lower animals and plants, natural wonders, etc.—all should be considered.

Is it not true that to treat a dog or horse kindly is moral in the full sense, and that to maltreat them is immoral? But this precept cannot be derived from a strictly social criterion. Again, do we not also consider it immoral in some degree ruthlessly to destroy harmless wild creatures, or beautiful plants, and even beautiful scenery? This is in part because it is to our advantage, but in part it is independent of selfish considerations. The fact is we have in our minds an ideal picture of the world and universe in which these creatures and conditions play a part.

I at one time held this exclusively social view of morals but was forced to abandon it. Morality must be derived from a conception not only of the whole life of mankind but also from the larger conception of humanity rising by the process of evolution against the background of the universe.

Commenting briefly on the special questions Mr. Shernow mentions, I would say there is a very definite moral law as to monogamy and polygamy. It

is this: The welfare of all requires that in the family the number of wives shall bear the same ratio to the husband as does the total number of women in the country to the number of men. Where the two are practically the same, as in this country, monogamy is imperative and any one who violates it is a robber, since the act robs a member of the same sex of happiness and almost invariably ruins the happiness of the second wife or husband. It is as plain as 2 and 2 are 4. Slavery always has been, always will be abnormal. Birth control is moral; there is little difference of opinion as to that. There is, however, a lot of hypocrisy. The fact is, if people do not control the birth rate, nature will, doing it far more ruthlessly than men do. The more humane way is to keep from coming into the world children that can not be properly cared for.

THE NEW KINGDOM OF GOD.

From D. F. Sweetland, Illinois.

To the Editor of The Truth Seeker:

The Rev Wilber Glen Voliva holds forth at Twenty-sixth street and Michigan avenue. He is building up a new kingdom of God to take the place of the old Dowie one. He is a straight-out theocrat. God with him is no democrat (as some preachers are claiming), but a ruler who has his own way and consults no one.

He follows the methods and style of talk of the reincarnated Elijah except in what is the word of God. Dowie said the King James version. Voliva declares for the "original scripture," but he uses the King James version, there being no "original" extant.

He goes in for Bible remedies alone to heal the sick; calling on the Lord, leaves of trees, anointing with oil, laying on of hands; no drugs, no mental healing, hydrothopy, chiropractic, massage or vibration for him. He declares these the works of the devil. The drug stores, he holds, are worse than the saloons, carrying the same poisons and a deadlier line. Like Dowie, he is not content to "speak the truth in love," but calls the preachers of other cults cowards, traitors to God, hypocrites, stink-pots, etc. Tobacco, beer, wine and meats he prohibits. He is especially hostile to the oyster, which is the main stay of many churches. This is the animal that Bill Nye wrote so eloquently about in his poem, which reads in part:

Lariat, the lonely oyster,
Drifting on some foreign shore;
Zion needs him in her business—
She can use him o'er and o'er.

Bring along the lonely oyster,
With the winter style of gloom,
And the supper for the pastor,
With its victim for the tomb.

It is quite evident that the Zion referred to by Nye is not the Zion of Dowie, who said: "A man goes to the theatre and drinks in impure thoughts, after which he drinks liquors and eats pork and fills up on oysters—the scavengers of the great deep; then he is ready for the house of her who's doorway is the open gate to hell."

Dowie didn't take any stock in Christ's theory that it isn't that which goeth into a man's mouth that defileth him, but that which cometh out." Dowie opposed the germ theory, contending that disease is demoniac possession. From his patients he would command the devils to come out, but he never, like his master, sent any devils into swine, as the swine were already bad enough according to his view.

Voliva declares Chicago the next thing to hell. John Burns, an ex-member of Parliament, declared a suburb of hell, so there are others. Voliva is particularly down on Christian Science, declaring it "a mass of heathen oriental mystic rubbish" and its followers a "lying lot of fools." Mrs. Eddy once told a man and wife that they were neither male or female. The couple had been living together 40 years, and it was certainly

news to them. He says that Mrs. Eddy is in hell for declaring that the Virgin Mary never had a child, but only a mental idea or concept.

Voliva denounces Billy Sunday as a fraud—calls his a jumping-Jack religion. He could work it himself, but wouldn't stoop so low. "All a preacher has to know is the trick of how to make the people cry and the dough comes rolling in."

A Zion service is as good as a vaudeville show.

CHRISTIANITY AND THOMAS PAINE.

From George Longford, Pennsylvania.

To the Editor of The Truth Seeker:

We had a splendid lecture last evening by our president, Mr. H. F. Munro, upon Thomas Paine, the Author-Hero of American Independence. For myself I questioned the title of the lecture, which read thus: "The Christianity of Thomas Paine." Our lecturer contended, that while Paine was not a Christian, nevertheless he carried out its principles, which I emphatically denied, as Paine was a practical man and gave his services free for the benefit of humanity, while Jesus and Paul, the founders of Christianity, labored to save men's souls for a future state or rewards and punishments in another world of which no one knows anything. I need not state the teachings of Christianity, as your readers are fully acquainted with them, and also with the teachings of Paine. And I say again: There is no comparison whatever between the teachings of Jesus and Paine, as Jesus taught humanity to prepare for another world, while Paine, the practical man, did his best to educate his fellowman to enjoy the benefits of this world. The trouble is, that some of our liberals picture an ideal Jesus, and then reason therefrom.

GOD'S PROGENY.

From Albert Wallen, Washington.

To the Editor of The Truth Seeker:

Verses one and two of the sixth chapter of Genesis distinctly inform us that when men began to multiply on earth and daughters were born unto them, the sons of God saw them that they were fair, and they took them wives of all which they chose.

Now the writer would no more criticize the above marital arrangement than he would the wayward son who fancies the charming chorus girl. Love is such a fickle proposition at best that we may do well to avoid so vacillating a subject. But really it must have caused the most high much grief to realize that his sons married so far below their station in life.

Thus the grief-stricken old aristocratic fathers of modern times, who are suffering as a result of their sons being carted away by the fair-haired dames of the footlights, may, perhaps, trace the origin of their disgrace to a very remote period.

WE KNOW THERE IS NO GOD.

From C. F. Randall, Oklahoma.

To the Editor of The Truth Seeker:

Agnostics declare that so far as the existence of a God is concerned, "We do not know. We neither deny nor affirm; we await evidence." But just how much evidence would be needed to prove his non-existence, so that they would know, has never been vouchsafed a waiting world.

All knowledge is obtained by investigation and demonstration. If I assert there is something no other person knows anything about yet cannot demonstrate, it proves that I am mistaken or a contemptible falsifier. If investigation is instituted along scientific lines and continued for centuries without obtaining the most remote evidence of the existence of the thing I declare to be, how much longer will it be necessary to wait before it is known that there is no such thing?

Order Professor Leuba's "Belief in God and Immortality" of the T. S. Co., \$2.

CHILDREN'S CORNER FOR BOYS AND GIRLS YOUNG AND OLD

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

FREETHOUGHT.

CONDUCTED BY FRANKLIN STEINER.

James Parton, Feb. 9, 1822-Oct. 17, 1891.

This distinguished biographer, historian and essayist was born in Canterbury, England, February 9, 1822. At the age of five years he was brought to New York city. There, and in White Plains, New York, he received his education. He began his active life as a teacher in New York city and Philadelphia. He began his literary work on the *Home Journal*, and in 1855 published his first book, "The Life of Horace Greeley." This had a large sale and passed through several editions. In 1857 he published "The Life of Aaron Burr," which has become a standard on the career of this distinguished man. He shows that Burr had been a greatly abused and misrepresented man, sinned against as much at least as he had sinned. This was followed in 1859 by the "Life of Andrew Jackson," and in 1863 by "General Butler in New Orleans." The object of this book was to defend the actions and policy of General Butler. In 1864 he gave the world a "Life of Benjamin Franklin," "Famous Americans of Recent Times" in 1867, "The Words of Washington" in 1872, "Life of Jefferson" in 1874, "Caricature and Other Comic Art at Many Times and Many Lands" in 1877. In 1881 he published his greatest work, "The Life of Voltaire," which is considered to be a standard. In 1883 came "Noted Women of Europe and America," and "Captains of Industry: A Book for Young Americans," and several volumes were issued from 1884 to 1891.

Mr. Parton was married in 1856 to Sarah Payson Willis, a sister of N. P. Willis, the poet, and known in literature as Fanny Fern. He made his home in New York city until 1875, when he moved to Newburyport, Massachusetts.

Parton has been criticised as a writer on the ground that his books were hastily written. While this may be true of some of them, it is certainly not true of all, especially his "Life of Voltaire." In point of accuracy his works are assuredly superior to former works on the same subjects. The point on which he might be subject to just criticism is that when dealing with unpopular men like Thomas Paine, he did not have the courage, as did Moncure D. Conway, to defy popular prejudice. Yet as few have had this, he is not to be specially condemned. In his later years he became more outspoken. He was a member of the old "National Liberal League," of which he was at one time a vice-president, a subscriber to THE TRUTH SEEKER, and a personal friend of the first two editors of that journal. When D. M. Bennett was persecuted by Comstock at the behest of the churches, Mr. Parton did not hesitate to take a public stand in his defense. He added substantially to the sum of historical knowledge, and freethinkers are entitled to be proud of him.

Other events of which the passed week is the anniversary are:

Feb. 5, Thomas Carlyle died, 1881. James Otis born, 1725. Aaron Burr born, 1756. Feb. 6, Joseph Priestly, Materialist, died, 1804. Feb. 7, Charles Dickens born, 1812. U. S. Senate passed a bill admitting women to practice in the U. S. Supreme Court, 1879. Robert Taylor sentenced for blasphemous libel, 1828. Feb. 8, Gen. W. T. Sherman born, 1820. Feb. 9, Strauss died, 1874. Vallee burned for heresy, 1574. W. S. Hancock died, 1886. Feb. 10, Richard Carlile died, 1843. Michelet died, 1874. Montesquieu died, 1755.

When a doctor is irritable, it may be because he is out of patients.

His "Young Uns."

There is a sisterhood under their skins which all women feel, according to Mr. Kipling, observes the *Literary Digest*, but there are certain kinships which men feel one for the other, too, and some students of humanity have called it a realization of the traits which all men, in all walks of life, have in common. The financier in New York, the essayist in Boston, the mountaineer of Kentucky, have all of them some common sympathies, and perhaps the greatest of these is their regard for the welfare of their children. No matter what the labor or rank of a man, he has always a weather-eye out for the tiny counterpart of himself who is growing up at his side, and his devoutest wish is for the youngster's rearing.

In a report to the National Geographic Society, Miss Ethel De Long tells of some of her experiences in the Kentucky mountains, and of the almost universal hopes reigning there for the younger generation. Among them is this striking picture of a pathetic yearning of a mountaineer to gain educational advantage for his motherless brood of seven:

A man has just walked in from Big Creek, thirty miles away, to try to enter all of his seven children in our school. He would not leave only the older ones, because, he said:

"If I part 'em while they're little fellers, they won't have no feelin's fer each other when they're raised. I want ye to take 'em all or none. Hit was their mammy's last wish that I keep 'em together. I'll jest do fer 'em myself the best I kin, if you cain't take 'em all."

He brought with him an irresistible appeal in his tale of how he has "keered" for them. Thirty-four years old, worn, stooped, toothless, he has made a gallant fight to rear his children right. He mentioned the children's clothes.

"I've made 'em all," he said. "I couldn't hire nobody to sew fer 'em, so I jest made 'em everything they wear, myself. I've washed for 'em, I've tended 'em, an' then I've gone out in the cornfield to work fer 'em. I've raised 'em as right as I know, but I cain't do fer 'em lak I ought."

"I get right sick with the phthisic, an' I've studied about what would happen to 'em if I was to be tuk off from 'em. When I have to go away from 'em to earn a little money, hit's sech a dread on me, les' they git burned up at night, s'posin' the house should ketch fire, an' little fellers allus so sleepy-headed at layin-down time. Sometimes I'm afeard to go home."

"Why didn't you marry again," I asked, "so as to get help in raising your children?"

Tears came into his eyes. "Hit's best for little young uns to hev jest one mammy, an' s'posin' I'd thought to help 'em a-marryin' again, I might a got 'em in a mighty bad state."

"If we take the children, are you going to marry again?" I asked.

"No'm, I'm done with marryin'. I jest want my young uns raised right, while I'm a tryin' to make the money fer 'em."

"You see, we don't want children whose parents want to get rid of them," I explained, "but ones whose parents want them to have a good chance."

"Yes," he said, "I know. That's the reason I want 'em here. You want young uns whose parents has got diligence and with innards to raise 'em toward humanity. Yes, I'll pay ye all I can make fer 'em, ef ye'll jes' raise 'em right. I've raised 'em to work. I've worked myself. I begun when I was seven, an' I couldn't git much education. In my raisin' up hit was one day in school and the next day out; one week in school an' the next week out. I want 'em to git a chance to make their livins; to live, an' not be bowed under lak I've been. No, they don't sw'ar, ner cuss; an' they hain't got no mean ways when they're in my sight. I've brought ye a recommendation from folks that met ye when ye come

through Big Creek five or six years ago."

We were moved with compassion, altho our annual pledges must be multiplied fourfold to care for the sixty children we already have, besides the seven "leete fellers," from the "chunk of a girl jes' goin' on five" to the fifteen-year-old boy who has hoed corn all summer.

How could we resist those faces and the patient father who has done the best he "knewed?" We told him to bring them, all seven. An hour ago he started back on his long thirty miles to make the children ready.

"Dead Letters."

Almost eleven million pieces of mail matter were posted last year so blindly addressed that experts in post offices were compelled to send them to superexperts in the famous dead letter division of the Post Office Department at Washington for final examination. These readers of blindly addressed mail not only deal with the futile attempts of illiterate but with the educated careless, as the records of the work show.

During the year ended June 30, 1916, there poured into the offices of the dead letter handlers the amazing number of 10,939,870 letters and parcels so blindly addressed that postoffices throughout the country were unable to deliver them. The meaning of this is emphasized when it is known that before a piece of mail is sent to the dead letter office its address, such as it is, had been called out to carriers who might by chance understand it, then has been studied by an expert with the aid of telephone and other directories, then has been copied as nearly as may be into typewriting and posted for the inspection of office forces for "look over," as it is called, and finally has been advertised in the form which seems nearest to the intention of the sender. Yet after all this nearly eleven million pieces go to the dead letter experts.

Illiterates are not responsible for all of this confusion. In the period named there were found in letters opened in the dead letter office checks, drafts, money orders and other valuable papers of the total value of \$2,302,119.56. Such papers, especially checks and drafts, are not commonly dealt in by illiterates, yet the people who do deal in them through the mails to the respectable amount mentioned so blindly addressed their letters they could not be delivered.

The parcel post business has developed another lot of careless mailers. Last year no less than 395,161 parcels were so badly addressed that the utmost efforts of experts were unable to find addresses for them. The first assistant postmaster-general says in regard to this matter:

"Experience has demonstrated that the accumulation of this matter [blindly addressed parcel post matter] at the division headquarters of the railway mail service has become so large as to make it difficult to find space for its accommodation."

One of the most interesting side-lights on this matter of blindly addressed first class mail matter is the extraordinary number of wedding invitations which find their way into the hands of postoffice "inquirers," as they are called. These by the hundreds will come into an office more or less blindly addressed, and after carriers have helped out with their curious methods of "sensing" the real desination of a piece of mail there will remain dozens, perhaps, of invitations which never reach addressees. Students of the mystery can only guess that there is such an unusual excitement about a household where wedding invitations are being sent out that customary carefulness does not prevail.

Turn About.

He was about to propose, but before doing so he wished to make sure she was a competent girl. So he asked her:

"Can you wash dishes?"

"Yes," she said sweetly. "Can you wipe them?"

He didn't propose.

Caring for the Baby.

Some strange rules for the care of the baby, gleaned by a Red Cross nurse from essays by country school children, are quoted in *The American Red Cross Magazine*. Sound advice is shown in the following excerpts:

"Don't let the baby suck its thumb, for there might be a fly on it and it would get the disease of the fly."

"Don't rock the baby, as it will toss its brains."

"If a baby gets beer every day, it won't grow very large and it won't be good in school."

"Rocking is not good for it; it makes them sick and stiff."

"Bad habits are easily made by the mothers, and the babies get wise to it."

"If you give the baby alcohol, he will lose one-half pound every year and will become drunk when he is old."

"Never lift it up by the arms, because it will put them out of place. Never never, never pick up the baby by the arms whatever."

"The public owes the baby as follows: Pure air and sunshine; pure, cool, fresh, free-flowing air at night; its own private, sufficient covering of fluffy, porous materials, and the chance to be a perfect man or woman."

"Mitout."

The German girl who presided over the soda fountain in Heckelmeyer's drug store was accustomed to patrons who did not know their own minds, and her habit of thought was difficult to change.

"I'd like a glass of plain soda," said a stout man, entering one day in evident haste as well as thirst.

"You have vanilla or you have lemon?" tranquilly inquired the young woman.

"I want plain soda—without syrup. Didn't you understand me?" asked the stout man, testily.

"Yas," and the placid German face did not change in expression or color. "But wat kind sirup you want him mitout? Mitout vanilla or mitout lemon?"—*St. Louis Star*.

Personal Equation.

A school inspector, testing a class in fractions, asked a boy, whether given his choice, he would prefer one-sixth or one-seventh of an orange. The boy promptly replied that he would prefer one-seventh. The inspector more promptly explained that such action would be foolish, because, although the suggested fraction might seem the larger, just the reverse was true.

"I know, sir," said the boy, "that's why I chose it. I don't like oranges."

Where the Colonel Was.

The editor was pretty mad.

"Are you the chump who wrote up that recruiting ball?" he said to the quaking reporter. "Oh, you are? Well, look here. 'Among the prettiest girls in the room was Colonel Oldnut.' Nice rubbish, that is. The Colonel's a man, I suppose, isn't he?"

"He may be," said the reporter brazenly, "but that is where he was."—*New York Times*.

Satisfactory to Her.

Pa.—"I greatly disapprove of that young Smithson, and one particular reason is his lack of industry in his calling."

Daughter.—"His calling? Why, papa, he calls seven evenings in the week!"—*Tit-Bits*.

Dangerous Predicament.

Mrs. Mullins—"What's the matter, Mrs. Jones?"

Mrs. Jones—"Why this young varmint 'as swallowed a cartridge, and I can't wallop 'im for fear it goes off."—*London Amusements*.

Penalty of Greatness.

"They say the King of Denmark leads a dog's life."

"Of course. He's a Great Dane."—*Lampoon*.

THE LETTER BOX.

C. H. ESHLEMAN, Michigan.—Your defense of Paine and Ingersoll in the *Ludington News* shows that when it comes to a show-down your head, heart and hand are at the service of the higher truth.

M. M., Washington, D. C.—You err in supposing that periodicals run solely to investigate the truth of Christianity or other religion are "numerous." What other can you name, in this country, besides the one that enjoys the privilege of publishing your criticisms?

H. K., Indiana.—We are at this writing seated upon your parcel of manuscript, which has been placed between two boards, to take the roll out of it. An editor trying to read rolled manuscript is in the fix of a Chinaman attempting to make a barrel; he needs three hands.

G. C. B., Connecticut.—The editor whose name you suggested is on the list and receives THE TRUTH SEEKER. Judging by the number of letters from Freethought correspondents appearing in the secular press there has been an enlargement of intellectual hospitality in recent months.

J. GENONE, New Jersey.—One of our contributors—probably Walter Collins of California—stated lately that Henry Ford is a Freethinker; but Billy Brown of Glenridge tells us he heard a man who had just alighted from a flivver say that Ford was a great evangelist, having shaken hell out of more people than ever Billy Sunday will.

G. A. MILLER, 644 So. Seventh street, Clarksburg, W. Va.—The notice that the Rationalists of Clarksburg and surrounding towns were to meet in the Court House there on Sunday, Feb. 4, for the purpose of organization, came too late to be published as an announcement, but we may here repeat your request that all interested should communicate with you at the address given in the first line of this paragraph.

J. A. HENNESSY, Washington, D. C.—You should try to get a copy of your Dictionary of Grammar into the hands of Horace Hart, M.A., printer to the University of Oxford. Mr. Hart has compiled a set of Rules for Oxford Compositors and [Proof] Readers, in which he is guilty of the following: "These Rules apply generally, and they are only to be departed from when," etc. It is the custom of the best authors of the Higher Criticism to place the word "only" at least fourteen ems in advance of the part of the sentence where it belongs.

A. S. GOCKLEY, M.D., Iowa.—From 1891 to 1899, the latter being the year of his death, Ingersoll prepared and delivered in many places the following lectures: "Shakespeare," "Abraham Lincoln," "About the Holy Bible," "Foundations of Faith," "Why I Am an Agnostic," "How to Reform Mankind," "Truth," "The Devil," "Superstition," and "What Is Religion?" The lecture last named was delivered in June, 1899, and he died in July of that year. It was during this period that he gave us "Liberty in Literature," the Christmas and Thanksgiving Sermons, and "Is Suicide a Sin?" In the presidential canvass of 1896 he was prominent and active. It is therefore plain that the statement in the *Des Moines Register* that "Priest Lambert drove Colonel Ingersoll from the platform during the last eight years of Ingersoll's life" is a gross and stupid lie. The attack of Lambert had as small an effect on the popularity of Ingersoll as the consigning of Darwin to hell by the Rev. W. A. Sunday has on the doctrine of evolution. There was the same disparity between the assailed and the assailant in both instances. Lambert, like Cheetham, who wrote a scurrilous life of Paine, is remembered only because of the eminence of the man whose reputation he employed to raise himself into temporary notoriety.

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DEPARTMENT OF ECONOMICS.

Mary Monico and Other Women.

By the grace of the editor it may be that I am allowed to enter a wedge in the Monico-Sheridan debate. While I admire the mental agility of Mary Monico, and while I in truth admit she has given us an accurate description of *some* women, she has but pictured an effect without touching upon the cause. At first I thought her strictures were but a splenic attack and would blow over, but I see she is in earnest. On the face of it, it appears to me as sensible to thrash a consumptive because he is a consumptive. The logical and humane thing would be to attack the conditions that brought about the disease.

First, I shall contend that woman is still an "abject slave" in spite of some freedom gained, and will quote Bebel: "Woman was the first human being to come into bondage; she was a slave before the male slave existed." No wonder she has hysterics!

Now let us examine woman's physical inability to cope with man. If we may forget present economic conditions and compare only the normal healthy man and woman, woman is indeed man's equal. Havelock Ellis has informed us that among savage and semi-savage people the female is not only equal to man in strength and size of body, "but is partly superior." I dare not dispute such authority. Again you have read of the Indian who lives as nature intended: a squaw who is on the march with the tribe expects a birth to take place and steps to the rear or some near-by shelter and with a female assistant all is over in short order and she again takes her place with the moving train. But this natural mother has never known corsets or the sweatshops, so why should not the natural law of birth work its natural course?

The lash should be laid upon an insane civilization, and not upon either men or women as the distinct culprits. If nature has given woman a physical burden to bear, nature has also supplied her with greater fortitude and endurance, for the male is less able to bear physical pain. The women in Europe who have taken up men's work have discovered that housework is harder than anything that they have so far had to do, and I have read that they have worked better and quicker than the men ever did. But perhaps we shall let that slide as a newspaper lie. As for a pregnant woman being unable to sit in the legislature thirty-six hours in a stretch, I might as well ask if all the law-making males are similarly incapacitated since our social order is ever in a sickly state; not even pregnant, hysterical women could make it worse. And it is better, perhaps, that the country's future citizens be born with faces like scrub-brushes or frying-pans. I venture that lobbying would be no harder than housework. Mary, why are you not at home tending babies instead of on the stage?

Now as to woman's brainstuff. Dr. Dodel of Zurich has truthfully said that women given for generations the same opportunity and training with man would in every sense be his equal. Moreover, has not the church in the past ever sought to frustrate the efforts of women to enter the scientific and political field, and are we not playing in the hands of the church when we seek to chain woman to her home and cradle? Help her to attain a larger vision and I think the church will lose her.

Who would seek to suppress Margaret Sanger's activities even though she be a mother, or should she "subtly" influence her husband or some other man to fight for birth-control? Or would it have been better if Emma Goldman had raised a family and quietly stayed at home to "subtly" influence her lord to do the work for which she is singularly fitted? Physically and mentally I would match Emma Goldman with almost any man. How about it, Mary? Why use man as a cat's-paw to attain our end? We will go after what we want and get it ourselves.

By "subtle" I understand artfulness or craftiness; our law-makers have given us enough of that. Shall we also have it in the home? Better open warfare between men and women than strategem; that is at least honorable. He who knows the past history of the human race knows that universal suffrage must come—that it is almost here. Likewise that women will run neck and neck with the men, neither lagging nor outstripping them. It is more evolution, and we cannot stop it if we would. So I am thankful that there are men as well as women who wish to throw open every door now locked to woman-kind; that even the "female of the species" may choose an avocation or motherhood or both, for with a knowledge of contracepts it is possible to choose both. Ah! indeed! If woman is fit to teach and plant the seed of righteousness in her young son's mind, who may be a future president, is not the mother as fit to occupy the

president's chair? Did someone say, "No man is greater than his mother"?

Mary, you have spanked us and we did not deserve it; but we forgive you, for you finally compared us to birds of paradise. Thank you, Mary, and come again.

EMMA BRUNZELL.

THE PLACE OF ECONOMICS IN THE WORLD OF FREE-THOUGHT.

We have today numerous Freethought periodicals run solely to investigate such matters as the divine inspiration of the Bible, the historicity of Jesus, the probability of man's possessing an immortal soul, etc.

Now these are subjects of infinite possibilities, and I can think of no others possessing so strong an appeal to the leisured man of metaphysical tastes; but observation leads me to doubt whether fully half the time now spent in attempted solutions of these problems would not be better employed in a consideration of the vast economic questions arising from an economic condition that almost makes one forget the very word "soul" in the concentration of all one's faculties to provide the bare necessities of the body.

I would not for an instant be supposed to disparage the great and useful work both done and now doing by our Agnostics of the past and the present. To free a mind of superstitious chains is a deed that should give the doer that best of immortality, eternal life in the memory of a grateful posterity. And yet, in the present system of social enlightenment, there seems to me to be a putting of the cart before the horse that is truly lamentable. For it appears to me in this way: Under the present economic conditions with the few living upon the many, and the government living upon all; with labor bowed to the earth beneath the burdens of monopolist slavers; with millions toiling to heap wealth in the laps of hundreds, what shall it avail a man to know if he have a soul or not, or if Jesus ever lived? If he be one of the fortunate hundreds, he will think nothing of another world when he finds this one so full of profit; and if he be one of the millions of stunted slaves, he will have neither time, energy nor inclination to indulge such abstract and elusive problems. He might very well say: "What odds to me if I have a soul? If I have, then I am too tied down to the hardest and most sordid drudgery for the meanest necessities of existence to have leisure for the development of that soul, or to keep it pure of lying and deceit. And if I have no soul, what then? I am equally helpless to develop the mental and physical attributes that, in the absence of an immortal spirit, should be the height of my ambition. It is of greater moment to me that my salary should be raised than that I should know the pros and cons of your proposition, my friend."

The two prime motives that actuate nearly all Freethinkers are love of truth and love of their fellow-men; and in the division of their interest between metaphysics and economics, these two motives will not necessarily abort, for their love of truth will derive gratification as well from the righting of social wrongs as religious wrongs, and their love of their fellow-man will find wider expression in seeking to make life here worth living than in seeking to prove that there is no other life to live.

Thomas Paine, perhaps the bravest of all the Freethought pioneers whose memories inspire us today, employed more than half of his life in the study of economic conditions and in projecting measures for the betterment of those conditions. It was at the age of 57 that he wrote his first book, "The Age of Reason," dealing with the fallacies of orthodox Christianity. Here and in France, his verbal sword was swift in the fight for political equality before ever it flashed in defense of man's rights to freedom of religious thought. He saw as, upon reflection, all must see, that man must be fed, intellectually and physically, before he can be freed. For what hope is there of releasing a man from the bondage of the church when all his faculties are engaged in a lifelong fight for bread; when, by the criminal inequality of the fight, those faculties are not only starved but stunted; and when, under such conditions, he finds in the church his only solace for the hardships of this life?

Charles Bradlaugh, that courageous Englishman, entered ardently into the economic questions of his day, realizing that to better the condition of the people, to lessen the handicap under which they ran their race for life, was to strike a surer blow at the foundation of the church that battered upon the ignorance and misery of the masses, as in Ireland, Italy and Spain, than had been struck by all the analyses

of the Bible that were ever made and all the pedigrees of Jesus that were ever traced.

If a prisoner in a loathsome dungeon, condemned to lifelong bondage, should find his only comfort in the Bible, to deprive him of that consolation would be inhuman folly. The masses of the people of America today are lifelong prisoners in the financial dungeons created for them by the plutocrats that rule the country, and before it is sought to enlighten them upon the fallacies of orthodox religions, they must, by understanding and progress, be removed from their state of dreary servitude. And this is not to be achieved solely by the study of metaphysics, but by the profound study of economic conditions attendant upon and conducive to psychological conditions at once abnormal and pernicious.

MARY MONICO.

PODUNK BUTTS IN.

In a hair-pulling match of such virulence as that between Mary Monico (whom I suspect of masquerading in skirts) and Miss Verne Sheridan (whose "Miss" is another masquerade, she being recently and happily married to a stock actor playing small time), it is the better part of valor to stand aside and listen to the screaming and watch the hairpins fly.

But Podunk dearly loves a fight, especially where words are the weapons. Hence the Klub that meets every Saturday night in the Little Old Red Schoolhouse on the Korner of Main street and the Lincoln Joy Way, had this secretary read the last rounds between the fair disputants in place of the regular minutes of the last meeting, whereupon Mrs. Welland Goodfix arose and made the following illuminating remarks:

"It is no proper way to reason to point to special cases. Darwin, Schopenhauer and all the philosophers and scientists have proven conclusively that woman is less creative than man, that she creates in human flesh and blood for the next generation and that man creates in imperishable brass and stone for the ages. However, so few men take even the smallest part in creative efforts, and so many women take a large part in increasing the race, that there has naturally some bitterness sprung up between the sexes.

"The proper rule is to let those take who have the power to seize and hold on. Times are making it opportune for woman to grasp the ballot, and she is rising to the opportunity. But what of it? The ballot itself is growing impotent, and that women should want it shows a sign of weakness rather than of strength, and those who make such a great pother over it place themselves with the atavistic rather than with the iconoclasts.

"In Australia there was an election decided in favor of the anti-conscriptionists. The politicians in office arrested the most active of the antis and gave them long sentences in prison on framed-up charges. Immediately in Sydney fires broke out until over 3,000,000 pounds' worth of property was destroyed, some of it heavily over-insured, of course. The powers that be gave in and ceased to try to force workingmen of Australia to furnish more gun-fodder for the European holocaust. Here the methods of the ballot were futile; the methods of direct action were availing.

"The Adamson law was passed through threat of a general railroad strike. Economics is more potent than politics. Sabotage, solidarity, industrial weapons and I. W. W. methods of warfare are the proper accoutrements of battle today. England promises to elect men from industries instead of from districts; the United States has many industrial commissions with more power than Congress. Creativeness is the key to the modern situation; creativeness in industry, in arts, letters, science, music and philosophy. All women can do is to refine and limit their own flesh and blood creations. They can rear fewer and better babies. If they think the ballot will help them in this good work, which no doubt it will to some degree, then I as the richest woman in Podunk say Amen!"

There was thunderous applause to this sentiment, showing that Podunk was still with Mrs. Welland Goodfix as much as ever. Whether it is her wealth that gets 'em, or her eloquence, you can search me.

SAM SLINGSBY, Sek'y.

THE CATHOLIC CHURCH AND BIRTH CONTROL.

Some time ago I wrote to you on the subject of birth control, and you published my letter. A little while afterward Geo. H. Long criticized me.

The point he took me up on was where I said that people should have no more children than they could afford. Mr. Long in his criticism of me said he himself was the father of a number of children, and that he knew no greater joy than the "clutch" of baby fingers. But that is no answer to my contention. Perhaps Mr. Long can afford such joys. I am speaking only of those who cannot afford to keep

a family of more than three or four. I know some families where each additional child means an extra burden on an already precarious income. Can a child coming into the world under such conditions be expected to survive or thrive long? No, they cannot; some of them die soon for want of proper care, and have not strength enough to clutch anything with their fingers, and it is no use for Mr. Long to talk about the joy of "clutching baby fingers." Babies must be fed and cared for before they can even smile, let alone clutch the paternal fingers. But how can they be cared for properly when the poor father does not earn enough?

I think the powers that be, by depriving the masses of a knowledge of birth control, are keeping the people down on a level with animals; but it is done under the cloak of religion, especially the Roman Catholic religion. The Catholic church raises its hands in holy terror whenever birth control is mentioned. It knows that if people rise higher than the level of animals, by possessing a knowledge of birth control, it will begin to lose its power over them; therefore, under the influence of the popish church, laws have been made to keep such knowledge from the people.

Outwardly the Catholic church preserves a sanctimonious attitude which deceives thousands of its own people, and others who are unable or disinclined to think for themselves, or looking below the surface. I am not writing this letter as a Protestant, but as a Rationalist. The way the Catholic church walks rough-shod over the Protestant sects makes me hold the latter in contempt. They seem utterly disorganized and impotent. They call themselves Protestants, but they do not protest. I make exception, however, in the case of the *Messenger*, a strong anti-Catholic periodical.

The reason I have referred to the Catholic church is because it is the greatest enemy of birth control. In fact it is the enemy of anything which will uplift the masses. Under the Catholic church there are so many children that there are more men than jobs. The consequence is that men have to go with their hat in their hand, and resort to all kinds of graft in order to keep their jobs, especially the married men. I saw an example of that today at the Wells Fargo Express Company, Jersey City—a whole gang of men hanging around and cringing for a job. And yet in the face of these conditions the Catholic church is against birth control. If the Catholic church thinks there are not enough children, why does it not "help out" by permitting its priests, monks and nuns to marry? A short while ago a poor middle-aged Catholic woman told me that the priest sometimes "almost cursed the women for not having more children."

I can conceive of no good coming from the Catholic church, not one single good thing! It is, and always has been, the enemy of civilization, and will continue to be until it is overthrown and exposed. There is nothing in this world the Catholic church fears so much as exposure and investigation. It lives by keeping the people in ignorance and poverty, while the church itself wallows in wealth. If the people ever rise to a knowledge of birth control, thus lifting them above the level of animals, it will be one move towards the overthrow of the Catholic church.

FRANCIS CORNELL.

A PLEASED BYSTANDER.

It is a pleasure to see two ladies gifted with gray matter and great energy pitted against each other in dissecting the mystery known as woman. As man cannot understand her, let us hope for valuable aid from her own sex. Proceed, ladies; we are all listening.

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In Best of Humor.

Page Sir Galahad.—She—"Can a man tell when a woman loves him?"
He—"He can, but he ought not to."—Yale Record.

Apt.—"Why do they call the baby 'Bill'?"
"He was born on the first of the month."—Awk.

A Reversal.—Sad is the lot and sad is the portion of the restaurant patron, now that his portion is no longer a lot.—London Opinion.

In the Future.—Longley's (in 1920)—"We do all our cooking by electricity here."

Customer—"Take this egg out and give it another shock."—Record.

Just as Good.—Guest—"We want to play poker. Can you direct us to the card-room?"

Clerk—"Sorry, sir, it's being used; will the anteroom do?"—Pelican.

Forced to Roam.

I used to serve in Serbia,
But was chased from my domain—
The Huns have got Roumania,
E'en there I can't romain.
—Harvard Lampoon.

Not This Time.—"Quick, hand me that satchel!" yelled the physician, "a man just telephoned me in a dying voice that he couldn't live without me."
"Wait," declared his wife, who had taken up the receiver, "that call is for Edith."—Punch Bowl.

Indirect.

Absolute knowledge I have none.
But my aunt's charwoman's sister's son
Heard a policeman on his beat
Tell a housemaid in Downing street,
That he had a brother who had a friend
Who knew when the war was going to end.
—Christmas Card.

Quite Right.—Visitor—"How long are you in for, my poor man?"

Prisoner—"I don't know, sir."
Visitor—"How can that be? You must have been sentenced for a definite period of time."

Prisoner—"No, sir. Mine was a life sentence."—Record.

Never Again.—A recruiting sergeant stationed in the south of Ireland met Pat and asked him to join the army. The latter refused, whereupon the sergeant asked his reason for refusing.

"Aren't the King and Kaiser cousins?" asked Pat.
"Yes," said the recruiting sergeant.
"Well," said Pat, "begorra, I once interfered in a family squabble, and I'm not going to do so again."—Chicago News.

Being Kind to Her.—A colonel's wife, who is doing real nursing at a certain London hospital, was recently offered a tip of sixpence by an honest old couple in gratitude for her care of their soldier-son. Tact personified, she slipped the sixpence back into the father's hand, saying, smilingly, that nurses weren't allowed to accept gratuities.

"Oh, that'll be all right, sister. I'll not say nothing about it. Just take it, and get yerself a drop o' gin in your off-time!"—Tit-Bits.

The Leading Citizen Speaks.—In a country town, following the morning sermon, the leading citizen stepped to the platform and raised his hand for attention, which was immediately given him. (The San Francisco Argonaut tells the likely story.) "Brothers and sisters," he said, "we have listened to a powerfully fine sermon on prohibition this morning by our beloved pastor. It has moved me wonderfully. I am sure we have all profited by it. We are glad the ministers are taking such an interest in temperance, and hope others will follow their example until it is wiped out of our fair land."

Kept His Word.—One of the recruiting canvassers in an English provincial town was a well-known magistrate. In most cases he succeeded in obtaining the promises he wished, but at last he knocked at one cottage-door which was opened to him by a sturdy son of the soil.

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News of the Week.

The Iowa Supreme Court has recently decided that a promissory note made on Sunday is valid.

The King of Rumania has changed his residence from Jassy to Potemkin's palace at Yekaterinoslav, Russia.

Serious rioting by Mexicans at the Juarez end of the international bridge was resumed at 7 o'clock, Jan. 28.

More than 4,000,000 tons of shipping have been lost by the Entente Powers through the war measures of the Central Powers.

One hundred and fifty-five Americans have lost their lives through the unlawful submarine practices of Germany and Austria-Hungary.

Alfredo Gonzales has been deposed as President of the Republic of San Domingo, and has taken refuge in the American Legation.

Fire which broke out in the centre of the wholesale district of Boston early Jan. 29 caused a loss estimated at from \$400,000 to \$500,000.

Just as the Rev. J. E. Stuuffacher, pastor of the Evangelical church at Center Point, was beginning his sermon on Jan. 16, he dropped dead.

Count Tarnowski, Austro-Hungarian Ambassador to the United States, arrived in New York Jan. 31 on the Holland-America liner Noordam.

The first federal statistics of births ever published, just given out by the Bureau of Census at Washington, show that in the area covered more are born than die.

Thirty-one persons were killed by traffic in New York city during January, according to the report of the National Highways Protective Society, issued Feb. 1.

The German freighter Liebenfels, which had been lying in the harbor at Charleston, S. C., since the war started, began to sink at her anchorage Jan. 31, and is now partly submerged.

"L'Intransigent" of Paris, France, says probably 100,000 men will be added to the army as a result of the re-examination of 350,000 men who had been exempted for various reasons.

Thirty German officers and more than 1,000 soldiers of other ranks were captured by the Russians in their victory northeast of Jakobeni, near the Rumania-Bukovina frontier, on Saturday, Jan. 28.

More than 1,500 refugees, carrying such of their personal possessions as could be transported, followed the American expeditionary force when the troops began the march out of Mexico Jan. 28.

A fast Pennsylvania Railroad train, the Buffalo Express, east bound, was wrecked Jan. 28 at Landisville. The tender of the locomotive, the dining car and several other cars were thrown from the rails.

Dr. Marion Leroy Burton, president of Smith College, Northampton, Mass., announced Jan. 31 that he had accepted an offer to become president of the University of Minnesota, where he will take up work July 1.

Justice Charles H. Brown of Buffalo, N. Y., refused Jan. 30 to grant a certificate of reasonable doubt to John Edward Teiper, convicted of murder in the second degree for killing his mother, Mrs. Agnes M. Teiper.

Following a special meeting of the Spanish Cabinet Jan. 31 official announcement was made that Spanish ships would continue their traffic with the Allies, but that "severe defensive measures would be necessary."

President Wilson on Jan. 30 appointed seven of the most prominent college officers in the country to membership on the Board of Visitors to the United States Naval Academy, at Annapolis, for the year 1917.

The Billy Sunday Association of New York issued Feb. 2 the first number of "Billy Sunday"—a four-page periodical devoted to the preliminary organization of the campaign which the evangelist is to begin in New York on April 1.

President Wilson on Feb. 2 vetoed the Immigration bill, explaining in a special message sent to the House that he opposes the literacy test because it is a "radical change in the policy of the nation which is not justified in principle."

The Senate on Jan. 30 passed the Jones bill to make Alaska prohibition territory. The bill would prohibit manufacture or sale of intoxicating liquors in the territory and also the transportation thereto. It has not passed the House.

Mrs. Margaret Sanger, birth control worker, and Miss Fania Mindell, clerk at her clinic, 46 Amboy street, Brownsville, were found guilty Feb. 1 in Special Sessions, Brooklyn, of illegally dis-

tributing information about birth control.

Plans are under way for the establishment of a school for the technical training of the apprentices of the Brooklyn Navy Yard. Capt. George E. Bird, industrial manager of the yard, is in charge and has the support of the Board of Education.

Governor Whitman on Feb. 1 signed a pardon freeing Mrs. Ethel Byrne from the workhouse on Blackwell's Island, New York. She had just finished the tenth of her thirty-day sentence for having disseminated knowledge concerning birth control.

Judge J. A. P. Campbell, 87 years old, said to be the last of the forty-nine original delegates to the Confederate States Congress who signed the constitution of the Confederate States of America, died at his home in Jackson, Miss., Jan. 10.

The prize court of England on Jan. 30 awarded \$25,000 in salvage to three American sailors, Robert Ferguson, Thomas Walsh and John Smith, for saving the American ocean-going tug Vigilant on her voyage from New York to England.

An explosion and fire which wrecked a tenement block in the "Little Italy" of the West Side of Chicago early Feb. 1 took a toll of at least twenty-eight lives. Twenty-one persons were seriously injured. Only two bodies have been recovered.

A formal declaration that the German government intends to begin again a policy of frightfulness by means of a submarine blockade of Great Britain, France and Italy was presented to the Secretary of State by the German Ambassador Jan. 31.

The Rev. Stephen Merritt, veteran preacher and undertaker, who was said to have officiated at more funerals than any other clergyman in the country, died Jan. 30 from a complication of diseases at his home, 223 Eighth avenue, where he also had his place of business. He was 83 years old.

Appropriations totalling \$575,200 to American schools and colleges were announced Jan. 28 by the General Education Board. The money, from the John D. Rockefeller Fund, includes \$100,000 to Cornell College, Iowa; \$150,000 to DePauw University, Indiana; and \$125,000 to Swarthmore College, Pennsylvania.

Despite the intense cold, which is paralyzing activity over vast reaches of the European battle-lines, the Germans Jan. 30 hurled a violent offensive at the Russian front near Riga, which resulted in the capture of almost a thousand prisoners and forced a retreat of the Czar's troops to a depth of two-thirds of a mile before counter attacks checked the assaults.

The crisis precipitated by the German note has disclosed that since the beginning of the war, agents of the Department of Justice have been listing the names of men and women who would have to be watched if the United States were plunged into the fray. This list now holds 5,000 names of persons living in and near New York city, together with data as to their clubs, their statements and activities.

On Saturday, Feb. 3, the United States severed diplomatic relations with the imperial government of Germany. The German ambassador was handed his passports, and the American ambassador to Germany was recalled home. Every provision for the safety of the nation against German plots and intrigues is now being taken by the American government. The people everywhere have declared their readiness to support faithfully the administration in the present crisis.

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Lectures and Meetings

The New York Secular Society will meet on the second Sunday of each month at 2.30 P. M., at Masonic Temple, 310 Lenox ave., between 125 and 126 sts.

The Brooklyn Philosophical Association (38th season) meets every Sunday at 3 P. M. in Long Island Business College, South Eighth street, near Bedford avenue, Brooklyn, for lectures and discussions. Wm. A. Winham, secretary, 146 Newton street, Brooklyn, N. Y. Feb. 11.—"Capital Punishment." By Misha Applebaum.

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening, at 8.30, during the winter.

The Paterson Philosophical Society meets Sunday evenings at 8, at 202 Market st., over Garden Theater. Live subjects; interesting speakers. Frank Bamford, 111 Cliff st., secretary.

The Boston Freethought Society meets in Paine Memorial Hall, Appleton street, every Sunday at 3 P. M. J. P. Bland, B.D., is resident speaker, and THE TRUTH SEEKER is for sale at the door.

Pittsburgh Rationalist Society. Marshall J. Gauvin, lecturer. Sunday meetings, 8 P. M., Academy Theater, 810 Liberty avenue, near Eighth. Feb. 11.—"The Tyranny of Shams." Feb. 18.—"What Was George Washington's Religion?"

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

Public Debate, Garrick Theatre, Chicago, Feb. 11 at 2.30: "Did Jesus Ever Live?" Yes: Dr. Preston Bradley. No: Arthur M. Lewis.

The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7.30 P. M., at the Hotel Vendome, Third street, opposite State House. O. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Twin City Rationalist Society meets Sundays at 11 A. M. in Lyric Theater, Minneapolis, Minn. Edward Adams Cantrell is lecturer. J. C. Ewing, secretary, 615 Metropolitan Life Bldg., Minneapolis.

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

Michigan Rationalist and Freethought Association meets every Sunday, 2.30 P. M., at Gerow's Hall, 55 Grand River West, Detroit. Secretary, Arthur A. Senger, 859 Rohus avenue, Detroit.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at 2.30 and 7.30, at 1417 Columbia avenue. Open platform. The Truth Seeker and liberal literature on sale. F. Garfield Bowers, secretary, 245 N. Ninth street.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9, 10 Cawker Bldg.

The Washington Secular League meets on Sundays at 3 P. M. at Pythian Temple, 1012 Ninth st., N. W., Washington, D. C. John D. Bradley, president, 437 Quincy st., N. W.

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The Toledo Rationalist Society meets every Wednesday evening at 8, Room 133, Arcade Building, St. Clair and Jackson streets. W. M. Braun, secretary. Speakers, Dr. Rullison, J. Carl, J. Braun and K. Pauli.

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TEMPERANCE FOR ALL.

Medical Science Proposes a National Beverage Economizing Wealth, Health and Life.

BY DR. JULES GOLDSCHMIDT, Paris.

Without the verdict of science that all the effects of alcohol on the human system are evil, and that continually, the prospect of abolishing the drink habit would be hopeless. The editor of THE TRUTH SEEKER has his own opinion about prohibition, and it is not that of either the Prohibitionists or the advocates of license—nor is there the least chance that it will ever prevail. The safe prediction is that along with woman suffrage, state socialism, and national preparedness (the desirability of any of which we shall not discuss), there will be national prohibition modified in various ways, such as the illegal manufacture and sale of intoxicants, and homemade liquors compounded according to formulas of which a number are now available. In the following article Dr. Goldschmidt, a man of very high scientific and literary reputation, gives us a dispassionate and hygienic view of the question, with a formula for a wholesome substitute for alcoholic drink.

ENTIRE freedom from all the usual alcoholic drinks, no matter what their strength, is a measure of the highest importance for the hygienic and economic conditions of a nation. It is useless to argue over the more or less deleterious action of alcoholic beverages; taken daily, even in comparatively small doses of low alcoholic degree as in the form of mild wines, cider and beer, they exercise in the course of a lifetime an undesirable, destructive action on vital tissues of the human organism. Of course many cases are known of notorious drunkards who always absorbed large quantities of strong liquors or wines and beers, and yet reached an exceptional old age; on the other hand, strictly abstemious young people have encountered a premature end by disease. Exception is not rule. We are not, however, now concerned with an exposition of the many reasons for an energetic, unconditional anti-alcoholic campaign, but may be allowed simply to state the well-proved and therefore for us guiding fact that alcohol is not tissue-building nor tissue-preserving food, that it is required as a stimulant only in comparatively rare morbid cases, and finally that its daily absorption is injurious to health.

Mankind has become accustomed from ancient ages to the use of exhilarating excitants which increase joy and give oblivion of sorrow, and so deep-rooted a practice cannot be overthrown all of a sudden by draconian laws, however well-meaning. In small occasional quantities alcohol is easily burned by the respiratory system and cannot therefore attack the tissues, but without doubt harm is done to them by long continuance of larger quantities. Fermented beverages of low alcoholic strength may therefore be allowed in limited quantities. It is a reluctant concession, which may ultimately lead to total abstinence.

When Metchnikoff elaborated his theory of the curtailment of the duration of human life by the bacilli flora in the big intestine, he paid attention principally to those micro-organisms which cause putrefaction, and he tried to show by experiment that indol, phenol, skatol, the final products of putrefaction, were in a high degree injurious to what he called the noble cells of the vital organs. I myself have included among the agents exercising a deteriorating effect on these cells, the fermenting microbes (yeast cells) pullulating in the same colon and producing unceasingly carbonic acid and alcohol. It is not impossible that even such infinitesimal quantities of alcohol in nascent state¹ stimulate

late the ordinary ingested alcohol in its attacks on the tissues of the circulatory, bilious and nervous centres. In order to check putrefaction, Metchnikoff recommended Bulgarian Yoghurt; its acidity acts as an antiseptic and its well-defined microbes destroy the putrefying microbes in the intestine. But curdled milk is a food not liquid enough to furnish a sufficient quantity of water to the organism; very often it is not as easily digested, even by healthy persons, as Metchnikoff thought. It does not quench, but rather increases thirst—a dangerous incitement to the use of alcoholic drinks.

The problem, therefore, is how to assuage thirst sufficiently and at the same time fight intestinal putrefaction and fermentation, besides activating the healthy body's normal functioning. Next to proper assimilation of food, the most important item for the preservation of health and prolongation of life is the speedy and regular removal of all the useless residues of digestion. Examination of a large number of old people (between 80 and 100 years) has shown, without exception, that these privileged individuals had their intestines regularly relieved, not once daily, but rather twice and oftener, and that the kidneys always did their work rapidly and abundantly. We must therefore consider the rapid discharge of the big intestine as a foremost, essential condition for the continuation of health. Constipation is the cause of a multiplicity of nervous, circulatory and gastric ailments, doubtless in consequence of intestinal fermentation and putrefaction, just as the unsatisfactory filtering of the kidneys creates more or less ominous symptoms.

Any unsatisfactory working of the assimilating and secreting organs naturally depends largely upon the feeding of the organism. Reverting to observation of those who have reached great age, we meet the astonishing fact that such people are to be found mostly among the poor, even the poorest classes. The workhouse contains five times as many centenarians or inmates approaching such a rare term of life, as the palace. Abundance of food is more injurious than scarcity; simple food is more salutary than luxurious repasts. Once the human frame is definitely built up—between the age of 20 and 25—the body requires much less food than the majority of grown-up people daily ingest, filling the colon, the repository of digested and indigestible residuums, with abundant material for fermentation and putrefaction. When we indict bacterial intestinal flora and its secretions as the main cause of the premature decline of health and of life, the essential defensive measure must be the regulation of diet on the principle that we eat in order to live and to prosper, and not live improvidently only in order to eat. This principle applies to the choice of liquid as well as of solid food, to quantity as much as to quality. Guided by our present knowledge of bacteriology we must try to admit into the mouth and the stomach as few micro-organisms as possible. In all dietetic regimes, whether vegetarian, carnivorous, or a mixture of both, there is one rule which ought to take a prominent place in medical and hygienic recommendations, viz., that all our food ought to have passed through a high temperature preparation capable of destroying nefarious microbes; a diet I have called *régime stérilisé*—sterilized diet.

We cannot entirely avoid the use of raw food, such as milk, salads, fruits which often carry with them (oftener than the general and even medical public is aware of) most dangerous bacilli. During epidemics of typhoid or cholera it had been found that those who were careful not to ingest uncooked food, not to drink unsterilized liquids, not to use for ablution and other needs of cleanliness unboiled water, would live in the midst of contagious patients without being infected by them. As a rule, salads ought to be cooked and fruit carefully peeled or, when the skin cannot be detached, plunged into pure water. Milk whose provenance cannot be ascertained ought to be boiled. Oysters have very often been a vehicle for the typhoid fever germ.

As a seemingly contradictory fact I may add that absolute absence of micro-organisms in our food is not at all desirable for complete digestion. Cellulose is not attacked and cannot be digested by our gastric and intestinal ferments; it must therefore be prepared for assimilation by the action of certain microbes, and as cellulose enters largely into the composition of ordinary vegetable food, such microbes become necessary to diminish the residuum and even to promote general nourishment. How useful certain microbes may be has been shown by the experiment of raising tadpoles in sterilized water with sterilized food. Such animals are much weaker than those evolving under ordinary conditions. Sometimes wells have been blamed for supplying poisonous water; when examined the water was found absolutely pure, but entirely deficient in microbes, salines and gas. The newborn infant's interior is free from microbes, but a few minutes after his appearance in this world the whole intestinal canal contains microbes, the origin of which must be traced to the air. The suckling nourished exclusively with the sterile maternal milk has nevertheless his intestines peopled with microbes helpful in the lactic digestion. Such facts ought to be a source of comfort to those maniacs (their number is legion) who tremble before the malignant ubiquitous microbe waylaying unfortunate mortals; they ought to convince them that not all microbes are enemies, and that the latter can easily be avoided by cleanliness.

Reverting to our initial theme, the noxiousness of our usual alcoholic drinks and the necessity of substituting for them some hygienic beverage which will quench thirst, flatter the palate and stimulate, however slightly, the circulatory and nervous centers, we must at once declare that our proposal is addressed exclusively to healthy persons without any hereditary or acquired weakness of the system. Our aim is to maintain a healthy state and to prolong it beyond the ordinary limit of life duration. Those who drink only water or milk find themselves already in the condition we have in view, provided that no excesses or vices paralyze them. One great advantage which the adherents of Mohammed's creed enjoy is the enforced abstinence from alcoholic drinks; hence we find among Mussulmans of antipodal races, notwithstanding many defects in their way of living, a great number who reach old age.

Coffee and tea when taken constantly in large quantities have their inconveniences just as much as alcohol. Public health would be much better in countries like England if people were taught better methods of preparing this national refreshment. China, the birthplace of tea, prepares it as a weak infusion, in contrast with the decoction or the extract customary among the English-speaking nations, a preparation rich in tannic acid, giving a propensity to constipation and excess of uric acid. In the Flowery Land, with hundreds of millions of human beings living in dire poverty, badly clad and insufficiently fed, longevity is not an exception, thanks to abstinence from intoxicants. The coolie ingurgitating innumerable cups of light tea performs the most astonishing muscular feats, impossible for white men fed on meat and stimulated by alcohol. Improvident, excessive enjoyment of cof-

¹ Chemical action in a nascent state is known to be more efficacious than the final product.

fee will ultimately deteriorate the heart's action and may easily shorten life. Weak infusions may well stimulate circulation and sustain physical efforts. Here, as always, the principle of "nothing in excess" will teach the necessary limits.

Milk, as we have already mentioned, has all the best properties for a household drink, but unfortunately it is not always cheaply available, and in hot climes and seasons it is easily decomposed. Further, it does not agree with all constitutions and with our ordinary diet. In the end we must fall back on the use of pure water, a beverage which unhappily has been stigmatized for myriads of years as unfit for quenching thirst and for man's sociability and conviviality. Against the numberless peans in favor of wine I can only cite for water Pindar's famous ode, "After all water is the best" (*ariston men to udor*). This disdain of water is one more example of how man unthinkingly spurns nature's most precious gifts.

Our problem is therefore to invent a beverage slightly alcoholic, but so slightly that even large quantities will not injure the noble tissues; and of such powerful diuretic quality that abundant absorption of this liquid will not affect the blood pressure, the watery secretion being rapid and copious. This activity of the kidneys is most beneficial and prevents accumulation of water in the organism, as is often the case with over-fed, over-stout men; beer often causes hypertrophied of the heart, the so-called "beer heart" well known to Bavarian pathologists.

Another advantage of our beverage is its mildly laxative character and a disinfecting influence proved by the deodorizing of the intestinal excretions. Any tendency to flatulency is checked and appetite is stimulated as well as digestion helped.

Anyone, even in the simplest household, can prepare the beverage and may even slightly modify it to adapt it to individual taste. The cost is a minimum one—not more than 1½ cents for one bottle.

The potion possesses all the good but none of the bad qualities of beer. It is of a yellow or more or less brownish color according to the quantity of caramel. It has the smell, the aroma of beer, an agreeable, bitter taste and, owing to its carbonic acid, is most refreshing. It is opaque, but objects can be perceived behind a full tumbler. The reaction is acid, due to the presence of carbonic and acetic acid. The degree of alcohol varies according to the quantity of sugar and the duration of the fermenting process; it will, however, never be much above 1 per cent.

To avoid misunderstandings, I must insist upon the fact that this beverage, a kind of home-brewed beer (let us call it *Sanitas Beer*), is quite different from other home fermented beverages, as for example the one so extensively used by the population of Russia, the *Kvass*. The latter is prepared with flour or stale brown bread, is highly alcoholized, only slightly acid and not effervescent. In Japan the Soya bean is likewise fermented into an intoxicating liquor, the *Sake*, similar to whisky.

The following formula ought to be strictly followed, with the exception already mentioned of the quantity of caramel, which gives the coloring. The proportions for the manufacture of 50 litres (11 gallons) are:

- 1 Kilogramme (33 ounces) of Barley.
- 200 grammes (7 ounces) of Hops.
- 100 grammes (3½ ounces) of Coriander.
- 100 grammes (3½ ounces) of Juniper berries.

The Barley, Coriander and Juniper berries are to be boiled in three gallons of pure water for one hour; then add the hops and let the whole boil for another half hour.

Pour the whole boiling mass into an 11-gallon cask, into which has been put 250 grammes (8 oz.) of good wine-vinegar and 1 kilo 300 grammes (42 oz.) of white refined sugar. Finally fill up the cask with pure drinking water of ordinary temperature. Let the whole mass ferment during three days, stirring up once a day the contents of the cask.

After three days of fermentation fill the liquid into strong bottles (best champagne bottles), cork tightly and fasten the cork with wire as is done for champagne. Keep the bottles lying on wood and begin to drink ten days after bottling.

In order to give a pleasant coloring, add to the ingredients when ebullition has fairly started two to four tablespoonfuls of caramel, according as one wishes a light or a deep brown color.

The beginning of fermentation is sometimes retarded, especially in cold weather; therefore the three days of fermentation must count from the moment fermentation is fairly started.

Having emptied the cask, rinse it well with water; also clean the empty bottles at once to prevent an adherent deposit. The beverage when

thus well prepared should have a very pleasant aromatic smell somewhat like beer, an agreeable bitter taste, and will not be quite transparent but opaque. The froth is more or less considerable according to the length and activity of the fermentation. Bottles ought not to be much shaken before opening; therefore they will not stand transport. When pouring, leave a small rest in the bottom of the bottle.

The reaction of the liquid should be decidedly acid. The microscopical examination shows the ordinary fermentation cells either isolated or in clusters; there are also a few inoffensive microbes.

This wholesome beverage can be taken with or between meals; it is a cooling, refreshing drink in summertime, a cheering, slightly stimulating one in winter. It is meant however for healthy persons; those suffering from gastric or enteric complaints should abstain from it, but nervously dyspeptic patients, those inconvenienced by flatulence and constipation, will find relief and cure from its mildly laxative action, and will improve their appetite by the bitter ingredients. Rheumatic, gouty persons, whose kidneys work insufficiently, will soon appreciate the powerful diuretic properties of this home-brewed drink. Its action on intestinal putrefaction is proved by the fact that after several weeks of continual use the evacuations become deodorized.

Children should not get used to it, but from the age of 18 it may serve as a daily refreshment. Diet should be the usual one, but it is better not to take too much sugar at the same time. Alcoholic drinks ought to be entirely suppressed.

Conclusion: If it is possible to promote widely the use of this beverage among the laboring and agricultural and finally among all classes, the economy in money will be a vast one for the nation, the preservation of health (the purest source of enjoyment) and the prolongation of life an ample reward for an abstemious, natural mode of living.

The Jesus Historical.

Professor Eccles in his last contribution on the historicity of Jesus gives freely his reasons for the faith that is in him, and he exhibits an industry of research and wealth of learning that make us respect his opinions, although we may not always be able to accept them in their entirety.

Not as controversialist, but rather as a disciple, I crave permission to offer a few thoughts and submit a few interrogatories to satisfy my own mind and possibly that of others that have been following this discussion.

It appears to me Professor Eccles attaches undue importance or reliance on some history he has adduced to establish his contention and has ignored certain very cogent arguments that have been advanced against him; and if they can be met and refuted, I feel that Dr. Eccles could do so, and inasmuch as he has not done so, I take it they are unanswerable and that Dr. Eccles is proceeding upon the theory that discretion is the better part of valor in this connection.

Professor Eccles ignores the failure of Origen to allude to Josephus in his debate with the heathen philosopher Celsus over this very subject of the historicity of Jesus, although Dr. Wakefield has reminded him of it.

I do not think it will be controverted that Origen was a learned man of his time and was perhaps familiar with all history extant at that early day, since the volume of literature had not attained at that time such proportions that a man of a capacious mind could not encompass it, and he was hard put in this debate with Celsus for historical facts to establish a real Jesus and appears to have ransacked all history to that end and, while he quotes from Josephus in other connections, evidencing a familiarity with him, yet he never avails himself of the strongest possible history, for Josephus was a Jew and could be classed an unwilling witness, that could have been adduced, if such history was in existence at that time.

Another thing. Is not the text of Josephus used by our Hebrew friends without these passages alluding to Jesus?

While the nature of the passages is such that they can be inserted and not impair the continuity of the general narrative, yet their omission does not result in the mutilation of the text; it only abbreviates but does not detract from the general symmetry of the work.

I am a little surprised at Professor Eccles quoting from the writings or the supposed writings of Paul as history to establish the reality of the existence of a real Jesus.

Is there any history worthy of the name extant tending to establish the fact that Paul ever wrote a single book credited to him?

Is it not possible that Paul himself is as mythical a character as Jesus?

While some of the books attributed to him are so composed as to indicate that some individual by the name of Paul was the author, in others the indications are lacking or point to some other person.

Du Pin, a very respectable biblical historian, says there were hundreds of false gospels and false epistles in early days, and it was regarded as a kind of a pious duty by the early Christian zealots to compose a gospel story or epistolary imitation and attribute it to some apostle, or supposed apostle, and the assemblage that met to determine the canonicity of the scriptures was attended with riots and bloodshed, and it was found necessary to call in the soldiery to quell the disturbances.

It hardly looks to me that men with critical minds ought to dignify the gospel and epistolary writings as historical documents or quote them to establish a historical fact, when we consider their anonymity, the unsatisfactory account of their first appearance, the uncertainty of their integrity and the very character of their contents, filled as they are with the most absurd and incredible narrations.

Professor Eccles claims I have intruded on his copyright in my little theory as to the origin of the Christian church, he claiming to have advanced the same idea in his treatise of "The Gospel Unveiled" and specifying the particular branch of the Essenes from which the church took its origin as the order of Nazarenes.

Now, except the mere scriptural declaration that "he shall be called a Nazarene," I am willing to acknowledge ignorance that there is any history that there was such an order as Nazarenes. And did not the writer of those words mean to imply rather that Christ was a native or citizen of Nazareth rather than a member of an order of that name?

About the best evidence of the reality of the existence of a Jesus that I have found is the testimony of some of my neighbors, ordinarily veracious but of rather unrestrained imaginations, who depose that they have found him very precious to their souls.

HUGH M. MARTIN.

Questioning the Authorities.

Another worshiper of authority, Mr. Morris, rushes to the fore, and, laughably enough, accuses me of living "in the dear dead days of a past age and century." So far from reading by the light of the past I am bringing the discussion up to twentieth century knowledge, a part of which I was myself instrumental in laying before the world for the first time. This part these worshipers of authority wish to ignore; but keep on pounding with misdirected batteries at the mythical Jesus of the Gospels, whose historicity I do not seek to defend. They are the ones who are living in the past, and quoting from men who did not remotely surmise the real truth, because they did not have the data. They knew perfectly well that the whole story of the crucifixion was a fabrication, impossible under Roman usage and law; and as the first reference in Josephus trying to substantiate the false gospel story was a grotesquely transparent forgery, they concluded the second must be. Every quoted writer by Morris and Wakefield dismisses the second reference *inferentially* as a forgery because the first has been proved to be. They offer no other reason. Drews admits in the words quoted from him and italicized as important by Mr. Morris, that the consequences of allowing the genuineness of the second reference was what biased him against it. Let me repeat the quotation:

"As long as a belief in a historical Jesus survives we shall not succeed in throwing off the yoke of an alleged historical fact which is supposed to have taken place two thousand years ago."

Drews thought that a "historical Jesus" would confirm the truth of the gospel story, and so to undermine its credibility he sought to discredit this reference of Josephus, going so far as to allege that the reference to John the Baptist was also forged.

Taylor, in his "Diegesis," could assign no more substantial reason for its rejection than that it was suspicious; but, he said, even if valid it might refer to any one of a number of Jesuses among the Jews who took upon themselves the title of Christ. I once thought thus myself; but the discovery, from the gospel record, that Jesus did not live till years after the time assigned, and the association with him, by Josephus, of a brother called James previous to the death of Zacharias, whom the gospels make Jesus refer to, led me to conclude that the two were identical. The facts were too strong for a coincidence.

Drews states that the first reference in Josephus is so manifestly a forgery "that even Roman Cath-

lic theologians do not venture to declare it authentic" and he rejects the second reference on theological authority, provisionally, for he says: "Even if its authenticity were established it would still prove nothing in favor of the historical Jesus." What he calls the historical Jesus is the Jesus crucified under Pilate. In this he is correct. This, however, is not the historical Jesus at all, but a Gentile created myth. The Nazarenes, who held Jesus to be a man, and whose records are lost save as transformed by the Ebionites, had a historical Jesus.

Professor Smith says: "The words have been regarded as spurious"—another inference drawn from the incredibility of the first forgery.

Judge Waite, in his "History of the Christian Religion," says, anent this passage: "Some evangelical writers have been inclined to let this passage go with the other as a forgery, but there does not appear to be any good reason to deny its authenticity."

In the face of this unanimous testimony the man who asserts, "In my opinion, the second passage of Josephus is lacking just as much in evidence of its genuineness as the first one," simply discloses the fact that his opinion is not worth the paper it is printed on. I doubt if he ever read either in the original. The forgery is so bunglingly inserted that it cuts off the thread of a consecutive narrative. Josephus was recounting certain calamities that befell the Jews during Pilate's administration, and after lugging in this irrelevant paragraph, begins again where he left off. It is the most transparent fraud that ever was attempted to be foisted on the credulity of men. No scholarship is needed to see its baseness. The other passage has distracted the wisest. No reason can be assigned for its forgery; and, as I have shown, if you cast out the words which Professor Smith thinks *may* be interpolated you leave the whole chapter meaningless. The reference to Jesus and James was a mere incident, used by Josephus to explain a change made in the Jewish priesthood, when Jesus the son of Damneus succeeded the Sadducee Ananus. At the death of Festus, Ananus became the ruling power, and while Albinus, who had been appointed by Cæsar, was yet on the way, he took advantage of the fact to bring a charge of heresy against James, the brother of Jesus, who was called Christ, before the Jewish Sanhedrim. For this he was subsequently deposed by Albinus, when he arrived. The story is naturalness itself.

It is the Christian assumption that Jesus was then dead that has caused the confusion in the minds of critics. No such condition is implied by Josephus, but quite the reverse. This passage, better than his mythical jargon, undermines the historicity of the Gospel Jesus, which Drews was so fearful might be continued if a doubt were not cast on its authenticity. The real Jesus, according to their own gospels, never preached to Gentiles, as Josephus is made to state in the forgery, but was a narrow-minded Jew. He, like the Essenes, was probably a communist, and Bishop Judas carried the bag.

That the Gentile writers make Pilate say "which is called Christ," only shows they had more brains than the man who tried to make Josephus say he was Christ. "Called Christ" is natural; even if used by a myth monger in regard to Pilate. To suspect naturalness because it can be falsely mimicked, shows that certain theorists are hard pressed.

Mr. Morris is the man who draws his opinions from past theorists. I have presented one that I deem exclusively my own. The easiest error in the world is for a man to think he is answering another when he is only replying to his own misconceptions.

DAVID ECCLES.

Socrates and Jesus—A Contrast.

In ancient history it is stated of Socrates that he taught the purest system of morals the world had known up to his time, and that his system has been surpassed only by the precepts of the "great teacher" (Jesus).

It is a common practice of the Christian historian to estimate the individual greatness of character by its near approach to that of Jesus. And it is to biased histories like this that we can trace the practice of ascribing to Christianity the progress of the modern world.

As to the real existence of Socrates and the character of his philosophy, history offers us incontestable evidence. Living between 469-399 B. C., it may be justly said he exercised an influence in some respects felt to our times. Having given up his physical speculations as unprofitable, he took up the cultivation of virtue and morality as alone being worth while.

As to the evidence of Christ as a historical character we have none to justify a comparison with that of Socrates. All that we know of him is what

is presented by the New Testament—the four gospels and the Pauline epistles, which cannot stand as historic truth.

The Christ of the New Testament is an impossible character and, according to Haeckel, "he has not left us a single line of writing." Nor had he the least suspicion of the advanced state to which Greek science had attained five hundred years prior to his supposed existence.

Socrates, the Freethinking deist of the Greek age of faith, had already reached his seventieth year when for the first time he was arraigned before the Dikastery, and charged with corrupting the youth by teaching doctrines antagonistic to the dominant religion of Athens. But he had gone on unmolested teaching his philosophy for no less than thirty years inspiring his fellow-countrymen with purer views of the value of truth and a higher social and political morality. In spite of the injustice of the capital sentence imposed on Socrates, we can imagine how long he would have lasted in any of the Christian universities of Europe before or after the Reformation with views as antagonistic as were his to those of the public of Athens. Is it very doubtful whether, instead of thirty years of freedom, he would have continued free for as many days. It is no honor to the memory of Socrates to compare his mind and ethics to those ascribed to Christ or any other mystic prophet of religion. The contrast between Christ and Socrates is as great as between Billy Sunday and Thomas Paine.

In the classic times of Greece the subjects pertaining to astronomy and biology were of extreme speculative interest. The sphericity of the earth was taught by Aristotle, who appealed for proof to the figure of the earth's shadow on the moon in eclipses, and it was by this naturalist that man's primitive condition was shown to be barely removed from the brutes. Nevertheless it should be understood that the natural sciences were still in their infancy in Socrates' time and lacked the demonstrative force and data to make them decisive. Thus it goes to show that if Socrates possessed the investigative spirit and insight of Aristotle, into natural phenomena, he would not have allowed his theism to obscure in his mind the value and importance of the physical sciences and their relation to the very ethics which he taught.

It is evident that the miracle-working Christ is rapidly passing out of the belief of the more scientific Christians, nevertheless by far the greatest part of the multitude, making up the many shades of creed in Christendom, are still obstinately worshipping a dual being of supernatural attributes, whom they keep beyond the goal attainable by man.

The Christ of the scriptures declares a superiority of wisdom above all men, and thus ignorance is popularized. For, according to Voltaire, Christ's disciples were as ignorant as owls. What a contrast! Socrates tells us that his chief wisdom consisted in the knowledge of his own ignorance, and among his disciples were philosophers from whose works we can profitably quote.

Can one conceive anything more paradoxical than the son of a god who has the power to sidetrack natural law, crying on the cross, "My God, my God, why hast thou forsaken me?" And poor mortal Socrates, at the close of his noble speech to the judges who had condemned him, says: "It is now time that we depart—I to die, you to live; but which has the better destiny is unknown to all except God." Science has resolved that doubt, and for Socrates and the philosophers of his day there came an age of just appreciation. Had it not been for the murderous reign and superstitious debauchery of the followers of this "Christ," the world could have known centuries sooner what it knows now.

Science is rewriting histories and correcting the errors of Bible regulated historians, who must take note of the fact that *the highest ethical standard a society has yet reached has not arisen from religious revelations, but is a product of human experience, of evolution, and has a physical and biological basis.*

THOS. M. JELINEK.

Enjoining Sectarian Institutions

William H. Dunn's fight to stop the payment of Cook county's money to sectarian homes and institutions was rewarded with victory today (says the *Day Book*, Chicago, Jan. 25) when Judge Baldwin granted an injunction applied for by Dunn, restraining the county board from paying \$4,151.50 to the Chicago Training School for Girls, a Roman Catholic institution. This amount was to have been paid for the board of Catholic girls sent to the school by the juvenile court. Baldwin decided that the boarding of girls at sectarian institutions at

the county's expense was unconstitutional and a violation of article 8, section 3, of the juvenile court act.

Dunn, in his petition for an injunction, attacked the school as an institution "owned and controlled by the Catholic church," but "masking as a private institution."

The school replied by denying it was controlled by the church and insisted it was an institution maintained by individuals where wards of the juvenile court are boarded for 50 cents a day. The school also said it was started merely as an institution where Catholic girls might continue their Catholic training.

Assistant State's Attorney Robert E. Hogan said he did not know what the juvenile court would do with the girls, now that sectarian institutions are enjoined, unless these institutions took the girls without pay.

If this ruling is upheld by the State Supreme Court it may mean that sectarian schools and institutions throughout the state may be forced to pay back millions of dollars which they have collected from the various county treasuries since 1890. In Cook county alone it will entail the paying back of a large fortune by sectarian schools and the removal of hundreds of juvenile court wards from such institutions.

This brings to a climax a twenty-seven years' fight between advocates of the mothers' pension law and the sectarian schools. The state constitution specifically provides that no public money is to be paid to any institution in which religion prevails, be it Catholic, Protestant, Jewish or any other sect.

In 1890 the sectarian school backers got the legislature to pass the industrial school bill, which allowed the county boards to pay \$10 a month for the care of each child placed in industrial schools. In this way the sectarian schools managed to get hold of county wards. Later this amount was raised to \$15 for each girl.

The men and women, led by Judge Henry Neil, who managed to get the mothers' pension bill through the Illinois legislature in 1911, have also contended that the sectarian schools interests have frustrated their attempts to get a real pension bill. In 1913 the sectarian advocates had the legislature amend the bill so as to cut out all widows of aliens and divorced or deserted mothers.

When this was passed the newspapers printed pictures of children of poor mothers who were affected by this amendment, together with an appeal to the people to help organized charity take care of them.

Then the sectarian schools stepped in and managed to induce the juvenile court to send all dependent children to them at \$10 and \$15 per child. As a result over 90 per cent. of the dependent children in Cook county are in sectarian schools.

The mothers' pension people contend that with an amended bill, which will take care of the children of all mothers, whether they are widowed by death, divorce or desertion, these children can be left at home under their mothers' care at a much less expense than they are now to the county.

The apologists of religious beliefs who claim for them the validity belonging to scientific propositions, do not usually intend to place religious truths in the precarious position of hypotheses. They have in mind the kind of validity belonging to scientific laws. This is quite another thing. The hypothesis of the ether and the law of the reflection of rays of light by polished surfaces, do not stand on the same level of certitude. The latter does not run the risk of being replaced by another law; it is final. No proposition can claim this absolute validity that is not empirically verifiable. This verification—in the strict sense in which science demands it—cannot be provided for most religious truths.—*James H. Leuba.*

Long before Christ was born the Sun-God triumphed over the powers of darkness. About the time that we call Christmas the days begin perceptibly to lengthen. Our barbarian ancestors were worshipers of the sun, and they celebrated his victory over the hosts of Night. Such a festival was natural and beautiful. The most natural of all religions is the worship of the sun. Christianity adopted this festival. It borrowed from the Pagans the best it has.—*Robert G. Ingersoll.*

All belief which does not render one more happy, more free, more loving, more active, more calm, is, I fear, an erroneous and superstitious belief.—*Lavater.*

There are few occasions when ceremony may not be easily dispensed with, kindness never.—*H. Ballou.*

THE TRUTH SEEKER.

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The Teachings of Jesus.

Jesus (accepting the New Testament character of that name for a man who once lived on earth and taught certain religious ideas) is not known today by his worshipers for what he really was. The trouble in picturing Jesus is to know *what* Jesus to picture. The gospel writers do not agree as to the actual portrait of their hero. One gives him a feature which the others do not. One writer accents his religion, another his morality, and a third his humanity.

It seems to me that Jesus is distinctively a religious character; that his mission (if we give him one) is distinctively religious, and that his teachings are designed to foster a certain and definite religious faith.

I do not mean to assert that Jesus taught a new religion—for I find nothing new in his teachings—but he put most emphasis upon what had not previous to his day been made prominent in any world-faith, or in any great religious system. Like all dominant characters, Jesus adopted what to him was essential to success. He cared nothing for truth, nothing for right, nothing for human liberty. He considered no great question of government, of progress, of education. It is difficult, if not impossible, to tell where he entered the world or where he left it by any disturbance in the social atmosphere. The most that we can do is to accept him where we find him without any attempt to explain his coming or his going.

I realize that the Christian church depends almost wholly upon Jesus, and yet Jesus as a personal force in the world had little influence upon his age. Jesus did not come to make the world better, to reform mankind, to advocate any general improvement in human conditions, to make labor lighter for toiling men and women, to lessen the tears of the world and to multiply the smiles; in short, to do anything human for the betterment of humanity.

The truth about Jesus is nearly contrary to everything which has been said about him. We have been told that he died to save the world, that he is the savior of mankind. Who says so? The Christian church. The so-called gospel of Jesus is simply the gospel of the Christian church. Take out of the gospels what the Christian church has written into them and a divine tragedy shrinks to a paltry story, told by a commonplace author. Every miracle in the story of Jesus was put into his life after he was dead. Not one miraculous act attributed to Jesus is a part of his career. These stories of his wondrous deeds are not divine lights illuminating his earthly existence, but burning candles set around his coffin. Miracles are related of men after they cannot perform them.

I must repeat that Jesus taught nothing new, and not much that was good. All of his religion that is characteristic of the man is of another world and not of this world. I regard this fact as a serious indictment of Jesus. There is no evidence that Jesus knew what he was talking about. He took from others certain notions of a kingdom of heaven and preached these notions without giving one word of proof that any such place as a kingdom of heaven existed. Jesus knew nothing of the world in which he lived, much less about any other world.

Every religious person seems to imagine that

it is only necessary to say something to make it true. Jesus had this bad habit in excess.

Jesus knew just as much as the man who wrote the four gospels knew, and no more.

Without a Father in heaven the whole so-called gospel of Jesus is punk. And I boldly declare that *there is not one particle of evidence on the earth today that there is any Father in heaven who ever does an act to help or save a man, woman or child.*

L. K. W.

Are Mexican Priests Our Wards?

Secretary of State Lansing and some of our congressmen intervened with the Carranza government of Mexico to prevent the prosecution of two Catholic priests who were accused, and probably guilty, of pernicious activity in opposition to the constitutional movement. The higher Mexican clergy have never been on the popular side.

In THE TRUTH SEEKER last week we printed a letter addressed by James F. Morton to some of the American statesmen who had conceived it to be their duty to serve as protectors of the Mexican clerics. At this writing he has received but one rejoinder. This comes from the Hon. Rollin B. Sanford, a representative in Congress from the state of New York, who writes:

"MY DEAR MR. MORTON: I have your letter of January 28, 1917. I am pleased to inform you that I did commend the action of the State Department in its action to try to prevent the prosecution of two Catholic churchmen in Mexico. I should have been glad to commend the action of our State Department if it had interfered to prevent the unjust execution of Methodist clergymen or anybody else, but it seems to me that there is special reason why this country should, so far as it can, prevent by its good offices, outrages in Mexico.

"This country has recognized the Carranza government as a responsible government, which it is not, and it is a notorious fact that since Carranza has been recognized as the head of the Mexican government all kinds of outrages have been perpetrated, and especially upon Catholic churchmen and women, and I am not sure that this country on account of its notorious interference in Mexican affairs is not more or less directly responsible for those outrages. Very truly yours, ROLLIN B. SANFORD."

Mr. Morton did not abandon the discussion, although Mr. Sanford had led it away from the point, which was the defense of Mexican citizens for no other reason than that they were churchmen—a vicious principle and an untenable position. Replying, Mr. Morton wrote to Representative Sanford:

"DEAR SIR: I thank you for your courteous response to my inquiry regarding your participation in the attempt to secure preferred treatment for two Roman Catholic priests in Mexico. While regretting that you take a position hostile to the sound American and democratic principle of separation of church and state, I do not presume to question your sincerity in the matter. I should be sorry to have my criticism construed as a defense of 'outrages' committed against any persons, or as a justification of any form of persecution.

"I believe that a Roman Catholic priest should have exactly the same rights as every other member of society in any country, and should receive the same measure of protection—neither more nor less.

"The two men in question were accused of a crime. If guilty, they should have been punished like any other culprits, and not sheltered by their profession. Hundreds of other Mexicans have been accused of a like offense. Some of them were acquitted and set free; others were convicted and executed. So far as I am informed, no effort was made by you or by the State Department to obtain favoritism for any of the lay defendants.

"You were apparently willing that peons, business men or plantation owners, if found guilty of conspiracy, should be executed according to Mexican law. Why should any exception be made in favor of members of the Romanist hierarchy? Let them take their chance with the rest; and if we protest at all, let us protest against the whole system, and not against its application only to members of a certain favored class, who, by our own laws, have no

rights superior to those of other members of society.

"You certainly do not consider the legal execution of the Rev. Father Hans Schmidt, convicted in New York of the murder of his mistress, as an outrage; nor would it be other than just to execute Cardinal Gibbons or any other hierarch, were he guilty of the same felony. The same rule should apply in Mexico. The Carranza government is a makeshift; but it is the only degree of government which Mexico has; and those in arms against it are fighting in the interest of banditry or of reaction. Its avowed purpose is to establish popular government the moment order is restored; and it has the right to protect itself by dealing with traitors as they merit, be they peons or archbishops.

"It is true that the many monstrous crimes of the Romanist priesthood in Mexico during the Diaz and Huerta regimes have led to barbarous reprisals almost as infamous as the villainies which they avenged; but that is no warrant for going to the other extreme, and declaring that the priestly function carries with it the right to commit treason with impunity. The Roman Catholic church, which fought Madero even more malevolently than it is now fighting Carranza, which upheld the tyranny of Diaz and the oppression by the Cientificos, and which, to its ineffaceable infamy, supported and applauded the unspeakable ruffian, usurper and murderer, Huerta, does not come into court with clean hands.

"It is the old story of a corrupt priesthood raising the cry of persecution, simply because it is deprived of the unrighteous power to persecute others. The precedent established by the State Department may yet return to plague us. Sincerely yours, JAMES F. MORTON, Jr."

Years ago there was what they called a Holy Alliance in Europe, the nations belonging to which agreed to protect Christian missionaries abroad, but we do not recall that they undertook the cases of native priests not Christians. They exercised for a time a function known as "extraterritoriality," whereby jurisdiction over Christian converts was taken from local magistrates and lodged with the missionaries. China and Japan both found the practice irksome and abolished it. No nation would submit except by reason of not feeling strong enough to resent the imposition. Germany profited largely as protector of Catholic missionaries in China. At the time of the Boxer uprising a Jesuit missionary who had been expelled from Germany was killed by the Chinese; as a result of which the Kaiser sent an army and seized a whole province for indemnity. The province was taken by Japan in 1914, or shortly after the European war broke out. Here, in the case of Germany, there was something to be gained by maintaining the protectorate; it had a political, strategical and diplomatic value that is entirely wanting in the Mexican situation, where the Department of State and members of the legislative department are intervening without precedent, authority, or any apparent purpose but to please the Catholic church at the expense of American principles.

Let the Courts Have a Heart.

Some of the crimes of the courts and governments against individuals need more to justify them than the fact that laws have been passed to make them possible.

We have recently mentioned a few outrages that come under this head, such as imprisoning a Socialist for stating facts discreditable to George Washington, an Anarchist for criticising a law, and women for instructing their sisters in birth control, and a Freethinker for giving publicity to his radical views about religion.

In all of these instances a law was cited, whether applicable or not, and the courts proceeded on the principle that the law's makers and not its enforcers are responsible for injustices growing out of its use for purposes of spite and malice.

One respectable New York newspaper, recording

Now Mrs. Byrne had been doomed to a month's imprisonment "for conducting an illegal propaganda" (the birth control idea), calls it "a wholesome sentence," because "she violated knowingly and defiantly a statute of the state of New York." Then she is favored with the advice that if she objects to the law she should confine herself to agitation for its repeal, addressing the legislature upon the philosophic merits of her ideas, and so keeping strictly within her rights and out of prison.

The advice is dictated by prudence, but following it might never get an obnoxious statute repealed. Nobody ought to be made to suffer for taking the practical way to direct public attention to laws that need abolishing. No doubt an examination of the blue laws laid down by our ancestors and still unrepealed would unearth two-score of them about Sunday observance alone—all habitually broken, many of them "knowingly and defiantly." And no attempt to get them repealed would have any chance of succeeding, otherwise they would long ago have been wiped out.

Nearly all Sunday activities except churchgoing are illegal; the jails could not hold Sunday law violators whose sentencing would be equally as "wholesome" as that of Mrs. Byrne.

Undoubtedly the way to get a petty persecuting law repealed or brought into disrepute or desuetude is to ignore it until some spiteful meddler appeals to it and gives the courts and legislatures a chance to move for its abolition. Freethinkers have followed that plan; and none of them has abstained from saying whatever he thought because there was a law against blasphemy.

The laws that ought to be repealed are mainly defended by what Attorney Schroeder calls their speculative psychologic effects, or tendencies. We recall the notorious definition of unlawful reading matter by the late Judge Benedict, who said the "test" was whether the matter would have a "*tendency*" to impair the morals of "those whose minds are open to such influences" and into whose hands the said matter "*may fall*." As regards the print Judge Benedict had in view at the time, there was nothing to prove its tendency, or that it had ever fallen into the hands of anyone whose mind it might deprave, or that it was capable of depraving the mind of anybody.

The entire Comstock idea, under the impulse of which prosecutions are now going on, is based on the vague supposition or probability that certain problematically susceptible minds are going to be demoralized. It may be to the interest of paid agents of vice societies to have these laws retained, as it is to ministers of the gospel; it might have been to the political advantage of legislators to pass the laws, rather than be misunderstood; but there is no constraint on the courts to enforce them. There are precedents for dismissing cases brought under all of the "psychologic" laws—the Sunday laws, the blasphemy laws, the Comstock laws, and so on; and when doubt of the ill effect of breaking a law or rather the certainty that no harm will be done, is so widespread as in these cases, there cannot be anything wholesome in sentencing a woman to the workhouse for such a violation; and the precedent for dismissal of the case ought to be followed and the agitation for repeal recommended.

Take the application of the Sunday law to the moving pictures; it has been both affirmed and denied by courts of equal wisdom and jurisdiction in this state within the past few weeks. The Appellate Division at Albany declared that Sunday film shows were unlawful; but there immediately follows in another court the opinion that since the law was passed before there ever were any such shows it cannot be intended to prohibit them.

Discretion is granted the courts to decide in favor of freedom and the more modern view of individual liberty, and there is nothing wholesome or edifying in sentences characteristic of days that are dead and of judges who, fortunately, died with them.

Cardinal O'Connell and Professor Leuba.

In an address delivered before a Roman Catholic club in Boston, Mass., on the evening of January 17, Cardinal O'Connell, the archbishop of Boston, made an unjustifiable attack upon Professor Leuba of Bryn Mawr College, Pa., and, in effect, upon the whole body of learned scientists in America.

Professor Leuba, in his great work, "The Belief in God and Immortality," gives some interesting and highly important statistics as to the proportion of learned and influential men in the United States who no longer believe in God and Immortality. Cardinal O'Connell, in quoting from this part of the professor's book, finds that more than 50 per cent. of the most distinguished professors in American colleges are Atheists—do not believe in God. In fact, only 27 per cent. of the more eminent professors believe in the immortality of the soul. In a further study of the book the cardinal learns this impressive fact, that "there is no class of men who on the whole rival them [the unbelieving scientists] for the influence exerted upon the educated public and upon the young men from whom are to come most of the leaders of the next generation." "Here, indeed, is food for thought. Here, indeed, is a problem which confronts the whole nation," concludes the cardinal.

It is easy to understand that a strikingly accurate and exhaustive work such as that of Professor Leuba would greatly stir the highly sensitive within the church, and especially the Roman Catholic church with its iron-bound traditions. Now that that church feels itself disintegrating, it is obliged to take notice of these evidential proofs of opposition to its false and injurious teachings, which, in the past, would have occasioned it no concern whatever. The simple process in the old days was to put the name of the injurious book on the Index Expurgatorius, the list of censored books, when the author of the work would be at once denounced and quieted, and all serious consequences removed. The effect of such a method would be valueless today; and so, in order to meet the more determined opposition of the learned critics of our century, the church every now and then brings forth some wily champion—some pious "consultor," bishop or cardinal, who undertakes to meet the arguments of reason and experience with moral platitudes and empty sentimentalisms.

What has Cardinal O'Connell to say by way of argument against the truth of Professor Leuba's position? Nothing, absolutely nothing. Like all Roman Catholic controversialists he makes his first attack upon the character of the scientist. He says: "However *confused* is the mind of Professor Leuba on the question of religion and its importance, however *mixed up* are his phrases when he *attempts to prove* the antagonism of religion to mental freedom," etc. And in another place he speaks of certain "plain men and women" having "what these *intoxicated professors* seem to have bidden adieu to, stern *common sense*."

Now in reading the book, "The Belief in God and Immortality," we were impressed from first to last with the wonderful array of facts given, and with the unusual lucidity of the argument, as developed by its very clear-headed author. To say that the mind of Professor Leuba is *confused* on the subject or at all *mixed up* as to the character and issue of the controversy, is a statement the farthest possible from the facts in the case. He knows too much and speaks too truly for even a cardinal to refute him with dignity. Dr. Leuba has read both sides of the shield and can repeat the two stories from memory; Cardinal O'Connell knows only one side, and that he interprets stutteringly. The newest and most effective part of this Bryn Mawr professor's exposition lies in his statements concerning the decline in belief in the dogmas of deity and immortality, and especially his treatment of the utility of these intellectual figments. His methods are al-

together too incisive for the Boston cardinal to refute logically; too practical to be swept away with a wave of medieval mysticism. Not being able, therefore, to cope with this intellectual giant on a common ground, he dismisses him and his scientific brethren with the highly unbecoming characterization of "these impious tyrants with all their hypocritical chatter about mental freedom." This is a typical specimen of Roman Catholic argumentation in dealing with a matter beyond the ability of the church to explain. Cardinal O'Connell has offered no argument in rebuttal of Dr. Leuba's position, but has certainly exposed himself to a kind of criticism which will add nothing to his reputation.

In commenting upon the result of the spread of scientific ideas, the Boston prelate assures the world that the people of common sense will some day realize "the wrecks, intellectually and morally, that have been made of their sons and daughters by the utterly unscientific method of these self-styled scientists." It is an unwise thing for an institution to forget its past history, when that history in its printed form is accessible to all mankind. We know of no organized society that has been responsible for more intellectual and moral wrecks than the Roman Catholic church. Every history of Freethought tells the sad story of how that organization did everything in its power to crush the spirit of mental progress by torturing human beings with methods unmentionable, and speeding the day of their death by burning them at the stake. In the eyes of Rome, the crime of our modern scientist consists in teaching science apart from fellowship with her. Recognition of papal authority covers a multitude of sins—even in cardinals. But even if it were a matter of mere competition between the men of science and the men of religion, as regards moral and intellectual culture, the world at large being the jury, we feel confident in saying that the men of science would stand superior in everything that was essential to the contest.

The claim made by the cardinal throughout his entire speech that morality is compatible only with a belief in God and immortality, is a position which finds no support in the history of man. It is simply a ruse, constantly utilized by the devotees of religion to draw men into the church and to keep them there. The history of the Roman Catholic church itself proves conclusively that the cardinal's argument here is totally invalid. If morality were dependent upon religion as presented in the Roman church, then might it truly be said that there is little hope for the world. This is one of the truths that science is emphasizing in our day and generation; and it is just such books as that of Dr. Leuba and the facts that he therein reveals, that will ultimately riddle all the absurd pretensions of Roman Catholicism, and pave the way for a truly moral and intellectual era. Too much cannot be said of this truly epoch-making work. The thanks of the entire community, both Rationalist and religious, are due the author of this courageous exposition. The only man to be pitied is he who, realizing that the facts herein recorded are true, declines to accept them because his church withholds from him the privilege of believing them.

The title of one of a series of lectures to non-Catholics announced to be given by Monsignor Lavelle, rector of St. Patrick's cathedral, New York, was "Free Thought, Free Speech, Free Press." We did not hear it, but assume that it was not a defense, but a treatise on cause and cure. Freedom of thought, speech and press exists only where it can manage to dodge the priests. On Vesey street, near Church street, the other day, some young men were giving a talk on religious and social subjects from a point of view different from the church's. They were a block away from St. Peter's Catholic church, but the priest came out and asked a policeman to chase them further, which was done. The priests enjoy full liberty to speak on the street in that vicinity, but the Catholic church does not admit free thought, free speech or free press when met with. "There ain't no such animal," is the Catholic verdict.

THE BRIEF FOR FREE SPEECH.

Overruling of Justice Kent by Judge Parker in the Case of Charles C. Moore.

By THEODORE SCHROEDER.

In July, 1894, the grand jury of Lexington, Ky., indicted C. C. Moore on a charge of blasphemy, at the instigation of Rev. E. L. Southgate, a Methodist clergyman. The Ruggles case was the chief reliance of the prosecutor. The Court sustained a demurrer to the complaint, and overruled the decision of Justice Kent in the Ruggles case. The following is the opinion, never officially printed, but now republished from the *Truth Seeker Annual* for 1895:

"The defendant, C. C. Moore, is charged with having committed the offense of blasphemy. It is alleged in the indictment that the defendant, intending to treat with offensive levity and ridicule the scriptural account of the divine conception and birth and to bring contempt against Almighty God and his divine purpose in causing the birth of Christ, did maliciously and blasphemously publish in a newspaper known as the *Blue Grass Blade* the following words:

"When I say that Jesus Christ was a man exactly like I am, and had a human father and mother exactly like I had, some of the pious call it blasphemy. When they say that Jesus Christ was born as the result of a sort of Breckinridge-Pollard hyphenation between God and a Jew woman, I call it blasphemy, so you see there is a stand-off."

"It is further charged that, by this language, the defendant meant that pious and religious persons stated and believed that the birth of Jesus Christ was the result of an unholy and illicit connection between Almighty God and Mary, the mother of Christ.

"To this indictment the defendant has filed a demurrer, and thereby made the claim that no offense against the laws of Kentucky had been charged against him. This demurrer having been argued with singular earnestness and ability by counsel both for the prosecution and the defense, and the question presented being a new one in this State, the court has given the case unusual consideration.

"We have no statute against blasphemy, and our Court of Appeals, so far as we know, has never passed upon this or any similar question. We must, therefore, in our investigations have recourse to the common law, and to the judicial decisions of other states and countries.

"Blackstone, in treating of offenses against God and religion, speaks of this offense as 'blasphemy against the Almighty by denying his being or providence, or by contumelious reproaches of our Saviour Christ.' The punishment, he says, is by fine and imprisonment or other infamous corporal punishment. The ground upon which blasphemy is treated as an offense is that 'Christianity is part of the laws of England.' The leading case in this country in which the crime of blasphemy was discussed was that of the *People vs. Ruggles* [8 John. 290; s. c. 5 Am. Dec. 335] decided by the Supreme Court of New York in 1810, Chief Justice Kent delivering the opinion. In that case it was decided that the common law against blasphemy was still in force, and a judgment to pay a fine of \$500 and be imprisoned three months was affirmed. The court in this opinion cited with approval a number of English cases, in which the right to punish blasphemy had been vigorously upheld, and quoted the words of Lord Bacon, 'profane scoffing doth by little and little deface the reverence for religion' and 'two principal causes I have and know of Atheism—curious controversies and profane Scoffing.' Whilst this opinion did not declare that Christianity was part of the law of the State of New York, but expressly disclaimed that there was an established religion in that State; yet the closeness with which it adhered to the definition of blasphemy as laid down by Blackstone, and the great reliance placed upon the English decisions, make us hesitate to walk in the path trod by Chief Justice Kent himself. For in England there was an established church. The church was part of the state. Apostasy and heresy were punished, the first commission of either offense disqualifying the offender for holding office, and the second being punished by three years' imprisonment without bail. Even witchcraft was claimed by Blackstone to be an offense against God and religion, and to deny the existence of such a crime, as he said, was 'at once to flatly contradict the revealed word of God,' though he appeared to think it well that the punishment for this offense had fallen into disuse, as there had been no well authenticated modern instance of its commission.

"In this country, where the divorce between church and state is complete and final, we should examine with care and accept with caution any law framed and intended for a country where church and state are one. The difficulties in reconciling religious freedom with the right to punish for an offense against any given religion are manifest. From the opinion given in the *People vs. Ruggles*, we may deduce as conclusions of the court that the people generally in this country are Christians; that Christianity is engrafted upon the morality of the country; that all religions are tolerated, but that this toleration, as to false religions, means immunity from test oaths, disabilities, and the burdens of church establishments; that to revile the Christian religion is an offense, but that to revile other religions is not an offense punishable by law.

"In the bill of rights in the Kentucky Constitution it is declared that all persons have 'the right to worship almighty God according to the dictates of their consciences'; that 'no preference shall be given by law to any religious sect, society or denomination, nor to any particular system of ecclesiastical polity,' and that 'civil rights, privileges or capacities of no person shall be taken away or in any wise diminished or enlarged on account of his belief or disbelief of any religious tenet, dogma or teaching.'

"It is difficult to conceive how language could be made plainer. If the framers of the constitution intended to place all religions on an exact equality before the law, they appear to have employed language well calculated to express their purpose. They recognized the fact that men were religious, that they held different religious views, that some had no religious faith, and, granting the fullest

religious freedom, they declared that the rights of none should be 'diminished or enlarged on account of his belief or disbelief of any religious tenet, dogma or teaching.'

"Under this constitution no form of religion can claim to be under the special guardianship of the law. The common law of England, whence our law of blasphemy is derived, did have a certain religion under its guardianship, and this religion was part of the law. The greatest concession made to religious liberty was the right of learned persons to decently debate upon controverted points. The essence of the law against blasphemy was that the offense, like apostasy and heresy, was against religion, and it was to uphold the established church, and not in any sense to maintain good order, that there was a law against blasphemy. The most superficial examination of the chapter in Blackstone treating of offenses against God and religion, must convince any mind that the sole aim and object of these laws was to preserve the Christian faith, as it was then understood and accepted by the established church. It may seem to us that the punishments for these offenses were severe in the time of Blackstone, but they had then been greatly mitigated, as the stake and fagot had been of but frequent use in propagating what was deemed to be the true religion. Even Blackstone complains that the definition of heresy had been too uncertain, and that the subject had been liable to be burned for what he had not understood to be heresy until it was decided to be so by the ecclesiastical judge who interpreted the canonical scriptures. To deny any one of the persons of the trinity, or to allege that there were more gods than one, was a heresy and was punished in the same manner as apostasy.

"Blasphemy is a crime grown from the same parent stem as apostasy and heresy. It is one of a class of offenses designed for the same general purpose, the fostering and protecting of a religion accepted by the state as the true religion, whose precepts and tenets it was thought all good subjects should observe. In the code of laws of a country enjoying absolute religious freedom there is no place for the common law crime of blasphemy. Unsuitable to the spirit of the age, its enforcement would be unsuited to the constitution of this state, and this crime must be considered a stranger to the laws of Kentucky.

"Wherefore it is adjudged that the demurrer be and it is hereby sustained, the indictment is dismissed, the defendant's bail bond is quashed, and the defendant is dismissed hence without delay. To this ruling of the Court the Commonwealth of Kentucky excepts, and prays an appeal to the Court of Appeals, which is granted."

A careful examination of the Kentucky reports has failed to show that this appeal was ever perfected. Evidently the attorney-general became satisfied with the law as laid down by Judge Parker.

To say that the common law as to blasphemy was, by the framers of the New York Constitution, designed to be continued in force, is to assume without evidence, that the Colonists, without cause, deliberately repudiated those two enactments of the General Assembly which had declared that, as between contending Christians, the test of psychology tendency should no longer determine guilt, and that only actual disturbance of the realm should be foundation for a criminal prosecution against religionists, who otherwise might be called "blasphemers." Justice Kent's ruling was a retrogression, in conflict with the evidence that the Constitution was designed to be progressive. That is to say, the Constitution, construed as a whole, was evidently designed to make applicable to all as a matter of right, what had been previously a privilege and modification of the common law, for only those who believed in God by Christ.

Let us now endeavor to study the constitutional provision already quoted, in connection with a brief recapitulation of colonial history as to toleration. And let us proceed with that study with a view to understanding the impulses and ideas which inspired the choice of constitutional language rather than to be content with the mere words themselves.

We know of the Established Church in England. We have seen the Treaty of Capitulation confirm certain privileges for the Dutch colonial church. We have seen how the same rights were subsequently extended so as to make them the equal property of all denominations in the colony. In the light of these prior events the language of the Constitution first above quoted becomes plain. "No denomination of Christians, or their ministers" are to be established or maintained. In other words, all privileges heretofore extended to Christians, as such, are now withdrawn, whether arising from the common law or colonial enactment.

The Colonial Declaration of Rights and the Royal Charter had provided toleration for all those "which profess faith in God by Jesus Christ." A very contrary spirit is breathed in the Constitution which declares its purpose to protect the citizen "against that spiritual oppression and intolerance wherewith the bigotry and ambition of weak and wicked priests and princes have scourged mankind." To make this changed sentiment effective they also provide that "no minister of the Gospel or priest of any pretence or description whatever be eligible to or capable of holding any civil or military office or place within this state."

To my mind it seems impossible for a man of unprejudiced intelligence to read these provisions in the light of the antecedent controversy and Declaration of Rights, and the preamble to the constitutional provisions above quoted, and then draw the

conclusion that the framers of the Constitution did not intend to abolish the common law as to blasphemy. Indeed, Mr. Justice Kent does not claim to do any such thing. He did not even consider the colonial controversies which the Constitution was designed to settle. He did not attempt to coordinate Section 39, or the preamble to Section 38, with the Declaration of Right contained in Section 38. If he had undertaken to construe these together, in an effort to discover the purpose of the Constitutional Convention, he could never have said, in 1811, that the common law offense of blasphemy was a part of the law of New York state.

It had been pointed out that in 1811, when Justice Kent decided the Ruggles case, the Constitution of New York contained no guarantee of freedom of speech and press. That provision was first adopted in the constitutional convention of 1821. It may help us toward an understanding of the Ruggles case in its relation to constitutional free speech to ascertain a little more in detail the attitude of Justice Kent toward the free speech issue.

The very celebrated case of the *People vs. Crosswell* (3 Johnson's Cases, 337) makes clear the free speech issue. It will be remembered that Milton, Luther, Roger Williams, Thomas Jefferson and their adherents demanded in the interests of free speech that the test of the psychologic tendency to promote disorder should be abolished, and that only actual disorder should be punished. This of course was in opposition to the view promulgated by the English courts generally and summarized by Blackstone. It will be interesting to understand Justice Kent's attitude upon that issue, because we can then know best how to value his opinion in the Ruggles case as an authority on constitutional interpretation.

The issue in the Crosswell case was the right in certain libels to publish truth with impunity, with good motives and with justifiable ends, and, as inseparably associated with this, the right of the jury to pass upon the intent and psychologic tendency. These rights were upheld by Justice Kent in an opinion which took a wide range. Let us study his words upon freedom of utterance.

He first quotes Lord Camden as saying: "A paper that tended to excite sedition was libelous." And a discussion with that thesis, Justice Kent called "a vigorous and eloquent defense of the freedom of the press." I should rather call it a vigorous and eloquent misapplication of the word "freedom of the press" to justify the English system of censorship of the press.

Further on, Justice Kent comments on the Virginia Resolution on tolerance, and he uses this language: "I am far from intending that these authorities mean, by the freedom of the press, a press wholly beyond the reach of the law, for this would be emphatically Pandora's box, the source of every evil. And yet the house of delegates, in Virginia, by their resolution of the 7th January, 1800, and which appears to have been intended for the benefit and instruction of the Union, came forward as the advocates of a press totally unshackled, and declare, in so many words, that 'the baneful tendency of the sedition act was but little diminished by the privilege in giving in evidence the truth of the matter contained in political writings.' They seem also to consider it as the exercise of a pernicious influence, and as striking at the root of free discussion, to punish, even for a false and malicious writing, published with intent to defame those who administer the government. If this doctrine was to prevail, the press would become a pest, and destroy the public morals. Against such a commentary upon the freedom of the American press, I beg leave to enter my protest. The founders of our governments were too wise and too just ever to have intended, by the freedom of the press, a right to circulate falsehood as well as truth, or that the press should be the lawful vehicle of malicious defamation, or an engine for evil and designing men, to cherish, for mischievous purposes, sedition, irreligion and impurity. Such an abuse of the press would be incompatible with the existence and good order of civil society. The true rule of law is that the *intent and tendency* of the publication is, in every instance, to be the substantial inquiry on the trial, and that the truth is admissible in evidence, to explain that intent, and not in every instance to justify it."

Here, then, we have a clean-cut issue between the views of Jefferson and Kent on the rightful limits of toleration. Before that the people of New York, in the Convention of 1788, had, according to Kent (page 391) "declared unanimously that the freedom of the press was a right which could not be abridged or violated." This convention was considering matters of Federal concern, and, while it expressed the sentiments of the people of New York, it had no authority to bind the New York court. Therefore, Justice Kent even went so far as to ignore it entirely in the Ruggles case, where it would

still have shed some light on the probable meaning of the constitutional provisions for a separation of church and state which he had under consideration.

Since the *Croswell* decision, the United States Supreme Court (in *U. S. v. Reynolds*, 98 U. S. 163) upheld Jefferson, and by that same act disavowed Justice Kent as an authority on the limits of religious liberty. In the *Reynolds* case the court quotes approvingly the Jeffersonian conception of religious liberty of which Justice Kent disapproved.

Furthermore, the people of New York also overruled Mr. Justice Kent in their constitutional convention of 1821. Mr. Justice Kent was a distinguished member of that convention, and opposed the free speech clause when it came up for adoption. The vote was 97 for such a provision; Justice Kent and eight others voted against it. (*Journal of the Convention*, pp. 275-6.) This constitutional guarantee was necessary to annul the restrictive effect of Justice Kent's decisions in the *Ruggles* case, and the inconclusive result of the decision in the *Croswell* case. If Justice Kent had expressed a different view about existing constitutional provisions in relation to tolerance and liberty of the press, there would have been less need for the free speech clause in the constitution of 1821. [Continued.]

Two Sights in Baltimore.

Baltimore, with its six hundred thousand population, is one of the most interesting as well as one of the most beautiful cities in the United States. I stopped here on business and determined "to see the sights." One of the oldest cities of the country, it still bears evidence of its antiquity. While others of our early cities have torn down their old buildings, and erected modern ones, Baltimore has retained them, kept them in repair and added modern conveniences.

Two things here were of special interest to me. One, that the city contains the grave of Edgar Allan Poe. The other, that it is the residence of Cardinal Gibbons, the head of the American Roman Catholic hierarchy and called "Primate of the United States." I was determined to see both. I was not long in the city when I stood at the corner of the Westminster churchyard, where the ashes of the great poet, whose works I have admired from my youth, repose under a plain substantial granite monument on which is carved his likeness. Tennyson thought Poe the greatest American poet, and I am inclined to think him correct. Being a French, Italian and Spanish scholar, he became cosmopolitan in his literary tastes, and revolutionized American literature both in prose and poetry. While he died at the early age of forty, in that short time he made a greater impression than has any other American poet in the same length of time. Had Longfellow, Whittier or Lowell died at the same age as did Poe, I doubt if their works written up to that time would have given them the fame that is his. What his religious views were is not definitely stated, and possibly not definitely known. That they were orthodox is not probable. But as I stood by, plucking several ivy leaves as mementoes, while the lines of "The Raven," "Annabel Lee" and "The Bells" passed through my memory, I suddenly said to myself, "You may not have died in the Lord, but your works have surely followed you."

The next point of attraction was the Cathedral and Cardinal Gibbons, of whom I had heard and read of so much. I was anxious to see him—of course only from curiosity. Gibbons was born in Baltimore in 1834, making him now eighty-two years old; was taken to Ireland in infancy, where he remained until the age of seventeen, when he returned to the United States; studied for the priesthood and was ordained in 1861. He was appointed bishop of North Carolina in 1868 by Pius IX, and in 1872 was transferred to the diocese of Richmond, Virginia. In 1877 he was appointed coadjutor to the archbishop of Baltimore with right of succession. It was not long, the archbishop dying, before the succession occurred. In 1886 he was made a cardinal by Leo XIII, with the title "Primate of the United States." I was informed by a Catholic that the cardinal was in the city, and that when here he said mass at the cathedral every morning at seven o'clock; hence, on the following morning I made my way toward the sanctuary. The diocese of Baltimore is the oldest in the United States, having been established in 1789 by its first archbishop, John Carroll, a brother of Charles Carroll of Carrollton, one of the signers of the Declaration of Independence, under whose incumbency the cathedral was erected. On the outside there is nothing pretentious about the building. The architecture inside and out resembles somewhat that of St. Peter's in New York city. The interior is mag-

nificent. Paintings, statuary, costly stones and marble adorn it. The altar railing must have cost a fortune, to say nothing of the other adornments. There are five altars; one in the center of the chancel facing the people. On the sides of this one are two others in the same position. Against the altar rail, facing each other, are two more. I took a seat well to the front that I might have a good view of the performance and the performers. Promptly at seven o'clock the candles on the front left side altar were lighted and Cardinal Gibbons appeared, accompanied by two altar boys and a man in ordinary dress.

The cardinal is built tall, thin and wiry. His face, unlike the faces of most priests, has a pleasant look, though his eyes show the deep priestly cunning. Before me stood the man who has had more influence with four Presidents than any other private citizen, and who has walked into the White House, given his orders, and, except in the matter of Mexico, has been obeyed. About ten feet from the altar stands his throne, a raised, high-backed chair, over which is a rich, red satin canopy; for a cardinal is a "prince" and must have a throne. My observation has previously been that priests before saying mass put on their robes in an ante-room, or more properly a dressing room, called in ecclesiastical language the "sacristy." With Cardinal Gibbons all this is different. He appeared in a plain black cassock, with a red sash at the waist and a chain bearing a cross about his neck. On his head were two red caps, one a skull cap covering merely the crown of his head, the other, the common cap worn by priests, containing three or four partitions on the top and called in the same ecclesiastical language the *biretta*. This was removed and placed near the throne. The plainly dressed man and the two altar boys, who got on their knees when they were in front of the cardinal, proceeded to dress him in the sacred garments which lay on the altar. The first resembled a towel, which they threw, shawl-fashion, over his shoulder. The name of this I do not know. The next article of apparel they put on him had the appearance of a nightshirt but is called the *alb*. Next came the outer garment called the *chasuble*—a long double bib sandwiching the wearer by covering both breast and back until it reaches below the hips; open at the sides with a hole in the top for the head to go in and out. On each side of this garment, which, by the way, was of silk or satin, of a blue color (they have different colors for different seasons), a cross was wrought by needle-work. Next was the putting on of the stoles. These are decorated bands, one long one going over the shoulders and extending about as far down as the *chasuble*. They were now through. Cardinal James was attired so that when he said at the proper moment *Et verbum caro factum est* ("And the word was made flesh") the bread and wine became the body and blood of Jesus. There was no music, as this was "low mass," which means that it was merely read, not sung. The cardinal had been performing but a short time when the candles on the center altar were lighted, and a fat priest, who looked as though he enjoyed all the good things of life, appeared and began the same performances already being conducted by Cardinal James at the side altar. After the fat one had proceeded for a time, those who had been to confession, four-fifths women, came up to the altar rail to take the communion, or eat the body of Jesus which the cardinal and the priest had made. They were not permitted to drink his blood, as they are in a Protestant church, for in the Catholic sanctuary that is the prerogative of the priest. It was administered by the fat father. When the cardinal had finished his part, he ceased playing, and the man and two altar boys who had dressed him began to undo him. By this time the altar on the rear left side was lighted, and a handsome young priest appeared before it, starting the same performance over again. How cheap the body and blood of Jesus must have been on this eventful morning! Cardinal Gibbons being disrobed, finally disappeared, as did the fat priest also, and I did likewise, being more firmly than ever impressed with the audacious imposture, cunning fraud, and mean hypocrisy of religious ceremonial. And the Protestant church, what there is of it, is just as bad as the Catholic.

FRANKLIN STEINER.

The legitimate aim of an educational system is to surround a child with all the influences which society may judge to be healthy for body and soul, while at the same time training the understanding to become, when it is ripe, the critic and judge of those influences.—L. Dickinson.

Compound insomnia is when you dream that you try in vain for hours to sleep.

Chat from Chicago.

The *Hub* of the Rationalist Universe having been removed from New York to Chicago makes this city a fit setting for the memorable Paine-Ingersoll banquet which was held in the Auditorium, the finest place in the city, last night, Tuesday, Jan. 30. Oh! this beautiful, very large audience room! Has New York in all its history ever had so fine a setting in which to do honor to our illustrious dead? "The rosy" was absent *in toto*. Aqua pura, clear as crystal, fortified by a demitasse at the end of the tasty and tasteful menu, was the only drink indulged in, the aqua particularly flowing freely and constantly. Frowns will soon greet the wine bottle. It will be banished from every Rationalist banquet table in a not distant future.

E. C. Reichwald, secretary of the American Secular Union, devoted much time and labor to bring about this perfect event. It would have done your soul good to see such large numbers of beautifully gowned women and dolled-out men.

I have been trying this long while to convince people that it is women chiefly who achieve results in any given direction. A very prominent Rationalist of Chi (short for Chicago), whose name I refuse to divulge, tried to get *results* from two Rationalist top-liners of New York whose names I will also suppress, though I'll say one of them was an editor. "Nothing doing," as you may surmise. But that little mite of a Chicago chatterer then, by request, put her shoulder to the wheel and it turned "to beat the band." Things happened when her messages got to Mrs. Eva A. Ingersoll and Dr. Mary Bond Foote. Both of them labored manfully (drat that word! Should say labored *womanfully*) to help make this the greatest Paine-Ingersoll banquet in history. With the enthusiasm of a girl, Mrs. Ingersoll at the earliest moment sent the chatterer this night telegram: "Am sending you by express eight hundred copies Edgar Lee Masters' poem on my husband for souvenirs. Have done everything possible to obtain satisfactory phonograph records, but without success, even after consulting Mr. Edison. Will send my own message by wire to Mr. Reichwald on the twenty-ninth. With deepest appreciation for the magnificent work you are doing, faithfully, EVA A. INGERSOLL."

Equally active was Dr. Mary E. Bond Foote, widow of Dr. Ned Foote, who went instantly out to Larchmont and brought down the desired record to New York, and she then scoured the city to find a phonograph upon which to transcribe it, and if she was successful she would express it to Chicago. All her efforts were unavailing, and thus I regret to say that the "Master's Voice" was not heard by the many expectant guests at the great banquet.

The long speakers' table was elevated above the other tables, and was lighted by most elegant candelabra. Back and above this table were very large framed pictures of Paine and Ingersoll. I fancied that the Great Commoner and Internationalist, the man of three countries, England, France and America, was about to step out of the frame and greet us.

The dear face of Colonel Ingersoll beamed upon us, and that bold, half defiant piercing gaze of the eyes seemed to defy any future to harm the great cause of Rationalism.

You may search the world over and you will not find a finer specimen of manhood than the chairman, E. C. Wentworth, president of the Chicago Rationalist Association. And my! What an adept he is at the very necessary art of soft-soaping his speakers. Mr. Wentworth has always been too much of a business man to pose as an orator. He read his effective address with much earnestness.

Mr. Wentworth's muse furnishes nearly all the poems in *Athena*, the local magazine. He informed us that at last year's banquet some four hundred speakers were on the program and about three hundred and eighty-six of them had to go home in deep disappointment. They did not get a look-in at the center of the stage. Don't I know how to feel for them, and for the numberless disappointed orators at this banquet? I do. My long name was on the program beside those of the big-wigs, and how it did make my heart flutter to see it there! That of itself was the limelight. I was to have five minutes in which to get over a "this-is-so-sudden" impromptu speech to the wildly expectant audience. I sat shivering the whole evening, expecting to be announced, but I was left lingering out in the cold.

The only good achieved by Chicago's loss of John Emerson Roberts, said Wentworth, is that in lieu of reaching only two or three thousand peo-

ple here, he now preaches to his ten thousand in Kansas City.

Listen, friends! It was a lurid speech that John Emerson made. It fairly glared with hell fire and damnation all the way through, so much so that the speakers who followed him, not finding any left-over fireworks to use themselves, admonished him upon the danger of his "hellish" address. They were jealous. You understand. I think myself that John Emerson went to the Bible for every torrid word he used. Evidently he considered his playful profanity indispensable on this occasion. He was determined that the ribs of his hearers should literally collapse with laughter, for the number of reminiscences and humorous stories that he told of Ingersoll would keep the world's sides shaking for a month of Sundays.

At the close of Roberts' speech the applause was long and loud and he was forced to rise in acknowledgment, even a second time.

Clarence Darrow spoke on Thomas Paine, and "a fine ear could not help hearing the falling timbers of Christian dogma" throughout his forceful speech.

Darrow's personality is peculiar but interesting. He doesn't care a hang for the hang of his clothes, and his tie looks as though he had tied it while he was catching a car. His clothes do not fit him, and yet they do too. His coat and vest are full of wrinkles, intellectual wrinkles to fit the manifold windings of his big brain. His voice is deep and resonant. We girls like that, too. Sad to relate, however, he wears a stringlet of his very straight hair down across his massive brow, and that's horrid.

Next speaker in line was our onliest own, H. Percy Ward. The blame for Percy Ward's conversion to Rationalism rests upon the shoulders of his English bishop. The bishop abjured him as he loved his soul's salvation not to read or even touch the *worst* book in the world, Tom Paine's "Age of Reason." Of course, a young Methodist minister like Percy just itched to reach the dangerous forbidden fruit, and, as luck would have it, the fruit lay right within reach of his hand the very first time that he strolled past a book store. He ate of it eagerly and hungrily, and the result was that he could no longer occupy his pulpit, which had become "a coward's castle."

Chairman Wentworth introduced Dr. Sam Atkinson in very happy terms. He touched the button, so to speak, and Sam did the rest. Sam is such a good looking, you know. In that, as in his fine qualities as a speaker, he is excelled by none, and equalled by few. His speech was way up to date, and his audience was admiringly with him every moment as he outlined the Rationalist features of his lectures with the moving pictures. I have heard from authoritative sources that the Chicago Rationalist Association will take steps to have Dr. Sam lecture.

All were impressed with the fine souvenir poem of Edgar Lee Masters, so artistically gotten up, and presented by Eva A. Ingersoll. And the souvenir programs were things of beauty, having excellent pictures of Paine and Ingersoll on them, and the coloring of them was exquisite. Still another souvenir appeared to cap the climax in the form of the last Ingersoll number of *Athena*, Lucy Waite, editor.

But one thing could have atoned for the absence of our great Rationalist writer, John Remsburg, and that would have been the presence of his last book on Thomas Paine. And we did expect Col. E. A. Stevens to be with us, carrying an impromptu poem in his swallowtail pocket. But he told me he was "up to his neck" in his responsible work for the National Association of Vicksburg Veterans. This is the proposed National Memorial Reunion and Peace Jubilee of the Union and Confederate survivors of the armies and navies, to be held on the Government domain within the Vicksburg National Military Park next October. Colonel Stevens is one of the Council of Administration.

LIBBY CULBERTSON MACDONALD.

In York, Pennsylvania, the celebration of the Paine anniversary was conducted by the local York County Socialist party. That is an appropriate place to remember Paine, for during the time when the Continental Congress was assembled in York, Paine occupied a house on the banks of the Codorus creek which is still standing and is now within the city limits. Mr. C. William Thompson, the eulogist of Paine at this meeting, declared that "steps should be taken to preserve the house in which the distinguished revolutionist once lived, and suggested that the school building to be erected in the Eighth ward should be named in his honor, as there is at present no fitting memorial to Paine."

NOTES AT LARGE.

Of some statements about the relation of religion and architecture by Mr. Ralph Adams Cram of Boston, we read the following in the *Catholic Citizen*:

"Before an audience of nearly 1,000 invited guests, the leaders in the artistic, educational, social, financial and business world of Pittsburgh, he proceeded to develop the thesis that everything worth while in this world in architecture has been the result of Christian civilization, and by Christian civilization, Mr. Cram lost no time in stating to his startled audience that he meant the Catholic faith, submission to the successor of St. Peter, and a society organized on the basis of Catholic ideals. Architecture, he maintained, is the index of a people's civilization at any stage of its career, and Gothic architecture is the most perfect form of construction devised by the mind of man, and it is the matured flower of Christian civilization. He talked continually of the grace of God, the Sacraments, the Papacy, and the saints, whom he mentioned in an almost endless litany."

Without claiming any knowledge of architecture for ourselves, or questioning the eminence of Mr. Cram, we can see that his statement may be another piece of the same exaggeration or misconception that attributes to Christianity, and especially to Catholic Christianity, all that we have of civilization, whether art, literature, or science properly so called. And yet it is perfectly plain that the handsomest building may be conceived of and erected with neither belief nor knowledge of God, or of sacraments or the papacy. The handsomest building we have ever seen is the Woolworth building, which has no religious motive, and was erected with the profits on the selling of useful articles at 5 and 10 cents each. In the past, of course, as at present, religion and superstition have helped the priests to collect the money.

We do not know whether or not modern architects admit the magnificence of Solomon's temple, which antedates the papacy and the sacraments. If they do Mr. Cram is confuted by the Bible.

We once heard a man declare, as regards architecture and Christianity, that before the church was established there were no buildings above two stories in height. He could never have read the passage at Acts xx, 9: "And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep and fell down from the third loft and was taken up dead." If this does not establish the existence of three-story lofts before A. D. 60 then inspiration has misled us, both as to this loft building in Troas, and also about the tower of Babel.

The president of the British Association for the Advancement of Science, at last year's meeting, presented fine specimens of architecture in Mediterranean lands that must have been old when Egypt and Babylonia, to say nothing of the most ancient Christian civilizations, with their gods, sacraments and popes, were young. Neither Christianity nor Christian Science could have had any hand in those works that were fifty to one hundred centuries old. The ancient architects built splendid temples to the gods of mythology. They knew nothing of Christ, but doubtless busied themselves with the worship of other demi-gods, whose births were accounted for by the same convenient explanation as his.

The religious inspiration of architects does not stand to reason. We can understand how religion might prompt one man to build a church and another to make a contribution to the expense, but architecture is form, whether displayed in a church or a jail. Across the East river at a point known as Hell Gate there has just been thrown a steel arch-bridge spanning one thousand feet. Religion is absent from the design, execution and purpose, but for the uses of civilization the structure is worth more than both St. Patrick's cathedral and the cathedral of St. John the Divine. We are justified, we think, in setting down Architect Cram's talk as religious rubbish of the familiar kind, which is buncombe.

The dangers an American risks from laws passed to protect his religion and morals are alluded to by George Bernard Shaw, in a letter he has written telling why he cannot incur them by a visit to this country. Says Mr. Shaw:

"If Americans knew anything about America, they would exclude all visitors until they had put their house in order. But I never yet met an American who had any notion of the institutions of his native land beyond a general and mostly erroneous idea that they are glorious. They do not know the risks they are asking me to run when they invite me to cross the Atlantic. They do not know that I should not be allowed to land if I told the truth about my political and religious convictions, or perhaps they never heard of anyone telling the truth about such matters. They do not know that opinions on marriage and the population question would expose me to several years' imprisonment. They do not know that I quite frequently take railway journeys with ladies to whom

I am not married (an abandoned practice common in Europe), and that for this I might in America end my days in a felon's cell. They do not know that in many states the purchase of a smart tie or the accidental protrusion from my pocket of an attractively colored handkerchief (and until the war cut us off from German dyes my ties and handkerchiefs were the stupefaction of London), would consign me to the penitentiary if a policeman detected a lady in the act of admiring them. But I know all these things, and a good many more of the same sort, and they naturally make me nervous. If President Wilson will give me a safe conduct, insuring my return from the lines of American morality, I shall be much more likely to trust myself to the eagle's beak."

Mr. Shaw ridicules the puritanism of America without remembering that it came originally from England, where much of it is still found. A British Comstock society kept the vendors of Paine's "Age of Reason" in jail for many years. The prosecution of Charles Bradlaugh and Annie Besant on the birth control issue is still remembered. The pursuit of the publishers of the *Adult*, a British magazine advocating social freedom, had most of the features of the persecution of Moses Harman in America for printing *Lucifer*. Mr. Shaw would not be able to land here if he confessed himself an Anarchist in politics and a polygamist in religion, but neither would an American be welcomed in Great Britain with that political and religious luggage. He would not get into jail under the Mann act in America unless immorality was proved, but he would risk being blackmailed whether innocent or guilty. Mr. Shaw should know by this time that all governments are built on substantially the same plan, and that most of them license the shrewd to earn an honest livelihood by trading on the mistakes which the indiscreet commit in the pursuit of happiness. That is what originates the vice societies and the laws under which they and kindred bodies flourish. The laws that Mr. Shaw fears were passed in this country, just as in England and elsewhere, to give their framer or his friends the profitable job of prosecuting non-observers. The enforcers are as commercial and venal as the violators.

A morality which does not bear upon life, however ideal it might seem, would not be true. For example, a strained and exaggerated religiosity finds in celibacy the supreme virtue. On this theory a virtuous world would be one which would in a generation cease to be. No abstract doctrine, therefore, could establish the moral value of universal virginity. The cloistral purity which is held up to the imagination in convents is immoral. Kant's precept, "So act that the law of your conduct might become law universal," shows immediately that there is something wrong. If all the world retreated to convents, it would commit euthanasia. However pleasing that might be to the pessimist, it would not be morally good. Nothing can better illustrate the absurdity of an *absolute* morality. It is not possible to say that anything is good or bad in itself. Everything is good or bad relatively to the agent, the time, the circumstances. Our sole interest in knowing Truth is that it bears upon our lives. If religion, therefore, bears unfavorably on our lives, it is not true. The difference between science and religion is not simply that the one has an *a priori* demonstration, an abstract and detached authority which the other has not; it is mostly practical. The one tends to make men better, builds up and develops nations, produces nobler life, presents more effective ideals, is the final cause of progress; the other, the false religion, degrades and hinders the life of men, leads to the stagnation and decay of nations, produces lazy, useless, parasitical lives, and presents ideals which lead to corruption, to superstition, to fear and weakness, and paralysis. The practical test will always remain the truest test of everything in this world. It has been proved demonstrably that dogmatic religion does not work, therefore, it is not true—at least not for us of this age, who, from the basis of this solid earth rear our heads into the heavens and assay the starry way, and not like the ancients, posit ourselves among the stars and descend on the earth with corrective formulæ and stage thunder. This latter method is now out of date.

By a proposed amendment to the state constitution of Minnesota, all handling of any sort of intoxicating liquors is prohibited except for "sacramental, medicinal or scientific purposes." The outlook inspires our occasional contributor, Ben Childs of St. Paul, to produce a prose poem, rivaling Walt Mason's best, which is printed in the *Pioneer Press* and from which we make a quotation, thus:

"Cheer up, despondent rummies and say scat to the glooms; a chance to booze 'forever' upon the prospect looms. What if, for serving wet goods, the barkeep steps aside; both clergyman and doctor will serve you on the side. Just change the sign and lo, no longer in the lurch, to hoist the highballs go to drug store or to church. Cramps or sense of sin need be your only plea to quickly

coax a dram from doc or dominie. Booze by any name tastes just as good, say I, from Sweeney's stomach schnapps to sacramental rye. Never mind the brand, it's bound to make you whole; it's good for all that ails you in innards or in soul."

The situation in the District of Columbia, where it is proposed to stop the grog of everybody but ministers and priests, will make the lines of Ben Childs interesting there also.

In view of the much advertised conversion of Horatio Bottomley, editor of *John Bull*, to Christianity, the comment of the Australian *Worker* (Sydney) is of interest, to wit:

"The news of Bottomley's conversion will be received with heartfelt thanks by the people who fell in over his wildest 'Northern Territory gold mines,' and the Hansard Union, and others. If war could transmute the base metal of faith into the pure currency of dividends in Horatio's Northern Terrors it would comfort a crowd of weary watchers and solace many broken bank balances."

Bottomley conducts a discreditable newspaper, and does it in a discreditable manner. He has been also a "blue sky" promoter, to the loss of many. He says that except for his conversion he might have been successor of G. W. Foote as editor of the London *Freethinker* and president of the National Secular Society of England. But he never was worthy to black Foote's shoes, to say nothing of standing in them.

Under the auspices of the National Reform Association (God-in-the-Constitution) Miss Frances Bates Patterson, formerly a foreign missionary, is campaigning in Pennsylvania against the Mormons. Her appeal is to sectarian prejudice, since Mormonism is a perfectly good religion, as thoroughly Christian as Romanism or Presbyterianism, and if one must have a religion it will answer the purpose as well as another. The National Reform Association twenty years ago was anti-Catholic, but appears to have dropped that fight to take on Mormonism, which has fewer friends. We have read numerous Mormon sermons. They are indistinguishable from those of other Christians, and, being utter punk, as efficacious for salvation as the rest, so far as we can determine.

A Christian is almost an object of ridicule by his friends when they see him reading religious books, but he seldom reads them as they are so infernally dull. Freethought books are anything but dull, but you can not let your orthodox friends see you enjoying yourself unless you are willing to risk making an unpleasant impression. What perfect nonsense all that is! Religion is said to be the most important part of a man's life, but must be considered only from one point of view, and even those who read religious books are unwilling to discuss the various creeds. They think it irreverent, or are embarrassed, and no wonder; for they cannot answer the objections and have an unconscious dread of finding a flaw by thinking too deeply.

"Why do the heathen rage?" inquired God by the mouth of his servant David. The heathen rage today because the Christian nations are breaking the peace of the world, upsetting commercial relations, and destroying the fruits of civilization. An official of China, discussing the millions that his country is to spend for preparedness, says: "It is the misfortune of China that your *Christian* nations have forced upon us the staggering cost of self-defense." Recently the best heathen of India were announcing prayers for peace among the Christian nations. If facts instead of baseless assertion influenced the world, Christianity would long since have been totally discredited.

The *Modern School*, the monthly published by the Ferrer Colony at Stelton, N. J., is a model of neat typography, printing and binding, while the contributions are eminently readable. The January number opens with some verse by a young girl, Miss Rose Florence Freeman, entitled "To My Body," which we have read without reaching a decision whether it is a great poem or a howler. The *Modern School* is a very serious magazine.

Two Catholic newspapers, the New York *Free-man's Journal* and *Der Wanderer* of St. Paul, take pride in announcing that they have been denied entrance into Canada. But the exclusion, which THE TRUTH SEEKER has borne for twenty years, is not a matter for congratulation by any newspaper. Violation of freedom of press and mails is regrettable wherever it occurs.

It is doing, not what we would, but as we ought, which changes reluctance into interest, and the sense of futility into the joy of achievement.—*Ambrose Shepherd*.

An Educative Debate.

The debate held in Shawnee is now history. This debate was well attended and no doubt much good was done, in an educational way, for the workers who attended. The subject of discussion was the Bible, its origin and morality. Joe Warlick, champion debater of the Christian church in the Southwest, affirmed the Bible was a book of divine origin containing a perfect code of morals. Stanley J. Clark, the peerless orator of the Socialists and Free-thinkers, denied the proposition, affirming the counter proposition that the Bible was of human origin and a fallible book.

According to Warlick, Clark was utterly defeated and did not make a single point during the whole debate. It's a measly shame how some of these sky-pilots boast of their ability. If boasting would win a debate Warlick carried away the belt in this one. The truth of the matter is that the preacher stayed as far away from the propositions as he possibly could. The contradictions cited by Clark went unanswered. The immorality taught in the Bible cited by Clark went unnoticed by Warlick. Warlick could not successfully explain why the obscene passages he refused to read in the meetings were contained in the bible. The Freethinker was undoubtedly the victor in this debate.

Some Socialists may wonder what this debate has to do with Socialism. Well, Comrades, it has just this to do with it. When the petty politicians of the old party variety, see their pie-cards in danger of being taken from them by a political victory of the Socialists they get busy and employ some patriotic preacher to get on the platform, and defend "God and our country" and their pie against the advancement of the Infidel and free-love movement of Socialism. The patriotic preacher gets into the harness and, as usual, begins to horn-swoggle the workers by appealing to their religious prejudices, and soon, if nothing is done to counteract, so far as effective work is concerned, the movement is not worth a darn. The only remedy for this is to get someone like Clark to go after these patriotic preachers and show the workers how false, dirty and rotten the religion of Jehovah really is.

The sooner we awake to the fact that orthodox religion is an enemy to the working class movement; a stumbling block to human progress and a travesty on natural truth, economic justice and human happiness, and give it a kick that will send it into the realm of oblivion, the quicker will we gain victory for the cause of the workers. Let's today place anew on the banner of the revolution in bigger and brighter letters than ever before, the words: "No compromise! No surrender! Economic blunders, political sophistry and orthodox superstition must be wiped out of existence."—*The Worker*, Shawnee, Okla.

A Baptist Disputant.

At last a detailed answer has come to "People vs. the Holy Bible." A Baptist clergyman sends ten pages of manuscript, from which we shall extract some of his criticisms. He calls "Mr. Truth-seeker" "a truth hider" and says that "the Bible is replete with instances of prophecies which have been fulfilled to the very letter, that real 'truth seekers' have to acknowledge are unanswerable evidences that the Holy Scriptures are of God. The very condition today of the Jewish race, his once covenanted people, is a living monument of the truth of holy predictions. . . . Such a man as this is like a son who spits in the face of his father who has fed him and given him every advantage of education and sent him out to fill a noble place among men. Every one must admit, imperfect as our 'Christian nations' are, in customs, laws and fraternity, we are indebted to the ordinances, commandments and precepts for the liberty, justice and security we enjoy. And yet there are such ingrates as this pseudo 'truth seeker' who curses the hand that has blessed them."

He makes some points that appear to be valid objections to the answers of the witnesses, but here are samples of his theological reasoning: "He [Moses] received the Law direct from the Almighty. . . . Some parts he wrote with his own hand . . . while other parts were likely written by an amanuensis." He states that immortality is proved by the verses Gen. xvii, 8; xlviii, 4; xiii, 15; Ex. xxxii, 13; Deut. xii, 28; xxix, 29, which clearly refer only to this earth. "The second chapter (of Gen.) gives a more detailed account of the actual process of man's creation than does the first, but nowhere is there a militancy in the accounts." In referring to Paine, he says: "But unwittingly he shows that because his parents who were 'Shakers' and donned only sombre colors in their raiment, that therefore their religion could not be that of the God of the universe, because he decked the

sky and planets with brightness and arrayed flowers and birds in brilliant colors. So far Paine was right in my estimate, but where he erred was in this. If his God was wise and benevolent, as he claimed him to be, why did he not give his poor creatures some revelation of himself besides Nature? Paine was like some others we have met, who having discovered a flaw in the professions of upright men, they cast everything away with the flaw." "The Bible deals with facts, and does not seek to cater to the mock modesty of modern society." It "calls a spade a spade." "God never made a mistake, either in the creation of the devil or men. When we read he 'repented' it is merely to use human sentiment as is often used elsewhere regarding his sadness, grief, his hands, feet, eyes, heart," etc.

In referring to Num. xxxi, 17, he continues: "This seems to us doubtless sheer brutality, and yet Ingersoll when he referred to this instance was reminded of an instance when he was Colonel in the United States army, when he and others undertook to exterminate a tribe of redskins who were inveterate slayers of white settlers on our frontiers." "There is no real difficulty in understanding that 'no man hath seen God,' and yet Jacob said, 'I have seen God face to face.' Jacob had seen an angel who was the representative of God, and hence to him the result was the same as if he had seen God." "Gods, there are many of these; every judge is a god in the Biblical sense. . . . But in the absolute, there is but one true God." He admits the differences in the two genealogies of Christ but explains: "That of Luke is the genealogy of Mary. But as no woman's name figures in Hebrew genealogy, Joseph her husband's name is substituted, as she thus would impart to him her regal claims thereby and also to her son." "The whole thing is the lamest effort to discredit the Bible I have ever read, and I have read many."

The Baptist minister gives us his measure as a critic when he divides the two conflicting genealogies between Mary and Joseph; and gives us a new myth when he quotes Ingersoll as an exterminator of the Indians. The criticism is instructive as showing the benighted condition of some clerical minds.

Willing to Sacrifice His Son.

The *Outlook* recently published an article on "Why I do not wish my boy to be a minister," and now gives the contrary opinion of a clergyman who is willing to have his son become a minister even though his own experience has been as follows: "After graduating from a prominent non-denominational seminary, I became pastor of a church, and a council was called to examine me preliminary to possible ordination. The stage was set for my downfall; for had I not studied at this particular seminary? . . . From church after church came the reply to myself, as well as to those who tried to gain a hearing for me, that these ministers had kept track of me and were poisoning the minds of the people. . . . I became pastor of a church that could not be scared by their kind . . . But with a change of pastorate and an increase in salary—just over the three figure mark—conditions have not bettered . . . Nevertheless, I wish my boy to become a minister. . . . And I hope that he will enter the ministry because the 'millennium' will not have dawned by the time of his manhood. Men will still be needed in pulpits to bring men to God-consciousness, to interpret the Interpreter of God to men, to interpret life to men. Men will be needed to influence men to become reconciled to the spiritual laws of life, even as they are reconciled to the laws of nature. . . . My own experience has not 'soured' me in regard to the work of the ministry, even if I must shortly take up other work to 'make both ends meet.'"

He is not much more kind to his son than Jehovah was to his children, and his frankness reveals the pettiness of members of the ministry and of their congregations, to which he is willing to submit the fortunes of the young man. A. M.

In an article dealing with various sorts of graft and imposition in the state legislatures, the St. Louis *Post-Dispatch* quotes the following about Pennsylvania's lawmaking body and the impositions it puts on taxpayers: "At the opening sessions of the legislature chaplains delivered prayers in both House and Senate. Each minister will receive \$294 for his prayer, and when the new chaplains are appointed, they will draw pay for three weeks during which they rendered no service. Under this dual system of payment to chaplains, as well as to other clerical help, Pennsylvania taxpayers have to pay high prices for prayers for their lawmakers."

THE TRUTH SEEKER

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Free-thinker who is not a regular subscriber.

OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions Whence? and Whither? can be given only by Science.

THE TRUTH SEEKER holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

THE TRUTH SEEKER believes in Free Speech, Free Press, and Free Mails; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinion. We neither indorse an idea by printing it, nor condemn it by exclusion.

THE TRUTH SEEKER is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted.

POLITICAL PRINCIPLES.

(THE NINE DEMANDS OF LIBERALISM.)

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.

2. We demand that the employment of chaplains in Congress, in the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of nat-

ural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Letters of Friends

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

IF I WERE A GOD.

From Alba Satterthwaite, New York.
To the Editor of The Truth Seeker:

If I were a god I would not permit torrents of iron hail to rip and tear the victims of a senseless war into pieces of palpitating meat, nor permit machines of infernal device to stifle them by choking, poisonous gases, nor permit them to be seared and incinerated by a hellish liquid fire.

If I were a god I would not permit mud and gore-filled trenches to swarm with human creatures moaning and quivering with gangrened wounds, human creatures suffocating with the stench of dead comrades fly-blown and maggot-eaten at their sides, human creatures falling asleep from sheer exhaustion while rats gnaw at their living cheeks and lips.

If I were a god I would not permit brave men to die slowly and painfully in holes in the ground and under trees and in stables and huts and in cottages and school houses, in railroad cars and motor trucks, in churches and hospitals; nor would I permit them to lie in dirt and filth, with sightless eyes rolled up to a heaven of brass and with flies and vermin on their distorted, swollen lips and in their gaping wounds.

If I were a god I would not permit twenty millions of war-maddened men to strive with utmost desperation to kill one another by the use of every deadly weapon which the merciless ingenuity of man has been able to contrive; nor would I permit the destruction of innumerable homes or allow monstrous shambles to make millions of weeping widows and orphan children; neither would I permit a great ship pulsating like a thing alive and loaded with human freight to be suddenly sent to the bottom of an icy sea by the torpedoes of a vindictive and implacable foe.

If I were a god I would not permit a decadent monarchical brain, rotten to the verge of madness, to direct the deportation of scores of thousands of citizens from their native land and their herding by alien bayonets into a white slavery that compels them to aid in making war munitions to be used against their own people; neither would I permit a monstrously cruel twentieth-century Nero to caper and gibber and spit in the face of civilization the while he prates of divine right and heavenly guidance.

If I were a god I would not permit vain and pompous officers to drive courageous troops to sure destruction, nor permit civilians to be driven from their homes, shot down at their thresholds or burned alive in the flames of their own dwellings; nor would I permit aged women to be brained for sheer deviltry or nameless crimes be perpetrated upon young women and children, or let hundreds of thousands of innocent non-combatants perish for lack of food.

If I were a god I would not permit rulers of men to talk of religion and duty to a deity and of devotion to a fatherland and then force their subjects into a welter of mutilation and destruction, nor would I permit putative statesmen so to manipulate governments

that their dupes would be willing to engage in bloody warfare for no reason at all.

If I were a god I would not permit ideals to be so twisted and distorted and moral motives so tangled and confused that the minds of men would be warped and perverted and war would seem a grand and glorious emprise.

If I were a god the sullen thunder of the great war's fury would deafen my ears to everything but its horror; the incessant roar of machine guns that spout death every second would stop the pulsation of my heart until the hideous billows of agony ceased to beat upon the shores of existence.

If I were a god I would not create man without his consent and then try to shuffle the responsibility of man's acts upon man instead of on myself; nor would I, as Mark Twain has so well said, mouth of justice and invent a hell, nor frown upon crimes and then commit them all; and if I could make good people instead of bad ones I would not choose to make bad ones, nor if I could make all people happy would I refuse to make any happy.

If I were a god I would not permit millions of children to be cheated of their birthright and immure them for long hours in odious factories where their innocent childhood is sacrificed on the altar of grasping rapacity and cold-blooded greed.

If I were a god I would not permit small boys to toil at the breakers in coal mines and thus have their souls as well as their bodies inevitably dwarfed or crushed.

If I were a god I would not permit a girl of tender years to toil in a foul sweatshop for a wage so pitifully small that she would be constantly tempted to traffic in her own flesh, nor would I permit her to become a pitiable slave in a despicable trade.

If I were a god I would not permit a virulent plague to make helpless cripples of babes, nor would I be indifferent to the sufferings of agonized mothers.

If I were a god I would not permit a thousand of my sincere youthful worshippers to be roasted alive on a burning vessel—would you?

IS THE MICROBE THEORY TRUE?

From David Eccles, Maryland.

To the Editor of The Truth Seeker:

Now that the Jesus controversy is about exhausted I am reminded of a plea for information from my whilom adversary, Mr. George Long. In spite of his intention to be strictly serious, he is still funny. This grotesqueness is the penalty he pays for inattention; for had he paid attention to what has been printed in THE TRUTH SEEKER, he would have found all the information desired and would not, for the fourth or fifth time, have repeated the blunder that the microbe theory of development is opposed to Darwin's theory of Natural Selection.

As he has raised a question that may prove of general interest, a brief review may be acceptable to the editor.

Once for all, let me again state that the microbe theory is complementary to, and in no sense antagonistic to Darwin's theory. It is the theory of natural selection more deeply applied than Darwin knew how. The microbe theory of disease was only beginning to be suspected as true in Darwin's day. Dr. R. G. Eccles, as a practical physician, chemist, and biologist, when the facts of anaphylaxis, and precipitins were slowly being developed by the labors of Theobald Smith, Kitasato, Roseneau, Flexnor, and others, some twelve or fifteen years ago, at once saw their biological bearing, and developed the theory that the physiology of the entire organic world was built up as a chemical fortress and battery against the intrusion of bacterial parasites. I delivered the first lecture ever made on the subject, and called the theory "The New Darwinism"; and this lecture appeared under that head in THE TRUTH SEEKER about seven years ago.

It is a proved fact that microbes disturb the chemistry of the system, and often render spermatozoa or ova sterile. No other cause is known to work so universally. Dr. Eccles found in the intrusion of foreign germ proteins which are always poisonous, the cause of sterility among hybrids from distinct species; a fact that puzzled Darwin and Huxley. Heat, radium emanations, poisons, etc., will also act to effect changes in the germ plasm. Professors Loeb, Stockard, Bardeen and the Hertwigs have shown what curious monstrosities can be thus produced. A few of these have proved to be mutants, that remained permanent species and reproduced their own kind; but this is rare. The laws of mutation are yet to be discovered. In recent years Mendelism and the mutation theory of development have sought to supplant Darwinism, relegating the doctrine of Natural Selection to a subordinate place. The microbe theory of variation completely restores and vindicates Darwinism, by showing that selection extends to molecules and atoms, and explains mutation and orthogenesis on a chemical basis.

The condition of hairlessness, which is specially enquired after, is only one among millions of changes effected by parasites. Organic nature is a standing proof of this. The progressive change from germ to soma cells as multicellular organisms increased; the retirement of the germ cells to secluded parts of the system; the chemistry of the tissue, as proved by precipitins when foreign proteins are introduced into the blood; the wonderful coagulation of the blood itself when exposed to the air; the secretions and selective actions of stomach intestines, and glands; the impervious and indigestible coverings of insects; the calcareous jackets of shell fish; the hair, fur, feathers, etc., of birds and animals, etc., have no other explanation than slowly selected adaptations against the eternal proliferation of the microbe world, correlated with the physiological uses to the species.

Bacterial life as a total now covers an illimitable field. They have likewise varied to meet new poisonous changes in their hosts. As time rolled on, and adaptation became heaped on adaptation, the field of the single species became more and more restricted. This is the "discriminative" feature that Mr. Long wonders at. Every organ in the body has now its own special parasite. It can exist nowhere else. It will discriminate in attacking particular men, particular animals, and particular parts of animals. It may attack the face and no device could allure it to attack the leg or breast. There are microbes that will attack the germ cells and no other part. They have none of his psychology as to modesty, however. If they refrain from attacking the pubes among the Caucasian race, some condition of chemistry determines the repulsion. When the head becomes bald a similar discrimination is visible. They prefer starting on the crown, and vary all the way from denuding a small portion to complete baldness. Sometimes a tuft is left in front, and generally a fringe around the ears and neck. The microbes that exhibit these freak tastes have been caught, raised in cultures, and tested as to their powers; so there is no guesses as to what produces these results. In barber's itch and ringworm certain parts of the skin are attacked and the rest of the body left untouched.

Some years ago, in THE TRUTH SEEKER, I called the attention of a Lamarkian critic of mine, who thought wearing clothes was the cause of man's denuded condition, to the fact that savage races that never wore clothes were generally the least hairy. Still there are exceptions. The Ainu, a primitive race of Japan; the Todas of India, and the original natives of Australia are all hairy, the latter exceedingly so. Some mountainous tribes of Africa are also hairy. In all races, white or black, savage or civilized, between the fourth and eighth month of development, the human foetus is covered with hair, face and all. According to the principle of biological recapitulation this lanuga hair represents the past condition of the race. In the fish and amphibian

stage there was no hair. In the mammalian stage the body was covered with hair. At the very dawn of the human stage the hair began to disappear. Darwin attributes its disappearance to sexual selection; Wallace to the predetermination of God; for, as a matter of animal adaptation, he looked upon it as a positive loss.

In most, and perhaps in all hairy animals, the soles of the feet are hairless. In the quadrupeds the palms of the hands are always hairless. Sexual selection could have nothing to do with this. The cause that operated to produce this change will account for all hairless in man or beast. The mammoths and elephants found embedded in the glaciers of the polar regions are exceedingly hairy. Those now extant living in warm, moist regions are almost hairless. The rhinoceros is another such case. In past geological times it was hairy. When, like the elephant, it betook itself to warmer regions and sought the cooling effects of rivers and lakes to abate the heat, it too, lost its hair. The whales, dugongs, dolphins, etc., are other examples. Paleontologists have traced them to the Zeuglodonts that once inhabited Africa. The latter no longer exist; but we are told they were hairy carnivorous animals. When they took to the seas they lost their hair. Fishes are cold-blooded; these are warm-blooded animals, and breathe air. All hairless dogs come from warm, moist regions. A common cause is at work. What is it? Not sexual selection. Not the wearing of clothing. Not the water itself; for seals, walrus and sea lions that frequent the northern sea still retain their hair. Dr. Eccles says warmth and moisture bereft them of hair through parasitic action. Some exanthematous disease was so severe as to effect the germ plasma and some variations turning in the direction of less hairiness proved a life preserver and were perpetuated by natural selection. That, to my mind, is the most rational answer yet offered. The soles of animals' feet and the palms of the quadrupeds are most exposed to injury by thorns and the sharp edges of stones, hence most exposed to infection. They were the first to change to nakedness. Till something causes a chemical change in the germ there is no variation. *Keep that in mind.* Without variation there is nothing for natural selection to act upon. Natural selection is simply the scythe of death cutting off the unfit. The organism that cannot resist disease is fated.

Hair always falls out in acute fevers, when the temperature runs high. Not only the hair but the epidermis is shed. The loss of skin must have been, at some stage in man's career, as he was then situated, an adaptation. New diseases when they appear always act with greatest severity. We now only see the last of their ever-weakening attacks. Local hair diseases were also effective. Early cave dwelling women were more subject to attack than men through nursing the sick, and so we find them universally less hairy than men. Sexual selection, after man became accustomed to the hairless condition, may have tended to complete what nature had begun; but it cannot account for the beginning. The cell lineage of different parts of the body has a different history and origin, and the oldest cell lineage of the individual when developing from the ovum would be less likely to suffer from shortage of hair-producing chromatin than the later appearing cell lines. The head would be quicker to dry after exposure than other parts of the body. There are always a number of conditions peculiar to infection that show unexplainable vagaries. Why some men or animals develop in one way and others in a different way, will always more or less baffle the reason. We are safe, however, in clinging to the general law; assured that fuller knowledge will finally explain apparent exceptions and peculiarities. Heritage resides in atomic structure, and the only thing that will explain heritage will be the law that discloses how that structure came to be. The microbe theory of chemical variation in organism is the best yet offered. Natural selection accounts for all the rest, without the intermeddling of the Gods.

PAINE MEETING IN COLUMBUS. From O. C. Weatherby, Columbus, O.

To the Editor of The Truth Seeker:

In reporting to you upon our Paine banquet last year we said: "Next year we shall hold another and larger memorial in Columbus." Monday evening, the 29th, at the Chittenden Hotel we kept our promise, for almost twice as many persons as were present last year sat down to dinner, 130 or more being present.

Mr. Douglas Kirkling, first vice-president and one of the founders of the society, acted as toastmaster, while seven or eight good speakers portrayed the life and work of Paine in a very creditable manner. Mr. Hugh Huntington, secretary of the Sons of the American Revolution here, and recently a candidate for Congress on the Republican ticket, said that they had held a banquet not long ago in honor of Benjamin Franklin when only 30 persons were present. If numbers count for anything, therefore, Thomas Paine is about four times as popular in Columbus as Benjamin Franklin. Last year two preachers attended our banquet; this year we had three. These three, of course, were of the more liberal denominations and might be styled, as one of them said, "good heretics." The event was a brilliant success and it was an inspiration to all Columbus Rationalists to push forward with renewed energy.

We were annoyed as usual by the tactics of the "meek followers of the lowly Jesus," being brought to bear upon the manager of the hotel to make him revoke his contract with us, while our four religiously-muzzled newspapers practically ignored the event, two giving us but brief, incorrect reports and the other two saying nothing at all. These annoyances are also an inspiration to greater rationalistic activities and on that account were a benefit rather than a hindrance.

At the close of the banquet we presented copies of the Age of Reason to all who had not read it (and quite a few hadn't), thus sowing the seed for more rationalism and bestowing additional honor upon him who said: "The world is my country; and to do good is my religion."

Next year we shall hold another and larger memorial in Columbus.

CREATION OR EVOLUTION.

From Atwood Manville, New York.

To the Editor of The Truth Seeker:

According to the Bible record, the world was created in six days, but some have been dissatisfied with the length of time devoted to such a trivial task and have agreed with Dr. Lightfoot of Cambridge University, who in the seventeenth century, wrote, "this work took place and man was created by the Trinity on October 23d, 4004 B. C., at nine o'clock in the morning." More recently, scientific theologians have been dissatisfied with the short time assigned to the creation, and have explained that each "day" was a cycle of years, and that the Biblical account was confirmed by science. The majority of scientists and theologians now agree that the theory of direct creation has gone forever, but they are not all convinced that the theory of evolution is correct as usually understood.

It is rather disturbing to the believers in evolution to find that ethnologists trace the origin of all mankind back to "the cradle of humanity." In the fascinating book, "Bible Myths," and elsewhere, the presence of man on the western hemisphere is accounted for by a migration across the Isthmus where Behring Straits are now open, and the great similarity in religious beliefs found in Mexico and India is part of the evidence that warrants this assumption. Africa could easily have been populated in the same way, and as the British Isles were inhabited by Europeans and Europe obtained its civilization from Asia,

the Garden of Eden assumes very important proportions.

The separated continents have their own species of plant and animal life, and it might be supposed that man could have been evolved on one continent as well as on another, for climatic conditions are somewhat similar. Is the proper explanation found in the theory that the portion of the world where man was first established was the part that first became sufficiently advanced for that development, or may it not be that man developed in all parts of the world at approximately the same time?

PRAGMATISM.

From Norman Murray, Canada.

To the Editor of The Truth Seeker:

I read twice over with a good deal of interest Mr. Manville's article and the Editor's comment on it in your issue of the 27th ult.

All sensible people are always learning, and when one gets into a rut and makes a fad of any one idea, he becomes a bore. This class of people are not confined to religious fanatics. I think we could easily find some of them among those calling themselves Free-thinkers. The experience of journalists, as well as storekeepers, now is that the more variety the better. Nothing takes with the public better than a good, live controversy. I had one with a Mr. Whately in THE TRUTH SEEKER some years ago which created a good deal of interest.

I have only one fault to find with THE TRUTH SEEKER and that is its persistent personal attacks on the clergy. I have been for forty years in close contact with the clergy of various denominations before I left the church for good, and twenty years outside it carrying on a very active propaganda at times and my experience has been that ignorant laymen are a much more intolerable nuisance than the clergy. The religious syndicates of all denominations since the beginning of the great Christian superstition have always selected the best types of the population, male and female, as their special agents, and in Roman Catholic communities this policy had disastrous results on the community, as the lower types reproduced their species while the higher types were devoted to celibacy.

The Editor in his remarks on the article referred to said, that "if there should happen to be one (idea) wandering about with no place to express itself we should like to have it reported to us." Now here is an idea, and a very important and interesting one, in which I am very much interested but which so far got a very cold reception among a certain class of people calling themselves Free-thinkers. Now, to me "Pragmatism" is the real genuine free-thought.

Not very long ago a Catholic friend of mine met me on the street and said he was looking for me, as he wanted to give me an invitation to a lecture on Catholic apologetics. I told him it would be no more use to me than the fifth wheel of a coach, but if it was of any use to him, I would fight any one who tried to keep him from getting it.

This is "Pragmatism." Some time ago a good Roman Catholic friend of mine died in Montreal. He was a genuine Highlander of the old type, and as true as steel to his friends. He spoke Gaelic as well as myself. I was the second chief mourner, attended the family council and voted for masses for him just as he would have it if he were living. To me it was all folly, as Erasmus called it, but he believed in it, therefore he had a right to it.

This friend of mine gave me a very interesting idea; "You Free-thinkers," he said, "are very religious, you are always talking about religion, though you are talking against it. Makes no difference, you are very religious. Those who are not religious never take any interest at all in it." This is Pragmatism.

PERPLEXED.

From J. Danforth Taylor, M.D., Mass.

To the Editor of The Truth Seeker:

The new Massachusetts income tax law is now on the tongues of all the people. "When in doubt," said B. Sunday, while in Boston, "find out what Jesus would do." So I take my Bible and read Matthew xvii, 24 to 27 and find that Jesus "beat" his taxes in the following manner: He sent his man Friday, who happened to be Peter (on whom the great Christian church was built), to catch a fish, open the fish's mouth, and take out the money he found in the fish's mouth and pay the taxes. Now the question is, shall I go down to the end of a wharf and try my luck or had I better pay up? Another question, did Jesus here anticipate the non-taxation of churches. If I try to follow what Jesus commanded, will I get arrested for trespassing on a private wharf and fishing without a license or if I catch no fish or none with money in his mouth, shall I be fined by the tax commissioner for evading the tax?

I'm a first class fisherman, but when it comes to catching a fish with money in its mouth, my faith grows weak. Question, what would Jesus do in 1917 to pay his tax?

A WORD OF APPROVAL FOR DR. KERSHNER.

From Inquirer, Colorado.

To the Editor of The Truth Seeker:

The subjoined paragraph is not taken from the writings of some eminent writer on Freethought, but was actually clipped from the editorial columns of the *Christian Evangelist*, one of the ablest and most progressive religious papers in the West, edited by the Rev. Dr. F. D. Kershner, some time president of Texas Christian University. Some of Dr. Kershner's Campbellite brethren have for some time past had a habit of clearing their throats whenever his name has been mentioned, but I beg enough of your valuable space in which to tender to him a slight expression of my admiration for his sound Americanism no less than his ripe scholarship and progressive views. Without a spark of malice, however, I would like to ask Dr. Kershner whether he believes the average preacher is any more liberal in his treatment of heretics than the general run of priests? How about some of our odious "Sunday Observance" statutes?

Dr. Kershner said: "From the earliest dawning of history there have been three great castes among nations: the nobility, the warriors and the priests. Thomas Jefferson and the American fathers determined to wipe out all three of them in the New World, and it is to their everlasting credit that the job was well done. The man who tries to build up any one of these types of caste in America is at heart opposed to the foundation principles of this republic."

AN UNPOPULAR PRAYER.

From H. McCarroll, Alberta, Canada.

To the Editor of The Truth Seeker:

In Calgary, our neighboring city, there is an exciting contest on among the Presbyterians. Dr. Fulton, pastor of Knox Church, was expelled for making this prayer: "O Lord! We pray Thee for all our people, for the poor rum-soaked Britons and for Canada, even Canada, with all its graft."

The congregation had three four-hour meetings and at the last it was decided thus: "Even though Dr. Fulton's statement is true, as we admit it to be, still our British blood can't stand it at this time, and we hereby accept Dr. Fulton's resignation."

The Merry Girl and the Parson.—Edith was light-hearted and merry over everything. Nothing appealed to her seriously. So one day her mother decided to invite a very serious young parson to dinner and he was placed next to the light-hearted girl. The Canadian Magazine relates that everything went well until she asked him: "You speak of everyone having a mission. What is yours?" "My mission," said the parson, "is to save young men." "Good!" replied the girl, "I'm glad to meet you. I wish you'd save one for me."

CHILDREN'S CORNER FOR BOYS AND GIRLS YOUNG AND OLD

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

FREETHOUGHT CALENDAR.

CONDUCTED BY FRANKLIN STEINER.

Peter Cooper, February 12, 1791-April 4, 1883.

This, perhaps the best known American philanthropist, was born in New York city Feb. 12, 1791. He came from an old American family, his father having been a soldier in the Revolution. He was the fifth in a family of nine children. His education was neglected and he was early compelled to work at hat making, brick making and brewing. Finally he was apprenticed to a coach maker. His first financial success was the purchase of the sole right



PETER COOPER.

of selling a cloth shearing machine for the state of New York. Business becoming dull after the War of 1812, he went into the furniture business, and afterwards the grocery business on the site of the present Bible house. His next venture was a great success—a glue and isinglass factory—situated where the Park Avenue hotel now stands. The foundation of his great fortune, however, was the Canton Iron Works in Baltimore, Maryland, which he erected in 1828. Railroads had been planned, but were yet to be put to a practical test. Engines so far proposed had proved unsatisfactory. In 1830 Mr. Cooper designed and built a locomotive which, though small, being only the size of a modern hand car, was a success. It was called the "Tom Thumb." Among other inventions in which Mr. Cooper interested himself was, in 1854, the first manufacture of iron structural beams, and the first trial of the Bessemer process in America in 1856. He erected large foundries to advance the iron industry in New Jersey and Pennsylvania. He was interested with Cyrus W. Field in laying the first Atlantic cable and with Samuel F. B. Morse in perfecting the first telegraph; was president both of the New York, Newfoundland and London Telegraph Co. and the North American Telegraph Co. His advances of cash made these great inventions possible. But he was interested in other matters not of a commercial nature. In the 1830's and '40's, when the Roman Catholic church demanded a division of the public school funds, Mr. Cooper strenuously opposed them. As a leader of the Free School society, he was the means of having a state law passed in 1842 forbidding the use of public funds for the support of any "religious sectarian doctrine." He advocated the manumission of the slaves and was a warm supporter of President Lincoln during the great civil war. In 1876, being then eighty-five years old, Mr. Cooper was called upon to act as the standard bearer of the Greenback party and polled 81,740 votes. His greatest act and the one by which he is best known was the establishment of Cooper Union "forever devoted to the advancement of science and art, in their application to the varied and useful purposes of life." Many other endowments have been made for this institution, Andrew Carnegie putting it on a solid finan-

cial basis in 1900 by a gift of \$600,000. Chief among its features is a large hall dedicated forever to free speech.

Mr. Cooper was a Freethinker, often calling himself "an old heretic." He graciously accepted from the founder of THE TRUTH SEEKER a copy of Thomas Paine's Works for the library of the Union. When he died, on April 4, 1883, at the age of ninety-two, he was buried from the All Souls' Unitarian church.

In 1874, at a reception given in his honor he uttered these words, well worthy of repetition:

"Measured by the achievements of the years I have seen, I am one of the oldest men who have ever lived, but I do not feel old and I propose to give you the receipt by which I have preserved my youth. I have always given a welcome to new ideas, and I have endeavored not to feel too old to learn; and this, though I stand here with the snow of so many winters upon my head, my faith in human nature, my belief in the progress of man to a better social condition, and especially my trust in the ability of men to establish and maintain self-government, are as fresh and as young as when I began to travel the path of life."

Other events of which the past week is the anniversary are:

Feb. 11, Descartes died, 1650. Lydia Maria child born, 1802. De Witt Clinton died, 1828.
Feb. 12, Abraham Lincoln born, 1809. Elizur Wright born, 1804. Chas. Darwin born, 1809. Kant died, 1804. Gen. Ethan Allen died, 1789.
Feb. 13, Talleyrand born, 1754.
Feb. 14, Chinese New Year. Malthus born, 1766. Galileo born, 1654.
Feb. 15, Jeremy Bentham born, 1748. Susan B. Anthony born, 1820. Shaftesbury died, 1713.
Feb. 16, Prof. Ernst Haeckel born, 1834. Second part of Paine's "Rights of Man" published, 1792. Inquisition condemned the Netherlands to death, 1568.
Feb. 17, Bruno burned for heresy in Rome, 1600. Heinrich Heine died, 1856.

GEORGE WASHINGTON.

When first George Washington began To bear the burdens of a man,
He didn't know that he possessed A mind more brilliant than the rest;
He had no more idea than you Of just how much his hands could do.
He could not look ahead and see The hero he was going to be.
When problems came he buckled in And always did his best to win.

There might have been a thousand men Who knew as much as George back then,
A thousand men with strength as great, And wise enough to rule the state;
But they were timid and afraid, And failure's chances gravely weighed.
They would have gladly led the fight With certain victory in sight,
But grim disaster loomed up large And so they never led a charge.

Today is just the same as then:
The world still cries aloud for men;
Not men of brilliancy alone,
Or men that merely muscle own,
But men like Washington to fight For principles of truth and right,
Who seek success, but do not quail Because they may be doomed to fail,
Nor ask before they buckle in To know that they are sure to win.

The men whose names shall never die Are always bold enough to try.

—Edgar A. Guest, in the American Boy.

Feat of a West Virginia Hunter.

Here is a hunting "yarn" that used to be told back in the hills of West Virginia, says the *Youth's Companion*.

A young hunter went up into the hills to "try his luck." There was one "point" in the hills almost perfectly round and the soil was so loose and dry that it was easily marked by the feet of a passing animal. The hunter saw turkey tracks the moment he had reached the point, and followed them. They circled and recircled the point, and still no turkey appeared. The tracks were fresh, too.

"There's only one thing about it! That

turkey just watches my tracks and keeps following just in back of me," thought the young man. Accordingly he took off his shoes, put them on backward, and so went round the point and got the baffled turkey!

Story of the Rocks and Hills.

You do not need to be a geologist to understand and enjoy the wonder tales of the rocks. The simplest A B C of science will suffice. You need learn no technical terms or concern yourself about any details of geologic knowledge. All you really have to do is just to remember that seas have flowed where hills now stand, and that the rocks you see were once sandy beaches and sea floors, which were pressed and hardened into stone and afterward lifted up by the tremendous pressures resulting from the shrinking of the crust of the earth upon its cooling nucleus.

In the landscape, as you fly by, is the very substance of those old sea bottoms and beaches now swelled up in hills and rocky knolls. You will perceive that the rocks are in layers or strata, one above another, strangely twisted in places. These layers come out very plain to view when bare of shrubs and mosses and unblanketed with snow. Sometimes bright, crinkling lines of ice or little ledges of snow lodged out of the reach of the sunshine, make plainer the divisions of the strata, like the streaks of white paper between the lines of type.

Except for their picturesqueness, these rocks and ledges are commonplace enough to those who see them without understanding their sign-language. Hundreds of thousands of passers-by in the whirling trains have glanced indifferently at them and taken no second look—unless they happened to catch sight of a goat or a dog perched on a giant rock.

Yet all the books that were ever printed contain less history than is there plainly displayed.

It is the Book of Chronicles of the Earth, the World's Bible, that stands open. It is absurd, it is humiliating, in this age of supposed universal learning and sharpened intelligence, that whole trainfuls of "educated" people should see these things and not notice them, never say a word about them, but only talk of stocks or bonds or dresses or the latest dancing step or bury nose and brains in a novel while Historic Time, the oldest and greatest of kinetographers, is running reel after reel of the picture drama of Creation in an endless panorama before them.

Perhaps you have stood looking at those astonishing sections of the great sequoia trees of California, twenty or thirty feet in diameter, fastened up on the walls of the American Museum of Natural History, and have counted with a thrill, almost of awe, the circles of annual growth lines, which show that those trees were a thousand or two thousand years expanding their mighty trunks in the sunshine of past centuries before tempests and lightnings overthrew them.

But how much vaster the interest that is offered by the lines of growth of our continent and of the earth itself, which you can see in the upheaved bottoms of vanished seas, that were turned into rocky layers and then puffed and rolled up into hills and mountains millions of years ago! They need no halls to display them; the landscape is their museum.

Compressed into a rocky layer, a few feet in thickness, there may be the product of uncounted eons of depositions, slowly formed at the bottom of a primeval sea, into which rivers, that the changed earth has forgotten, flowed down from mountains which were crumbled into sand so long ago that the sun himself may then have been a star of a different color.

Did you ever know that half the Hudson river was drowned by the ocean ages ago and that, when you sail out of the harbor that it has formed for the greatness of New York, its submerged and sand-silenced valley still runs beneath you, a trench in the sea-floor, which, off the Navesink Highlands, lies 800 feet below the

level of the tide that heaves your ship? It is a great mistake to think that the earth was not an interesting place before Adam and Eve came to live on it.—Garret P. Serviss.

"Sacred Things."

There is a little story worth repeating. The former head of a large private school in Detroit was a gentleman of dignified bearing, refined, and correct always in manner and speech. By birth and early raising he was a Vermonter, and doubtless of straight Puritan extraction.

One day in his boyhood his mother called him in from the yard, where he was playing with other boys, to say to him in a tone of mingled sadness and severity:

"Charles, my son, I never thought to hear you use a swear word!"

"Why, mother," said the boy, "I didn't use any swear word. I only said 'the devil.' Nobody thinks that's swearing."

"I don't care," replied the mother, quickly, "it's making light of sacred things, and you must not do so again."

Real Penalty.—"I have come here," said the angry man to the superintendent of the street-car line, "to get justice; justice, sir. Yesterday, as my wife was getting off one of your cars, the conductor stepped on her dress and tore a yard of frilling off the skirt."

The superintendent remained cool.

"Well, sir," he said, "I don't know that we are to blame for that. What do you expect us to do? Get her a new dress?"

"No, sir. I do not intend to let you off so easily as that," the other man replied gruffly. He brandished in his right hand a small piece of silk.

"What I propose to have you do," he said, "is to match this silk."—New York Times.

THE FREETHOUGHT BADGE PIN

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Represents no lodge, order or society, but is designed as a token of recognition for progressive minds of every shade of thought.

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"A pin whose torch and golden sheen,
Would grace the breast of Sheba's queen;
And will lend grace in coming time
To queens of beauty more sublime."
(Impromptu by Elizur Wright.)

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THE LETTER BOX.

WM. PETERSON, Washington.—No government statistics on how big a percentage of the inmates of our lunatic asylums have become insane through religion have been published or compiled. The number is known to be large, and appears to be increasing.

A. W. LEVER, Philadelphia.—We believe in Universal Harmony, and pine for it, but no such realization is possible while there are so many superstitions conflicting with and preferred to science and truth. It was like meeting an old acquaintance to get your letter and the one signed by your name appearing in the Philadelphia Evening Bulletin of Jan. 29.

B. L. M., Milwaukee.—See Matt. v, 28; also verse 29, in connection wherewith read likewise and compare Matt. xix, 12. This is the best of all moral codes, and all infractions of it should be prosecuted under the federal statutes affirmed by the Supreme Court of the United States! Have you noticed how quickly some persons begin to drip at the chops when you suggest a rational consideration of moral problems?

J. D. JOHNSON, Michigan.—The Armageddon you hear so much about is mentioned in Rev. xvi, 16. It is the same word as Megiddo, found in Josh. xii and xvii; Judg. i and v; 1 Kings iv and ix; 2 Kings ix and xxiii; 1 Chron. vii; 2 Chron. xxxv, and Zech. xii. You will see that the battle is a past event, and the occurrence of the name at Rev. xvi, 16, has been taken to denote that the book of Revelation, of unknown authorship, is an ancient Jewish apocalypse. The persons now speaking of Armageddon as something yet to come are humbugs.

B. A., Montclair, N. J.—No, we have not as yet abandoned our attitude of neutrality. We are waiting for our compatriot, George Seibel of Pittsburgh, who has dictated the position of THE TRUTH SEEKER from the beginning of the war, to say the word that will release us from a divided allegiance. Our German friend in Washington Market assures us that the situation is not serious so long as the U. S. has only stationed soldiers on the bridges and fortifications. "But wait," he says, "until they put a guard around the breweries."

GEO. F. G. MORGAN, M.D., California.—Perhaps our correspondent Dr. Wakeman Ryno, who holds that the Bible is an almanac, would be interested in discussing with you the theory that the Christian and Hebrew scriptures are a cipher code, or books of the Sibyls and Houris. These books impress us as being a literary jumble, having no particular character or discoverable original design; hence when they are called a cipher or an almanac or anything except what they appear to be on their face, a collection of ancient literature, religious, historical, mystic and poetical, we need to be shown.

J. W. F. COPENHEAVER, Pennsylvania.—While the assertion by some TRUTH SEEKER correspondents of their belief in Spiritualism is distasteful to you, you have to admit that less of the doctrine appears now than formerly. We cannot ignore the services of the Spiritualists in not only promoting Freethought but in supporting this paper. Some of the old-timers are still with us, as for example J. R. Perry of Wilkes-Barre, Pa., but in the course of evolution the majority have gone over to the religionists, with whom they harmonize more than with Materialists. We have seen some manifestations of spiritualism, or what are called phenomena, but having no prior belief in continuance after death we never attributed any of them to discarnate intelligences. The belief in such existences is older than Spiritualism, and for that reason was adopted to explain its phenomena, by whatever method produced.

Sinai and Olympus

Parallels in Heathen Myth and Hebrew Scripture.

By a Texas Pagan.

PICTURES BY RYAN WALKER.

This is a lecture by a Texas Pagan, which has been illustrated by another. The text is what the title describes, a comparison of the heathen myths with the Hebrew tales told in scripture. The illustrations are exquisite bits of satire and wit, made by a genius with the pencil, and each is a gem. Text and pictures together, the book is certainly one of the wittiest ever produced, while the information it contains is solid and reliable. It will be a source of pleasure to every Liberal, and is at the same time a splendid Freethought lecture. We guarantee its quality from start to finish. 115 large octavo pages, 75 illustrations. Illuminated cover, fine paper. Price, 50 cents.

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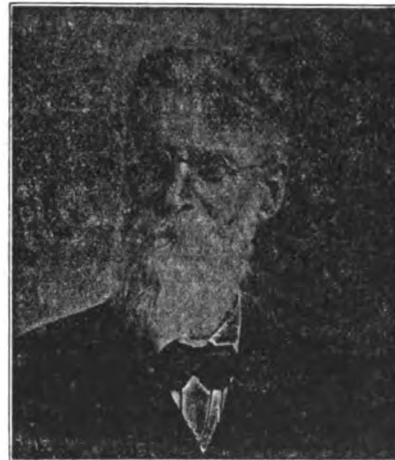
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DEPARTMENT OF ECONOMICS.

A Different View of Woman.

Mary Monico once more breaks loose in a diatribe against her sex and seems to be cock-sure that she has clinched the argument as to the inferiority of her sex. Well, if she believes as she writes, I must state that if an individual is suffering from mistaken ideas, obsessions and general incompetency as to scientific data, facts and mistaken historical conceptions, she is one!

Her attempts to show that woman is physically inferior to man are but pure abstractions. In remote times she was the physical equal of man. A North American Indian chief said to Hearne: Women are created for labor; a woman can carry or drag as much as two men. The Papuan women of New Guinea are more strongly built than the men, states a well-known ethnologist. In Cuba the women fought shoulder to shoulder with the men. Among the tribes in India, as well as the Pueblos of North and the Patagonians of South America, the women are as tall as the men, not to mention other tribes; and among the Russians, the sexes are more alike than is the case among the western Europeans. Accordingly, in all parts of the earth there are instances of equal or approximately equal physical development.

When agriculture became the pursuit of early man, woman was left this task while man took to the hunt, developing skill in the arts and use of the weapon, and finally became the master and woman the slave. Later on man became the slave, and finally was freed through the force of economic conditions; and finally having possessed himself of the tools of production, gained economic control and remained the master. This is true today. The privileged interests are now in control of the military class, which keeps the masses in subjection. Remove this weapon from the controlling classes, and economic slavery would disappear very rapidly.

If Mary Monico is familiar with economics and their influence in the development of the social life of the race, I fail to discern it in her arguments. This question cannot be settled without taking into account the social, economic, religious and ethnological evolution of man.

She dwells upon the sexual as an element which prohibits any advancement being made by the female. Her sexual function makes her physically weaker, mentally weaker, and I am unable to think of any other weak points woman possesses.

The sex arguments are mere abstract statements. Take the statement: "The feminization of the race is synonymous with the emasculation of the race," which displays unfamiliarity with sex, its functions and psychology. It appears to me that women are nearly emasculated at the present day in so far as sex function is concerned, and this due to our ignorance of things sexual, developed in us through the ideas of modesty and shame, sanctioned by the church, the state, custom and superstition. In a private lecture before a mixed audience I dwelt on this phase of the sexual life of woman, and I state right here that Mary Monico's views on sex are in utter variance with the opinions of sex psychologists. I take it that THE TRUTH SEEKER columns are not open to discussions on pure sex psychology; at least I fear that the perverted Mr. Sumner might confiscate the issue and brew up trouble for friend Macdonald.

As to the statement that woman thinks far less on sexual matters than man and so is purer in mind than man, is a question. Among the suffragists whom I know, I am certain that this argument is not brought forth. The only public argument on sex purity that is brought out is the protest against the double standard of morals; and these women whom I know are quite tolerant in sex discussion, and I assure you are neither modest nor immodest. Further, the attack on the claim of the suffragists that woman possesses greater integrity of character, is more moral, and that they will purify and elevate society or the political life, etc., is not refuted by taking female characters out of history, exploiting their foibles, their frivolities, whims, et cetera. These characters are made to represent woman in the past, present and future. One can take female characters from past history and show that woman is the embodiment of all the virtues and wisdom possessed by the race. There is no logic in this style of argument.

It is true that the morality of women is superior to that of the men, and how can it be otherwise? If women had reigned supreme in the beginning and up till today, the tale would be reversed and man would have been the moral biped. The question of the superior morals of the female over male morality cannot be settled by the purely historical method; statistically it may, and I suggest that the critic try this method. Morality to the anarchist, to the determinist, is not a matter of sex, and

how can one whom I believe to be a Rationalist and sometimes an anarchist argue from any other viewpoint? The anarchist position states morality is based upon the protection of the sacred rights of property. The determinist position states that the individual is a product of his entire past ancestry and his environment, and has no free will. It is true that woman in the past has produced but a few great characters as compared with man, and this because of her subjection. But this does not constitute an argument that great women will not be produced in the future proportionately with great men. Custom, social sanction, and the sex barrier persists in making the female, as soon as she is born, distinctly feminine, and how can it help being otherwise? Let us try the experiment of taking a group of young females and raising and educating them as the male is educated, and the product will be masculine as masculine standards go.

Woman contributors to the Encyclopedia Britannica are by no means a small number and have contributed towards such subjects as medicine, art, astronomy, language, painting, philology and general science. Every month in the field of chemistry I note articles by women on pure chemistry; and she is coming to the fore in other branches every year. I make this broad claim that there are more women engaged in scientific work today since she won her right to education than there were men engaged in scientific pursuits during a similar period in the progress of the sciences.

"But give us education, and then see!" is their incessant cry. To which suffragist argument Mary Monico replies: "The men of today are more highly educated, more broadly educated than the men of bygone centuries, and yet we see in him the very traits that characterized, the very motives that actuated his grandfather." I don't admit this, for I am no more like my grandfather than a peach is like a walnut. I deny Mendelian inheritance to social characters. Yet surely there has been some advance made; even Emma Goldman will admit this. And again, if no advance has been made, how comes it that we have come out of feudalism? If motives remain constant there can be no change. Once more concerning modesty. "Listen to the conversations of women among themselves, about the most private sex matters." Women do not monopolize discussions of the erotic, and the men are notorious in this monopoly. It appears to me that modesty in the sexes is about evenly divided.

Now as to the challenge: "Give me one woman writer, one woman musician, one woman painter, one woman scientist, one woman inventor, one woman financier, one woman philanthropist, who nearly approach any of all these benefactors that man can produce, and what success they did attain was not attained through an incentive of love, of hate, of desire for publicity, of money, but solely through the abstract desire for truth that actuated Spinoza, Bruno, Ingersoll, etc." These three notables were philosophers, and it is an erroneous comparison. But as this challenge is addressed to "Madame," I will not take up this argument. Suffice it that I know of no notable female musician; the others can be supplied in plural numbers, and six-sevenths of the challenge rendered worthless.

J. E. BABB.

NOTES ON THE MARRIAGE TIE.

Under the heading "Religion and Morals," Mr. Cyrus H. Eshelman says that he would shun a man who looked lightly on the marriage ideal as he would a sewer or a venomous reptile. He perhaps forgets that society calls the woman immoral who sacrifices her virtue under the same condition that a married woman gratifies her natural instincts. One is allowable under the statutes, the other is not. Now tell me, if you can, which is the purer from a spiritual standpoint—if there is such a thing as spirituality—the unmarried licentious female or the libidinous married one? Let us lay aside customary sentiment about wife, mother, sister and that old worn-out moth-eaten gag, "insult to womanhood," and express ourselves from a rational and honest basis.

I shall add here that the marriage tie is neither sacred nor a sacrament. It is merely a man-made institution with ceremony, giving man and woman a certain license. The only beautiful result of this nuptial bargain is the child for mother and father to center their lives upon. And remember this, a child born out of wedlock is just as legitimate in the sight of God—Nature, if you please—as a child born under the hymeneal bond; and this truth is in spite of the biblical injunction that an illegitimate child cannot enter into the kingdom of heaven.

In saying that there is no purity among

women, I do not mean to include innocent girls or continent unmarried women, but I include all in strenuous courtship, in honeymoon and in regular married life.

Now as to the double standard of morals, I must coincide with a noted philosopher who said in substance: "They could long ago have had a single standard of morals if they had stuck together and demanded it, but the legalized mistresses never desired it nor advocated it; they are satisfied to sell themselves in wedlock to get their care and keep from some man, the same as the unlicensed do in the open market. And so they elevate their heads, and look with contempt on unmarried women who pursue pleasure exactly as they do."

I am not expounding these irrefutable truths with disrespect, but simply to expose the sham and pretense of society with its so-called chastity, its unjust economic system and its pagan religions. What a colossal false alarm society really is!

E. E. KUSEL.

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"In the beginning God created the heavens and the earth." On these few words stand or fall the pillars of that much vaunted structure that should civilize the world, and bring peace and healing to the nations—the Christian philosophy.

That philosophy has been harped upon by the harpers, and borne upon the wings of angels for close upon 2,000 years. That is still being lauded and caressed by the Bryanites and Sundayites as "the only solid foundation upon which the peace of the world can be lastingly built"; and whose money-getting advocates and harpers are, according to their own opinions, the only ones who can bring about a consummation so devoutly to be wished.

That philosophy, which has ever since its initiation by its little band of founders who, by its own morbid and emaciated revolutionary teachings, were themselves divided and brought to ceaseless strife by the bigotry of its own belligerency, right through its steering into and blending with the civic and ecclesiastic forces of a Roman paganism which embraced a world; up through its subdivision into hundreds of mongrel sects, till ultimately shorn by science of its boasted power against which even the gates of hell should not prevail.

That philosophy, upon whose foundation only a lasting structure can be built, upon whose summit the dove of peace can rest its feet and fold its tired wing, after 2,000 years of weary flight; what though Rome in its palmy days sheltered a hundred religions side by side in peace, extending to each other the mutual forbearance and courtesy each expected and reciprocated in its turn—until—there came upon the scene this belligerent and egotistic of all philosophies, Christianity, which alone was right and all others wrong; which alone took up the initiatory sword and torture instruments to force its fanatical and domineering doctrines against all others older and some more sane than their own.

The only peace foundation, which through its whole pernicious history has been the cause of more hatred, war and bloodshed than all other elements combined, and whose advocates have proved themselves in the main the most incompetent and yet the greatest bigots and hypocrites that religion ever produced.

The only foundation, whose own foundation rests upon a god stolen from the Jews because Christians could not invent one of their own strong enough to stand alone; the God of the despised Jews who in their creeds and dogmas they have always hypocritically prayed for as heretics—prayed to the god of the heretics! The god whose son begotten of the heretics' god was their own exclusive pet god, yet who when living clung to the heretic Jews, saying (Matt. xv, 24), "I am not sent but unto the lost sheep of the house of Israel," and who in his national mock arrogance is supposed to have added, "It is not meet to take the children's bread and cast it to dogs (xv, 26), and who distinctly limited this gospel of peace and joy to the heretic Jew only (x, 6) and expressly declared it was not for the Gentile (x, 5).

The god of the Christian philosophy is the son of the heretics' god who "in the beginning created the heavens and the earth." In the beginning. The beginning of what? Nature's universe is from eternity, and therefore impossible of creation previously, for eternity knows no "in the beginning," and therefore no god could pre-exist nature—the eternal infinitude of matter and motion—inseparable and unchangeable in its elements—impossible of creation out of nothing—filling immensity without a void—obeying no laws but its own. Nature is the only mother we know, of which we are an actual part.

You praters of a peace to be founded on the Christian philosophy, tell me who is your god, and what you mean by a god, and what you know of a god?

(He is a huge being in the form of man, as seen by Moses, who lives in heaven.)

If that is so, where was he before he

made the heavens to live in? "He could not (as Augustine said) have been in heaven while he made heaven," and he could not have been outside the heavens that already filled infinitude.

(He is "the King of Kings and Lord of Lords, the only ruler of princes.")

Of course. A picture of the human conception, of the minds of those who would dominate men as kings, I would think of nothing higher or better than a replica of their own ambitions. This—od, of course, is a he, agreeable to the Jewish law of primogeniture in which the she was of little consequence.

("He is the Lord of Hosts, the Lord mighty in battle.")

Of course. Battle, which occupied most of the time and thoughts of the "heretics" and their prophets.

("God is a spirit.")

But could a spirit spue out of its mouth yonder solid rock? But that is a mere speck of dust. Could he breathe out of his spirit-self a solid planet? But that, too, is but a mere speck in the universe. Did he emit from himself the fiery ball of the sun—nay, millions of solid fiery suns and stars?

(But "God is love.")

Yes; and his son—he was a good shepherd, a sort of Bryan-Billy Sunday goat and sheep tender, whose sheep's ultimate end is to be fleeced and shorn.

A strange phantasmic conglomeration truly is this Christian philosophy, which still claims its thousands of poor deluded, credulous followers, who like poor silly sheep follow their leader blindly, though it be only to be shorn and fleeced; and the shepherd's crook comes in very handy to hook in "a feller's rocks" and filthy lucre.

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Safety First.—It was dusky in the secluded alcove, very dusky, and they sat silent. Something seemed to be on his mind. His face took on a strained look, like muddy coffee. He stirred uneasily, strangely. She flirted with her fan, he with her eyes. Suddenly the music struck up. It was his dance again, and she "adored" dancing.

"Damn," he whispered. Then she sprang it.

"Artie, what's the matter? You seem so uncomfortable." Artie shuffled his handkerchief.

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News of the Week.

4,700 men and women of Teuton birth declared their intention during the past week of becoming American citizens.

It is announced from Washington that the Red Cross has available in the event of war 10,000 physicians and 7,100 nurses.

The extraordinary cold in France reached its lowest record in Paris Feb. 5, when five degrees above zero was registered.

A dynamite factory at Schlebusch, near Cologne, Germany, was blown up on Jan. 27, causing the death of 200 persons, mostly women.

Richard Wallace, an American seaman, from Baltimore, was killed Feb. 4 by a shell from a German submarine which sank the British steamer Evestone.

Announcement was made Feb. 7 that in spite of the foreign situation the public inauguration ceremonies in Washington March 5 will be held as planned.

It is reported that virtually all the machinery and engines of the twenty-three German vessels lying in Philippine ports have been damaged by their crews.

For teaching "birth control," Mrs. Margaret Sanger was sentenced Feb. 5 to thirty days at Blackwell's Island by the Court of Special Sessions in Brooklyn.

The Belgian relief steamship Lars Kruse was sunk by a torpedo or a mine near the Belgian coast Feb. 5. The vessel carried a cargo of wheat from Buenos Ayres.

Mr. Edouard Adolphe Drumont, editor of the Paris *Libre Parole*, died Feb. 4 at the age of seventy-three. He was the author of a large number of books and plays.

The Congress of Uruguay is considering a constitutional amendment providing for disestablishment of the Roman Catholic church as a state institution in that country.

Henry Ford, manufacturer and pacifist, announced Feb. 5 that in the event of war he would place his factory at the disposal of the government and operate it without profit.

Seven survivors of the Shackleton Antarctic expedition who were stranded near Ross barrier have been rescued by the relief steamship Aurora, which arrived at Cape Evans on Jan. 10.

It was announced Feb. 5 that the Marconi Wireless Telegraph Company of America had placed its entire system at the disposal of the United States government for use in any emergency.

Colonel Roosevelt has cancelled his proposed trip to Jamaica, which he was to have begun on Feb. 7. On learning that the President had broken off relations with Germany, he cancelled his reservations.

New York city's waterfront is now protected from the spread of fires by an auxiliary fleet of 143 tug boats, all equipped for fire service and ready to respond instantly to calls from Fire Headquarters.

War bread soon will make its appearance in France. The kind has not been definitely decided, but experiments are being made with a new bread that will contain more whole wheat flour than that now sold.

The Rumanian minister of foreign affairs telegraphed Feb. 6 to the Rumanian legation in Paris that Germany has begun to transport for interment in Germany of all Rumanian males from sixteen to sixty-seven years of age.

An anonymous letter exposing what was declared to be a plot to blow up Brooklyn Bridge was received late Feb. 7 at Police Headquarters, through the medium of a morning newspaper editor, to whom the letter was addressed.

Three families out of every four in New York city, it is estimated, were visited in their homes Feb. 5 and urged to make attendance at church a habit. The churches are laboring diligently to stop, if possible, the progress of civilization.

A formal statement that the government has no intention of seizing bank deposits or other property belonging to any foreign subject—even in the event of war—was issued by the State Department Feb. 7, with the approval of President Wilson.

More than 700 new students began their studies in the evening session of the College of the City of New York Feb. 5. The total enrollment in regular collegiate subjects and professional subjects conducted by the college at night is nearly 3,000.

The threat of war between this country and Germany has brought to New York thousands of persons from all parts of the United States, who are coming to set their affairs here in order,

against the possible economic upheaval that will attend hostilities.

Japanese newspapers, in their comment on the severance of diplomatic relations by the United States with Germany, compare Germany to a wild beast which has turned savagely against the whole world, which must unite to crush her for the good of all.

The engines on every German and Austrian ship interned in New York harbor have been wrecked. German sailors have done millions of damage to the Teutonic merchantmen to prevent their being of value if seized by the United States in event of war.

Rev. C. W. Buzzell, formerly of a Rochester, N. Y., Congregational church, reported Wednesday under arrest in Toronto on a charge of mismanaging the funds of a military company he helped recruit, is wanted in Pontiac, Mich., on a warrant alleging false pretense, issued last May.

Latest reports say the extreme cold of the three days preceding Feb. 6 killed seventy-five per cent of the vegetable crop of the state of Florida, all remaining oranges and grapefruit were frozen on the trees and in many cases the trees themselves were frozen. The losses are expected to run into millions of dollars.

The almost unprecedentedly cold weather which has prevailed for a fortnight, causing great suffering and some deaths in all parts of Germany, was intensified Feb. 3, when the temperature hung just about at the zero mark in Berlin and fell far below it in West Prussia and the Rhineland district, where records for a century were shattered.

WAR NEWS.

The village of Grandcourt, an important link in the chain of German defenses west of Bapaume, was captured by Gen. Haig's troops Feb. 6 in a spirited dash along both sides of the Ancre river.

Germany Feb. 4 acceded to the American demands for the immediate release of the seventy-two Americans taken from ships sunk by the raider in the Atlantic and brought to a German port aboard the steamship Yarrowdale.

The Spanish government's reply to Germany's submarine war zone note is a firm and dignified protest against it.

The food situation in Germany is growing more and more critical. Especially is the suffering great in the cities. Long lines of men and women gather daily in front of the bakeries.

More than 2,000 students at the Pennsylvania State College have volunteered their services to the country in case of war with Germany.

Under instructions from Washington approximately 650 German seamen on board the German ships in Hoboken, N. J., and at 135th street and the Hudson river, N. Y., were made virtual prisoners Feb. 5. The men are forbidden to leave the ships.

Norway will not agree to President Wilson's suggestion in regard to breaking relations with Germany.

Torpedoed without warning Feb. 7, as she was making for the Irish coast at top speed, the California, of the Anchor line, was the first large passenger steamship to fall a victim of unrestricted Prussian submarine warfare.

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Lectures and Meetings

The New York Secular Society will meet every Sunday of the month at 3 P. M., at Masonic Temple, 310 Lenox ave., between 125th and 126th sts.

Feb. 18.—"Did Jesus Ever Live?" By Nicholas Mitchuly.

Feb. 25.—"Socialism and Religion: Are They Compatible?" Chas. S. Sonnen-schein.

The Brooklyn Philosophical Association (38th season) meets every Sunday at 3 P. M. in Long Island Business College, South Eighth street, near Bedford avenue, Brooklyn, for lectures and discussions. Wm. A. Winham, secretary, 146 Newton street, Brooklyn, N. Y.

Feb. 18.—Debate: "Resolved that Prohibition is Right and Beneficial, that Legislation should be passed which will enable the People of the Cities in New York to adopt it."

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening, at 8.30, during the winter.

The Paterson Philosophical Society meets Sunday evenings at 8, at 202 Market st., over Garden Theater. Live subjects; interesting speakers. Frank Bamford, 111 Cliff st., secretary.

The Boston Freethought Society meets in Paine Memorial Hall, Appleton street, every Sunday at 3 P. M. J. P. Bland, B.D., is resident speaker, and THE TRUTH SEEKER is for sale at the door.

Pittsburgh Rationalist Society. Marshall J. Gauvin, lecturer. Sunday meetings, 8 P. M., Academy Theater, 810 Liberty avenue, near Eighth.

Feb. 18.—"What Was George Washington's Religion?"

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7.30 P. M., at the Hotel Vendome, Third street, opposite State House. O. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Twin City Rationalist Society meets Sundays at 11 A. M. in Lyric Theater, Minneapolis, Minn. Edward Adams Cantrell is lecturer. J. C. Ewing, secretary, 615 Metropolitan Life Bldg., Minneapolis.

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

Michigan Rationalist and Freethought Association meets every Sunday, 2.30 P. M., at Gerow's Hall, 55 Grand River West, Detroit. Secretary, Arthur A. Senger, 859 Rohus avenue, Detroit.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at 2.30 and 7.30, at 1417 Columbia avenue. Open platform. The Truth Seeker and liberal literature on sale. F. Garfield Bowers, secretary, 245 N. Ninth street.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9, 10 Cawker Bldg.

The Washington Secular League meets on Sundays at 3 P. M. at Pythian Temple, 1012 Ninth st., N. W., Washington, D. C. John D. Bradley, president, 437 Quincy st., N. W.

Los Angeles Liberal Club meets in Burbank Hall, 542 So. Main street, Sunday evenings at 8 o'clock. Charles T. Sprading, lecturer. Truth Seeker and other Rationalist literature on sale.

The Church of This World, Rationalist. John Emerson Roberts, lecturer. Meetings every Sunday morning at 11 o'clock in Willis Wood Theatre, Kansas City, Mo. Mr. Roberts' services may be secured for wedding and funeral occasions. Address, 4011 Kenwood ave., Kansas City, Mo.

The Toledo Rationalist Society meets every Wednesday evening at 8, Room 133, Arcade Building, St. Clair and Jackson streets. W. M. Braun, secretary. Speakers, Dr. Rullison, J. Carl, J. Braun and K. Pauli.

The Seattle Rationalist Society meets Sundays at 3 p. m. in Strand Hall, 1525 Fourth avenue, Seattle, Wash.; L. A. Wheeler, president, 1330 First avenue. The Truth Seeker and other Freethought literature for sale at all meetings. Admission is free.

The Detroit Society of Truth Seekers (Lithuanian) meets the second Sunday of every month at 2 P. M. in C. O. F.

Hall, Chene, cor. Trombly st.; Karl Rutkus, organizer, 338 West End ave., Detroit, Mich.

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WAR AND NATURAL LAW.

The War Enthusiasts Get No Support From Our Present Scientific Knowledge.

BY PROF. JACQUES LOEB.

The notion that wars are necessary incidents in the working out of the law of the survival of the fittest is familiar enough. Prof. Jacques Loeb, the distinguished Monist and biologist, now with the Rockefeller Institute for Medical Research, New York, does not share it. At the recent meeting of American Men of Science, before the section of Naturalists, he read a paper entitled "Biology and War," in opposition to that view and to various false conclusions growing out of its acceptance. The address was published in a late number of *Science*, and is sent to THE TRUTH SEEKER by Professor Loeb.

BIOLOGY is not the science which can throw any light on the origin of war, since wars are caused by economic, political and social conditions. Although these conditions are in the last analysis based upon human instincts it does not seem profitable for the present to trace the connection.

It is also outside the speaker's problem to discuss the effects of war. Compared with the misery and anguish, the general loss of life and of liberty, and the economic waste caused by war, the possible hereditary effects on the population, if there are any, are too trivial to be mentioned.

As far as your speaker has been able to see, biology can at present offer a contribution to the problem of war in one direction only, namely, to test some of the claims of war enthusiasts who insist that from a biological viewpoint wars are justifiable or even desirable.

2. These war enthusiasts maintain that unless a nation engages occasionally in war it will lose all those virile virtues, especially courage, which are necessary for its survival. We do not need to argue whether the acts committed in a state of homicidal emotion are the real or only manifestations of courage; we may also overlook the manifestations of virility left behind by invading or retreating armies. The assumption that virility or courage (whatever may be meant by these terms) will disappear if not practiced in the form of war implies an unproven and apparently false biological assumption, namely, that functions not practiced or organs not used will disappear in the offspring. Such arguments were very common in biology before the experimental method was recognized as necessary to test the validity of our assumptions. Since experimental tests were made we have learned that eyes do not degenerate when animals are kept in the dark. Thus Payne raised sixty-nine successive generations of *Drosophila* in the dark without noticing any trace of degeneracy in the eye or its function. Uhlenhuth found that eyes when transplanted into the back of salamanders will (after a transitory degeneration) regenerate completely, and remain normal no matter whether the animals are kept in the dark or in the light. Hereditary blindness (*e. g.*, hereditary glaucoma in man) is apparently due to a mutation (probably a chemical change in one chromosome) which originates, as far as our present facts show, independently of use or disuse of the eye. We know through Morgan's observations that insects with mutilated or rudimentary wings may arise suddenly as mutations from parents which used their wings. Lack of the practice of flying does according to our present knowledge no more lead to the hereditary disappearance of wings than darkness leads to hereditary

tary degeneration of the eyes. The statement that a nation by not going to war will lose any of its inherited "virile virtues" is not supported by our present biological knowledge.

3. The biology of which the war enthusiasts make use is essentially antiquated, and so we need not be surprised to find that they consider war to be based on what they call the "biological law of nature," the "struggle for existence," or the "survival of the fittest." Such ideas are expressed by war enthusiasts in America as well as in Europe, and we may be permitted to make the following quotation without giving the name of its author.

"The struggle for existence is in the life of nature the basis of all healthy development. All existing things show themselves to be the result of contesting forces. So in the life of man the struggle is not merely the destructive but the life-giving principle. . . . The law of the stronger holds good everywhere. Those forms survive which are able to procure for themselves the most favorable conditions of life and to assert themselves in the universal economy of nature. The weaker succumb. This struggle is regulated and restrained by the unconscious sway of biological laws and by the interplay of opposite forces. In the plant world and the animal world this process is worked out in unconscious tragedy. In the human race it is consciously carried out, and regulated by social ordinances. The man of strong will and strong intellect tries by every means to assert himself . . . and in this effort the individual is far from being guided merely by the consciousness of right. . . . The nation is made up of individuals. . . . The motive which influences each member is prominent in the whole body. It is a persistent struggle for possessions . . . and right is respected so far only as it is compatible with advantage."

The "struggle for existence" and the "survival of the fittest" are no "laws of nature" in the sense in which the term law is used in the exact sciences. We speak of a law of nature when we are able to

express a phenomenon as a mathematical function of its variables. We thus speak of a law of gravitation, of Ohm's law, or in biology of Mendel's law of segregation. As long as biologists did not realize that their statements needed not only a qualitative experimental test but also a quantitative verification they talked in a loose way, and this did not change until the methods of physics and physical chemistry began to invade biological research. The progress made by Mendel lay in this, that he introduced the quantitative method of the physicist into the investigations of hybridization and he was ignored because the zoologists and botanists of his time did not grasp the fact that the progress of science depends upon the invention or application of such methods.

The terms "survival of the fittest" or "struggle for existence" were never more than poor metaphors to express the fact that the chemical compounds required for the growth of organisms are restricted in quantity and that as a consequence unlimited reproduction of organisms is impossible. Aside from the limitation of food, the physical conditions (*e. g.*, too low or too high a temperature) existing on the different parts of the globe, act as a restricting influence. The methods by which the stronger "conquer" weaker nations have nothing in common with the fact that salt water fish die when put into fresh water or that microorganisms cannot multiply unless they have their proper culture medium. The majority of organisms, *e. g.*, plants, bacteria of the soil, and many others, can in no way be called predatory organisms. Of course, there are animals which are as brutal and predatory as the war enthusiasts think human beings should be—but this is a different thing from calling this brutality a universal law of living nature. Fortunately the normal human being does not belong to this brutal type.

There is a wide quantitative difference in the development of instincts and of the power of inhibition in different human individuals, and these differences may be hereditary. Individuals with a strong homicidal mania, who just manage to suppress their paranoic tendencies, will welcome war since it removes for them the burden of constant inhibition, and unfortunately such poorly balanced individuals have rather too frequently been the leaders of governments. No human society can be expected to exist unless the necessity of suppressing or curbing the harmful and pathological instincts of individuals is recognized, and a nation is liable to pay a high price for the privilege of having a semipathological individual at the head of its government.

4. The war enthusiasts also derive from what they are pleased to call the "law of nature" the statement that "superior races" have the right of impressing their civilization upon "inferior races." The information concerning the relative value of races is furnished by a group of writers who call themselves "racial biologists." This "racial biology" is based on quotations from the erudite statements of theologians, philologists, historians, politicians, anthropologists, and also occasionally of biologists, especially of the nonexperimenting type. The method of standardizing the different races is consequently neither quantitative nor experimental, for, as the best known "race biologist," Houston Chamberlain, says, "there is something in the world besides compass and yard measure. Where the learned fails with his artificial construction, one single unbiased glance can illuminate the truth like a sunbeam." A few quotations from Chamberlain will show how this method of "sunbeams" is applied in special cases. Thus Chamberlain tries to prove that the Celtic Bretons in France are really Germanic.

"These Celtic minds of former centuries, teeming with strength, are not merely free and not merely pious any more than the Breton seamen of today, but they are both free and pious, and it is this very combination that expresses what is specifically Germanic, as we observe it from a Charlemagne to Queen Louise."



PROF. JACQUES LOEB.

And as a sop to biology, Chamberlain states: "Let us therefore not be in too great a hurry to assert that Germanicism does not lie in blood; it does lie in it; not in the sense that this blood guarantees Germanic sentiment and capacity but that it makes these possible. This limitation is therefore a very clear one: as a rule that man is Germanic who is descended from Germanic ancestors."

It will not be necessary at a meeting of biologists to state that Mendelian characters are generally inherited singly and independently; and that we know nothing about the inheritance of piety and freedom, either separately or in Germanic linkage. The writer wishes also to apologize for being compelled to point out that it is not good biology to maintain that the oblique eyes of the Chinese or Japanese are an indication of an oblique character, or that in a hybrid the "bad" qualities of the parents are dominant over the "good" ones.

5. While the statements of the war enthusiasts will not be taken seriously by those familiar with the methods and results of experimental biology, the sad fact remains that this pseudobiology has had at least a share in the production of the tragedy which is being enacted in Europe. For wars are impossible unless the masses are aroused to a state of emotionalism and fanaticism, and the pseudobiology of literateurs and politicians may serve this purpose in the future as it has in the past. The government has at last begun to realize that it is its duty to protect the masses from the medical quack. Your speaker is of the opinion that the masses need equal protection from the irresponsible literateur or politician who makes it his business to spread the seed of fanaticism and emotionalism by a claim of knowledge of biology which he does not possess. The cure for this form of pernicious mischief is the spread of knowledge of the exact sciences which will put an end to the business of the pseudoscientist.

Since at present the making of war is left in the hands of the statesmen, it may be well to mention at least that the exact sciences have paved the way for the replacement of the present type of statesmanship by a new one; according to which statesmanship consists in the application of the results of the exact sciences to the improvement of the lot of humanity. This includes not only the technical but also the theoretical results of science, since these theoretical results will free the minds from all those forms of ignorance, superstition and fanaticism which are the culture medium of mob emotionalism. If we succeed in substituting for the present a new type of statesmen, who are familiar with and follow the development of the exact—i. e., the experimental and quantitative—sciences, and who are willing and capable of applying the results of exact science to the intellectual, moral, physical and economical uplift of the masses, we shall at least diminish the danger of war.

An interesting feature of the religious canvass made in New York on February 4 is that Protestants, Catholics and Jews combined and worked together in pairs of different denominations. It is to be presumed from this that the revival is not to be an attempt to convert people to Christianity, but to induce more people to attend religious meetings of any sort, and also to record the affiliations of each citizen. The general impression seems to be that if a person believes in and worships God, he is a good citizen, so far as spirituality is concerned; and if it is a fact that there is in reality only one God for all creation, the conclusion must be that all are worshipping the same one, regardless of their ideas of such deity or the nomenclature used in describing him. Jews and Christians unite in acknowledging Jehovah, but the Jews do not admit that the Messiah predicted has yet come. Catholics and Protestants believe in the accounts of the four gospels, but interpret them in two hundred ways. The Swedenborgians are now advertising their books here claiming that Swedenborg represented the second coming of Christ. Billy Sunday has just saved 60,510 souls at about 80 cents a soul. Professor Leuba of Bryn Mawr has published statistics to prove that over half the scientific men do not believe in a personal God, and are therefore more Agnostic than Thomas Paine. All of these reports within one week show that there still seems to be some confusion about theology.—A. M.

Progress is "an enemy of God." This now opprobrious epithet will become an honorable distinction when men understand that the friends of good must be foes of God.—R. C. Adams.

As investigators of religious and psychic phenomena we do not condemn religion. We explain it.

FRANK HARRIS AND JESUS

In the Light of Some Historical and Prophetic Remarks by Mark Twain.

The most elusive character of history is probably he whom people now call Jesus Christ. No one seems to know when he was born, where he first came to birth, or how (whether illegitimate or not), but the why of his birth was undoubtedly through the imaginations of men to institute a religion more binding, rigorous, cruel and oppressive than the Oriental sophistries that had gone before. Nor do men know when he died or where; and Mr. George Moore has as much right to write of Christ in the way he did in "The Brook Kerith" as the religious writers have to write in the way they do. Since Christ is a god-hero, born of the imaginations of men, a twentieth century novelist may treat this fictitious personage according to his novelistic fancy—and in any old way—as did Jack London in his "Star Rover," Marie Corelli in her "Barabbas," or as the latter writer portrayed the reincarnation of the devil in "The Sorrows of Satan"; yet neither Christ nor Satan ever existed outside of man's vivid imagination. It is simply because the social mind allows itself to be ruled by the will of the dead that it is now considered blasphemy, either by speech or in writing, to treat this Jesus in any other way than as a god.

I therefore agree more fully with what Richard Ellsworth says (TRUTH SEEKER, Dec. 23, 1916) than with the ideas of Frank Harris as set forth in his article, "George Moore and Jesus" (Pearson's Magazine for January, 1917).

Mr. Ellsworth wrote: "There has always been a feeling of distrust among men regarding a person the date of whose birth is unknown. Knowing the day upon which a certain man was born may add nothing to the greatness of his character, but it will add materially to the certainty of his existence, and to the value to be placed upon the nature of his mission. There is absolutely no authentic record of the birthday of Christ. The New Testament, which alone gives the history of Jesus Christ, affords no incontestable proof as to when he was born."

There is no evidence of the existence of the historical Jesus outside of the New Testament, but there are things in the Old Testament, visionary in character—the dream-stuff of those old "dreamers of dreams" of that ancient day—that are twisted in their interpretation to prophetically presignify his coming as Jesus Christ, the Savior of the world; the Lamb of God that taketh away the sins of the world; the Son of God; the Light that lighteth the world in its darkness of ignorance, and many other foolish things of like nature and quality. When we come to read the story of his life, however, as given by Matthew, Mark, Luke and John, we find such differences concerning his birth and the facts surrounding his career that we begin to wonder if his existence upon this mundane sphere is not purely mythic; and when men of the ripest scholarship, such as Strauss, Drews, Prof. Wm. Benjamin Smith, W. W. Hardwicke, M.D., and others, try to find this Christ by the method of historical research only a name stretching its way across the centuries of time comes into view; and while the psychological power surrounding this name has played the devil with the world, the man himself fades into the nothingness of an empty dream, the metaphysical inspiration of a religious abstraction, the psychological expression of an intellectual vacuum—the latter being something which nature herself abhors and will have naught of, yet man, the worshipful animal, is willing to render worship unto vacuity and dreams instead of something more material, tangible and humanly existent.

In his "Study of Origins" Mr. Ellsworth continues:

"St. Matthew places the date during the reign of King Herod, but St. Luke states that the event occurred when Cyrenius was governor of Syria. Now Herod was not living when Cyrenius was appointed to his Syrian governorship, therefore one or the other of these inspired evangelists is wrong in his calculations; and we know from our present information regarding the circumstance that both are wrong.

"For more than nineteen hundred years Christian chronologists have studied to fix the date of the birth of their redeemer, and have not yet reached any agreement that is even suggestive of certitude. The year, the month, and the day are all unknown. Almost every month in the year has been assigned to the event. For a time it was observed on the 20th of May, then on the 19th or 20th of April, and again on the 5th of January. Some supposed that he was born in the year 4 B. C.; others place the year as late as A. D. 10.

"The fixing of the date as a religious festival has been attributed to Telesphorus, who flourished during the reign of Antoninus Pius (A. D. 138-161), but the first certain traces of its being kept on the 25th of December are found about the time of the Emperor Commodus (A. D. 180-192)."

But it seems that one of the most brilliant journalists of New York City, Frank Harris, the present editor of *Pearson's Magazine*, as well as the companion of some of the most intellectual literateurs of Europe for many years, must let himself get caught in the fog of Christian delusion and superstition and believe not only in the actual existence of this Jesus but in his Christly saintliness as well.

While one sees very clearly that Mr. Harris has not the historical perspective of a scientist, yet he claims to be an evolutionist as in the following words he puts himself on record concerning Jesus:

"But afterwards I learned something of what the theory of evolution implies; realized that all great men are moments in the life of mankind, and that the lesson of every great life in the past must be learned before we can hope to push further into the Unknown than our predecessors. Gradually I came to understand that Jerusalem and not Athens is the sacred city and that one has to love Jesus and his gospel of love and pity or one will never come to full stature. Born rebels even have to realize that Love is the Way, the Truth and the Life; no one cometh to wisdom but by Love."

Now we will italicize the rest of the paragraph:

"The more I studied Jesus the greater he became to me till little by little he changed my whole outlook on life. I have been convinced for years that the modern world in turning its back on Jesus and ignoring his teachings has gone hopelessly astray. It has listened to false prophets and followed blind guides and has fallen into the ditch. It must retrace its steps. It must learn the lessons of love and pity, of gentle thought for others, and the soft words that turn aside wrath; it must subdue pride and cultivate amiability. There must be a spiritual rebirth; we must submit ourselves again like little children to sit at the feet of the Master; all the best lessons are learned by Faith" (Pearson's Magazine, January, 1917).

All of this makes very interesting reading and is helpful to us in studying the psychology of a Frank Harris, but is it true? Is the character of Jesus as portrayed in the New Testament really as lovable and gentle as Mr. Harris would have us believe?

According to the record, Christ's love and respect for his mother was a minus quantity, while our own Ingersoll excels him in this respect; and Ingersoll, being a lovable man and not a stony-hearted god, created a home atmosphere of love and affection. Would Mr. Harris have us repudiate our mothers as did Jesus on one memorable occasion, join ourselves to celibacy like himself and the Roman Catholic priesthood; or have homes wherein love dwells supreme, with wives and children there to bless us? Would Harris have us lead the wandering life of Jesus, without where to lay our heads (except the jail if caught by the cops), or feel the soft caresses of our sweetheart-wives and indulge in the domesticity of home? In neither Christ nor Buddha is the home-life a very predominating factor; and you know Christ gave as one of his standards of discipleship that "unless a man leave father and mother, sisters and brothers" and follow him he cannot become his disciple. Christ also said, that "in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven" (Matt. xxii, 30); and if this is true, all our married people are doomed to hell. Heaven is therefore a place for eunuchs, celibate priests, nuns, old bachelors and spinsters.

Mr. Harris speaks of "loving Jesus" and "his gospel of love and pity." But let it be understood that Jesus Christ was no Bryan pacifist, and the doctrine of love voiced in the following words shows the impatience of a very ill-tempered man for those who would not acknowledge his "divine mission":

"But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

"Think not that I am come to send peace on earth; I come not to send peace, but a sword."

"For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law."

"And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me."—Matt. x, 33-37. (See also Luke xii, 49-53.)

It strikes me that the believers in Christianity have been following "the believe or be damned" advice of the divine paranoiac, Jesus Christ, for all these many generations of time, and the above cited prophecy has been fulfilled in the present family row in Europe. Nowhere in the New Testament do we see that Christ showed himself as an embodiment of humility. On the contrary, he was the embodiment of pride, anger, "righteous" wrath, and supernatural egotism.

For further illustration of the results of Christianity, also read the twenty-fourth chapter of Mat-

thew, seventh verse; the thirteenth chapter of Mark, eighth verse; and the twenty-first chapter of Luke, tenth verse. This "nation rising against nation" and family against family is what has been going on over in Europe for nearly three years now, and no one sees the end of it.

One logical statement Matthew gives us as being made by this Jesus is that "they who use the sword shall perish by the sword" (Matt. xxvi, 52), and the Christian nations of Europe are busily engaged in showing the truth of that assertion and sending each one another's soul to heaven or hell as the case may be. But as an advocate for "preparedness," Jesus is reported by Luke to have remarked:

"And he that hath no sword let him sell his garment, and buy one."—Luke xxii, 36.

And William of Hohenzollern, as the most Christian monarch of Europe, took this advice and had a treasure chest in which he was preparing for from thirty to forty years for the present European war.

Again, we would ask Mr. Harris if Jesus took much "gentle thought for others" or used "the soft words that turn away wrath" in his excoriation of the scribes and Pharisees as given in the twenty-third chapter of St. Matthew?

That Kaiser Wilhelm is not only a Christian monarch but a Christian preacher as well may be seen by the sermon he delivered before the officers and crew of the imperial armored yacht, Hohenzollern, in the early part of the conflict. His subject was "The Power of Prayer," and he took for his text Exodus xvii, 11:

"And it came to pass when Moses held up his hand that Israel prevailed, and when he let down his hand Amalek prevailed."

Among other things this military king-preacher said in his sermon were the following:

"God, the Lord, has hung in every heart a prayer bell. Yet how often in the sunshine of life is it silent and dumb! But when the storm wind of trouble comes it begins to ring. How many a comrade who had forgotten how to pray will clasp his hands once more out there in the death struggle! Necessity teaches prayer. So let it be here at home. Let the serious days which have come upon us, the storm of war which has broken out, set the prayer bells swinging again! Let us pray for our fighting brothers. Not only now and then in a solemn hour; no, no! Let us pray constantly.

"As our fathers in troublous times set the bells pealing every evening, and at the sound uncovered their heads and prayed: 'Lord Jesus Christ, with us abide, for it is now the eventide,' let us never forget our prayers.

"Moses held up his hand until the sun went down, and so Joshua slew Amalek with the sword. Our fight will not be ended in a day. But let us not allow our hands to grow weary, nor let them sink until victory is gained. Let our prayers be a wall of fire around our brother's camp.

"The historian will some day write of the wars of our day. But man sees only what is visible to the eye, so he can say only what the wisdom of generals, the bravery of troops, the sharpness of weapons have accomplished. Eternity will reveal much more. It will show how the hidden prayers of the faithful were a mighty power in these battles, how the ancient promise was again fulfilled: 'Call upon Me in the time of trouble and I will save thee.' And, therefore, hold fast to prayer. Amen."

And the doctrine of the power of prayer is one of the fundamental beliefs of Christianity!

In conclusion we refer Mr. Harris to Mark Twain's latest book, "The Mysterious Stranger," as to what Christianity has done for the human race; and Mark Twain is a writer superior to Mr. George Moore. The following excerpt shows what the world has experienced in taking the advice of the "gentleman" Jesus, or of some one speaking in his name. In one part of the book this "stranger," as the special friend of three boys in an Austrian village in the sixteenth century, portrays to them the history of the world from the beginning (according to their ideas) to their times and beyond by a series of panoramic views like moving pictures upon a screen:

"We were always watching out for him, for life was never stagnant when he was by. He came upon us at that place in the woods where we had first met him. Being boys, we wanted to be entertained; we asked him to do a show for us.

"Very well," he said; 'would you like to see a history of the progress of the human race?—its development of that product which it calls civilization?'

We said we should.

"So, with a thought, he turned the place into the Garden of Eden, and we saw Abel praying by his altar; then Cain came walking toward him with his club, and did not seem to see us, and would have

stepped on my foot if I had not drawn it in. He spoke to his brother in a language which we did not understand; then grew violent and threatening, and we knew what was going to happen, and turned away our heads for the moment; but we heard the crash of the blows and heard the shrieks and the groans; then there was silence, and we saw Abel lying in his blood and gasping out his life, and Cain standing over him and looking down at him, vengeful and unrepentant.

"Then the vision vanished, and was followed by a long series of unknown wars, murders, and massacres. Next we had the Flood, and the Ark tossing around in the stormy waters, with lofty mountains in the distance showing veiled and dim through the rain. The Angel said:

"The progress of your race was not satisfactory. It is to have another chance now."

"The scene changed, and we saw Noah overcome with wine.

"Next, we had Sodom and Gomorrah, and 'the attempt to discover two or three respectable persons there,' as the Angel described it. Next, Lot and his daughters in the cave.

"Next came the Hebraic wars, and we saw the victors massacre the survivors and their cattle, and save the young girls alive and distribute them around.

"Next we had Jael; and saw her slip into the tent and drive the nail into the temple of her sleeping guest; and we were so close that when the blood gushed out it trickled in a little red stream at our feet, and we could have stained our hands in it if we had wanted to.

"Next we had Egyptian wars, Greek wars, Roman wars, hideous drenchings of the earth with blood; and we saw the treacheries of the Romans towards the Carthaginians, and the sickening spectacle of the massacre of those brave people. Also we saw Caesar invade Britain—'not that those barbarians had done him any harm, but because he wanted their land, and desired to confer the blessings of civilization upon their widows and orphans,' as the Angel explained.

"Next, Christianity was born. Then the ages of Europe passed in review before us, and we saw Christianity and Civilization march hand in hand through those ages, 'leaving famine and death and desolation in their wake, and other signs of the progress of the human race,' as the Angel observed.

"Then the Holy Inquisition was born—'another step in your progress,' the Angel said. He showed us thousands of torn and mutilated heretics shrieking under the torture, and other thousands and thousands of heretics and witches burning at the stake, 'always in the pleasant shade flung by the peaceful banner of the cross,' as the Angel remarked. And in the midst of these fearful spectacles, as an incidental matter, we had a marvelous night-show, by the light of flitting and flying torches—the butchery of Christian by Christian in France on Bartholomew's Day.

"And always we had wars, and more wars, and still other wars—all over Europe, all over the world. 'Sometimes in the private interest of royal families,' the Angel said, 'sometimes to crush a weak nation; but never a war started by the aggressor for any clean purpose—there is no such war in the history of the race.'

"Now," said the Angel, 'you have seen your progress down to the present, and you must confess that it is wonderful—in its way. We must now exhibit the future.'

"He showed us slaughters more terrible in their destruction of life, more devastating in their engines of war, than any we had seen.

"You perceive," he said, 'that you have made continual progress. Cain did his murder with a club; the Hebrews did their murders with javelins and swords; the Greeks and Romans added protective armor and the fine arts of military organization and generalship; the Christian has added guns and gunpowder; a few centuries from now he will have so greatly improved the deadly effectiveness of his weapons of slaughter that all men will confess that without the Christian civilization war must have remained a poor and trifling thing to the end of time.

"It is a remarkable progress. In five or six thousand years five or six high civilizations have risen, flourished, commanded the wonder of the world, then faded out and disappeared; and not one of them except the latest ever invented any sweetening and adequate way to kill people. They all did their best, to kill being the chief ambition of the human race and the earliest incident of its history, but only the Christian civilization has scored a triumph to be proud of. Two or three centuries from now it will be recognized that all the competent killers are Christians; then the pagan will go

to school to the Christian—not to acquire his religion, but his guns. The Turk and the Chinaman will buy those to kill missionaries and converts with.'"

"By their fruits ye shall know them!" said the Christ, and by its historical fruits Christianity is condemned by the very civilization it is now destroying!

JOHN A. MORRIS.

"Economic Cranks."

About two months ago I delivered in a large eastern city my lecture on "Abraham Lincoln: President, Freethinker, Liberator." At the close, the usual criticisms were invited. An old gentleman with snow-white beard—who, strange to say, was an American—arose and remarked: "I do not see why any man should lecture on Lincoln. He is dead, and not worth talking about." Well, more books have been written concerning Lincoln than any other American statesman, not even excepting Washington, and also more newspaper and magazine articles. His words have been quoted more than any other. His opinions are looked upon as of more value than any other. Yet here was a man who thought Lincoln was not worth talking about! Truly, I thought at the moment that I was in the presence of a great man. The explanation came when the gentleman added: "What we ought to hear is a lecture on economics." He was one of those "economic cranks."

In using this term it is far from my intention to cast reflection upon anyone who is a student of and speaker on economic questions. I only refer to those who have no patience to listen to other subjects discussed, and who say that when the economic question is settled the religious question will be also settled, therefore it is not necessary to have Freethought lectures or publish Freethought papers.

A lady in THE TRUTH SEEKER of February 10 clinches, as she thinks, her argument by saying that Thomas Paine wrote nothing upon religion until he was fifty-seven years old, "devoting more than half his life to the study of economic conditions." This reference to Paine is most unfortunate for the lady's cause. The time of his writing on religion is immaterial in the case. But if the lady had read the "Age of Reason" with care, she would have known the real reason for putting this work off until his later years. It was not because he thought the discussion of religious questions unnecessary, but because he wanted anything he might write on these subjects to be the result of his maturest thought and ripest experience. Then he must have considered them more important than his economic writings! Now here are two nuts for the "economic crank" to crack: Paine wrote "Common Sense" in America, which resulted in American political independence of England. But did political independence cause religious liberty, free thought, free speech and free press? No! While we have made advances in these, we are obliged to fight along the same lines today. In England he published the "Rights of Man," which has probably done more than any other book to loosen the grip of kingcraft on that country. Yet it was years afterwards before a man could there publicly express his opinions upon religion without going to jail. Here is the nature of the religionist: He may concede your every right, until you say something against his great Mumbo Jumbo. Why? Because on this subject he has read nothing and never been taught to think.

Those who say that only the discussion of economic questions is necessary, and that the settlement of these questions will settle all others, are about the most narrow-minded people I ever met—not even excepting the Catholics, Presbyterians or Methodists. They might as well say that if a boy in school studies arithmetic it is not necessary for him to know anything of grammar, or if he studies geography he needs no knowledge of history. Economic questions should be discussed. So should Freethought subjects, but not from the same platform at the same time. Socialists want to unite people of all theological beliefs under the banner of their party. That is all right. Freethinkers have also the right to unite people in defense of universal mental liberty, free speech and free press regardless of their economic opinions. And while the editor of THE TRUTH SEEKER is good enough to give these "economic cranks" one page of his journal, they would like to grab it all, notwithstanding that they have about fifty of their own! And yet these are the people whose battle-cry is the greed of Capitalism! I am a Socialist, but if this were the spirit of all Socialists, it would be just as well if Rockefeller, Morgan and Carnegie continued to rule the country.

FRANKLIN STEINER.

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A Chance for Writers.

Our Missionary Editor, Atwood Manville, offers the premium of \$50 to any TRUTH SEEKER subscriber who will get an article on Freethought published in any prominent magazine that is for sale on the newsstands of the New York subway. The conditions are that the article shall be an attack on the Bible, that it shall contain at least 2,000 words, and that it shall appear before October, 1917. The first published will receive the prize. It is not insisted that the periodical shall be a magazine, so long as it is for sale in the subway stations. Mr. Manville, for whose responsibility we can vouch, is the author of the tract "People vs. The Holy Bible," and we assume that an article following out the argument therein contained would be satisfactory to him and obtain the reward.

They Don't Unite.

We hear it said now and then, in some attempt to unite the various Christian organizations into one body of endeavor, that the Christian churches and Christian denominations all agree upon the essentials of Christianity and differ only on minor matters.

If there is no essential difference in what the many sectarian churches are teaching, why do they not unite? If there is no particular difference between Protestantism and Roman Catholicism, why do Protestants and Roman Catholics hate each other? If Presbyterians are essentially the same as Methodists, why do they fight one another?

Everybody knows that sectarianism is the scandal of Christianity. If the Universalists do not differ upon any necessary point of salvation from the Baptists, why do they maintain separate organizations?

For a single Christian denomination to admit that it exists upon what is not essential, nay, upon what is not absolutely requisite to human salvation hereafter, is for that denomination to confess that it has no reason to exist at all.

This will not do. The fact is that every sect in Christendom is built upon a gospel foundation, and this fact is a commentary on the so-called gospel of Jesus that reflects upon its character in a way that utterly destroys the claim of divinity for it. If there was only one way of salvation declared in the New Testament, there should be only one Christian church; only one Christian denomination; only one way to get into heaven, and only one way to keep out of hell.

Let us look at this matter without any sectarian bias. Instead of saying that any Christian sect is wrong, I am bound to say that everyone is right, and instead of saying that the words of Jesus support only one Christian denomination, I am compelled to say that a dozen more could be founded upon them. I cannot agree with the assertion that nonessentials only divide the Christian body of believers. Between Pope Benedict and Courtland Meyers there is no Christian resemblance, no spiritual similarity. It seems to me that the church which says that baptism is necessary to salvation, and the church which makes faith the important part of the saving process, differ upon something which cannot be called a nonessential.

If anything is essential it is *how* man is to be saved; and if one body of Christians says that man is saved in one way and another body says that he is saved in a different way, it looks as though they were divided on the most vital point of the scheme of salvation.

The question which has most of destiny in it is: *What shall man do to be saved?*

It cannot be denied that men read differently the

gospel in the New Testament, nor can it be denied that there is reason for different readings of it. We find Jesus saying in one place: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned," and in another place, in answer to the question: "What shall I do to inherit eternal life?" he says, "Keep the commandments." Now, only one of these directions can be right, unless the language of Jesus is to be understood as was the answer which the man gave to another who inquired how far it was to a certain town. "It is about thirteen miles if you keep on the way you are going now," the man said, "but if you go in the opposite direction, it is a little more than twenty-four thousand miles."

There is nothing in the commandments about believing anything or about being baptized. If the first way to eternal life is the only way, why did not Jesus say the same words to the young man which he said to his disciples? And if the other way to salvation is the right way, why did not Jesus tell the disciples what he told the young man? It is absurd to claim that there is no essential difference in these two ways of salvation. One requires obedience to the moral experience of human society; the other requires faith and the observance of a certain ecclesiastical rite.

If there is no particular difference, we would respectfully ask why there is not a Christian church on the earth that stands upon the answer which Jesus made to the question of the young man?

Not an individual could become a member of a single Christian church by saying that he had kept the commandments which Jesus mentioned as the way to eternal life.

It is enough to show that there is a vital difference between these two ways of salvation from the fact that every Christian church slams its door in the face of the highest morality but opens it wide to the stupidest faith. L. K. W.

What Is Invasion.

We should like to know who is sending to everybody, at his home and at his place of business, a postal card with "return" attached, the latter addressed to his congressman, and to be filled out with "Yes" or "No" on the question of peace or war. The return card states:

[Note: In modifying her war zone note Germany has offered safe passage for all American passenger ships which keep to a prescribed course and which our government guarantees free from contraband.]

The questions follow:

1. "Do you think we should enter this war in order to uphold our legal right to go into the war zone regardless of these conditions?"
2. "Do you think that the people should be consulted by referendum before Congress declares war—except in case of threatened invasion?"

Persons receiving the card are asked by the senders, who are officers of the "American Union Against Militarism," to answer these questions, Yes or No. We do not see how a thoughtful person can commit himself to one side or the other by a categorical reply. The fact that Germany is liberal enough to offer a safe route to American passenger ships provided the course marked out by her is followed and they have the guarantee from this government that they carry nothing that Germany defines as contraband, does not prevent the inquiry from arising in our mind as to whether we ought to concede to any nation jurisdiction over a zone our commerce requires we should traverse.

As regards the first question, whether we should "enter this war," it should be revised so as to inquire whether we ought to show fight if this war enters us. And when we read in the second query the proviso "except in case of threatened invasion," we want to know the difference between putting a torpedo under a mixed train on land and projecting the explosive against the side of a passenger and freight ship at sea. In each case there is an invasion, since the deck of one of our ships is reckoned American soil as regards the rights of those standing on it. Hence the question should

be: "In view of the threatened invasion, do you think that the people should be consulted by referendum before Congress declares war?" We have no objection to such a referendum when the proposition is put so that the people will know what they are voting on.

To any war started as the present one was, by a large nation taking military action against a small one because of an assassination committed by an irresponsible person, we are wholly opposed; as we are to war in general. We have said we prefer peace at any price, because there is nothing so valuable that we can afford to barter peace to gain it. And after this is said we are still obliged to recognize a difference between what is properly called war and what may be properly called an extension, through the army and navy, of the powers of the peace officer—the constable, the policeman—to protect the lives and property of citizens and bring the assailant to justice.

We do not believe that the United States should discuss with any nation a proposal like that in Germany's war zone note. We do not believe that submitting to the conditions proposed would be peace, or that disregarding them and punishing unprovoked assaults on our ships would be war. The government would be abandoning its protective function in one case and exercising it in the other, and should be judged exactly as though these things took place ashore and citizens were injured by foreign agents while going about their lawful occasions.

About the extent to which governments should be *administrative* we may allow the political economists to dispute without interrupting them; but a government that is not protective of the last right of citizens fails miserably to justify its establishment and existence.

Sir Oliver Lodge and Spiritism.

Since Sir Oliver Lodge published his very unusual book, "Raymond, or Life and Death," he has received through the public prints a large amount of exploitation, which, it is feared, will add nothing to his reputation as a reliable scientist. Sir Oliver's son, Raymond, was killed while serving with the British army at Hooga, in Flanders, on September 14, 1915. The object of the newly-published work is to record in permanent form certain alleged conversations of the living members of the Lodge family with the spirit of the dead Raymond, through the mediumship of a "control" named Fedra.

On reading some of these conversations, we were immediately struck with the vein of nonsense and stupidity which, like all similar recorded performances, characterizes them throughout. For instance, the spirits in the other world ask for cigars and whisky sodas, and get them. There are streets there, and the houses are built of brick and stone. Flowers blossom in profusion, but differ from those on earth in that they never fade. There are no judges there nor laws to coerce men into any particular plan of action, but each person simply "gravitates" to one of a similar mind and disposition. In answer to a question put to him by his mother, Raymond tells her how one day he saw "some boys pass on who had nasty ideas and vices. They go to a place I'm very glad I didn't have to go to, it's not hell exactly. More like a reformatory—it's a place where you're given a chance, and when you want to look for something better, you're given a chance to have it. They gravitate together, but get so bored." This authentic picture of hell, portrayed by an eye witness, ought to prove very gratifying to the great rank and file of Christians, who, recalling the words of "Holy Writ" that "many are called but few chosen," fear that they were predestined to that final abode.

The climax of nonsense is reached when Raymond describes for his father's benefit the difference in the nature of "smells" in heaven from those

on earth, and the contrary use to which they may be put. "Everything dead has a smell, if you notice; and I know now that the smell is of actual use, because it is from that smell that we are able to produce duplicates of whatever form it had before it became a smell. . . . My suit, I expect, was made from decayed worsted on your side." Imagine a suit of clothes, if you can, made out of the smell of decaying worsted! There is much matter of a character similar to these quotations to be found in these messages from the dead. Those that we have given are sufficiently illustrative of all.

It is with considerable reluctance that we venture to question the scientific standing of the author of this book. Sir Oliver Lodge had long been recognized as a scientific scholar of considerable repute until he took up with the vagaries of spiritism, and allied himself with the members of the Society for Psychical Research, which, in the persons of Hyslop, Carrington, Conan Doyle and others, is now endeavoring to impress the world with the notion that the immortality of the soul is capable of a scientific demonstration. Lodge, like Agassiz, seems to be impressed with the certitude of the fundamentals of Christianity, notwithstanding the fact that creditable science has everywhere asserted that they are not capable of such a manifestation as would make them approved by its sanest exponents. Mr. Joseph McCabe, in his book, "The Religion of Sir Oliver," has analyzed with much care and in a very conservative spirit this religious scientist, and the conclusion that one naturally draws from his exposition is that, like many another man who believes that true science and religion can be harmonized, Sir Oliver must be placed in a class by himself; or at least with those who are religious first and scientific later, provided science (as they apprehend it) is in accord with their religion.

It is greatly to be deplored that a man of the high social and intellectual standing of Sir Oliver Lodge, who was a pioneer in the discovery of wireless telegraphy, and who has made many inventions of unquestioned scientific value, should lend his credence to a system of humbuggery quite as deceptive as the performances of any sleight of hand genius. The ignorance which "mediums" make the spirits of the learned dead to exhibit in the writing and words attributed to them is in itself sufficient proof that the whole idea of spiritism is but one of the many phases of superstition which have gathered around the notion of religion. When we consider that the existence of the soul as understood by religionists has never been proved, and consequently its immortality is a remote consideration; when we recall the fact that heaven and hell are but the imaginings of the fevered religious brain, it seems inconceivable that any first-class thinker would risk his reputation by publishing his approval of a congeries of absurdities under the stress of a great personal bereavement!

It is because there is a small body of men calling themselves scientists while professing to hold some of the tenets of Christianity, that the church blandly asserts that all *real* scientists are Christians; and all those who hold that a belief in religion is incompatible with the highest scientific attainments are to be looked upon as pseudo-scientists—men quite unreliable when the issue becomes a question of authority. It is just in a case like this that the great value of Professor Leuba's recent volume on "God and Immortality" makes itself most effective. There is no mistaking the force of his statistics. The greatest scientific minds of the day are not and cannot be favorable to theological dogmatism. The irreconcilable opposition between the two is now complete, notwithstanding the judgment of Sir Oliver Lodge and all who agree with him. Religion and science, as fields of human inquiry and speculation, were one and the same thing in the long days during which the human intellect expanded from mere brute awe of the unknown into those marvelous

surroundings of the universe which called forth its keenest judgment and powers of discernment; but now that man has attained to summit heights of invention and discovery, the two are no longer one, for science has entered a field of investigation where religion cannot follow, and where the basis of truth has become *fact*, and not *faith*. R. E.

Exorcism and Witchcraft.

Buttressed by Bible and Testament and encouraged by religion, withcraft and demonology find twentieth-century believers. A Roman Catholic householder in Newark, N. J., reported the presence of evil spirits in his home, where he declared that bottles were uncorked, pictures turned to the wall, flatirons moved from their places, the lidlifter of the stove caused to perform tricks, while various normally inanimate objects appeared endowed with life. The house attained notoriety. The New York *Sun* reported:

"The ghosts have attracted the attention of all Newark. Thousands of New Jersey automobilists went out of their way to pass by the haunted house, and the block was crowded all day by pedestrians who had traveled there in the hope of seeing some manifestation.

"Several policemen were stationed in the block to handle the traffic, which got so dense three times during the afternoon that it was found necessary to summon the reserves to guard against accidents."

The householder, being a Roman Catholic, proceeded in the approved manner. He applied to his priest to execute his office as exorcist, which was done in due form. The priest procured "twelve holy medals," which he placed carefully in the "haunted" rooms. One was placed on a picture that showed a dead sister-in-law in her coffin lying in state before the altar of a church, another on the mantelpiece, and one in every closet; whereupon the evil spirits fled and the occupants were troubled no more.

At about the time these exorcisms were proceeding in Newark, five policemen were guarding a house in Detroit, Michigan, to protect a young woman occupying it from the violence or curiosity of five hundred persons who had been informed that the girl was a witch. The report said she had the power to transform herself into a lion, bear, and so on, and there were enough who took stock in the story to draw a crowd of half a thousand.

So it is proved that the enlightenment that is supposed to have dissipated the witchcraft delusion is only apparent. There are thousands it has not reached. Only the legal penalty, as with heresy, has been abolished. Given ignorance and Roman Catholicism, and the conditions of witchhanging days are made possible at any time or place.

Announcing in time that Girard College will next year celebrate "the three score and ten of its foundation by the Immortal Pioneer Merchant," the Philadelphia *Public Ledger* devotes a page of its pictorial section to photographs of the college, with its new \$600,000 high school, its grounds, gymnasium, student body, president, and, in the centre of the whole layout, its church! The church might pass for a cathedral, but the caption under the cut reads:

"THE CHAPEL WITH OTHER COLLEGE INSTITUTIONS PERPETUATES THE MEMORY OF THE FOUNDER."

The chapel can perpetuate the memory of Girard only through the contrast between the fact of its existence on ground paid for by Girard, and in connection with his college, and the other fact that the will of Girard not only made no provision for such a use of his money but specifically excluded the teachers of religion from the institution he founded. The chapel does not, then, "perpetuate the memory of the founder" in any right sense. It perpetuates only the recreancy of the trustees to the trust which he reposed in them, and convicts religion of theft. They have stolen funds that belonged to a Freethinker and built a chapel with them. Notwithstanding the evidences of its felony, religion has the face to pose as the teacher and protector of morality. Its morality is of a kind from which honesty and fidelity to trust are excluded.

The Missionary Department.

It requires no intelligence to be a Christian, but considerable to quit.

Evolution in religious thought seems to run somewhat as follows: Paganism—Catholicism—Protestantism—Unitarianism—Rationalism. Two families that we know have recently abandoned the third for the fourth stage, due partly to THE TRUTH SEEKER books. The desire for a place to congregate is a natural one, and such Sunday evening forums as those at the New York Church of the Ascension (Episcopalian) and the Church of the Messiah (Unitarian) denote an evolution from the accustomed services that is a step towards Rationalism. At those forums are discussed almost every subject except religious doctrines, and a man can declare that there is no God without creating a sensation. Some years ago, in a small town, an entire congregation turned from one Protestant denomination to another, and vigorous propaganda directed towards Congregational churches might change them to Rationalistic societies. The Unitarianism described by Mr. Palmer is admirable compared to Catholicism, or any other of the Protestant sects, and should be welcomed rather than criticised, for they have no creeds, no doctrines, not the same fear of facing facts, and consider Jesus only human. They are in error in their view of the historicity of Jesus and possibly in their conception of God, but believe in freedom of thought to some extent and are merely ignorant of the facts about the Bible. It should be a much easier task to educate members of these sects than those who are bound by the doctrine of the atonement and other such absurdities.

How can we reform the Roman Catholics? It does no good to marry them, for they insist upon pre-nuptial agreements requiring that the offspring shall be Catholics. It does no good to divorce them, for they do not recognize divorce, unless the Catholic party is rich. It does no good to show the fallacies in the Bible, for they claim that the church is superior to scripture; they know the Bible too well to let their people read it. It is no use trying to destroy their faith, for they believe more sincerely than the more intelligent Protestants. We cannot kill all the first-born, but we may stop the Catholic schools that are now accepted substitutes for public schools, and we may refuse exemption for their property. But in what way will it ever be possible to stop the spread of the most dangerous and superstitious of all the sects? Is it hopeless?

OPEN LETTER TO "THE SURVEY."

You have refused to accept a free subscription to THE TRUTH SEEKER. Your reply was courteous, but we infer that you would be unwilling to have a Freethought publication around your office. Some of your Cooperating subscribers are also supporters of our paper. We are both working for the abolition of false methods of living and the substitution of the truth. If we published the articles on birth control and venereal disease that you publish, we should be suppressed. If parts of the Bible were distributed separately they would be considered illegally obscene. You are doing good; the Bible is not.

If our facts are false, or arguments untrue, why not refute them? On any other subject you would not run away from an investigation. Read two of our books, and if you make an affidavit that they are not nearer the truth than the Bible, we shall subscribe \$50 to your work.

Proposed Lectures in New England.

Mr. Michael T. Rush of 3 Bowdoin street, Boston, Mass., would like to hear from Freethinkers throughout New England. He has in mind the fact that Mr. Joseph McCabe of England is now in this country, and if possible he would arrange to have lectures given by Mr. McCabe in the larger New England cities. All Freethinkers who can cooperate with Mr. Rush in this matter are asked to communicate with him at the address given. At this writing Mr. McCabe is in the West, but will shortly return to speak before the university students at Columbia in this city, and in view of the present state of transatlantic passenger service may consent to a protracted stay if lecture engagements are made. Mr. Rush, who brings up the proposal for lectures in New England, is one of the pillars of Freethought in Boston. Let the brethren write him what they can do.

A Freethought society organized at Clarksburg, W. Va., is named the Clarksburg Rationalist Society. At the opening meeting a paper was read on the "Scope, Nature and Purposes of Rationalism" by Hugh M. Martin, and there were elected a president, a secretary and other necessary officers. All Rationalists of central West Virginia are invited to affiliate themselves with this organization. Any information they may desire concerning it they may obtain from the secretary, G. A. Miller, 644 So. Seventh street, Clarksburg.

MILLIONS OF YEARS AGO!

Our Religious Teachers Weak on the Past— What Do They Know of the Future?

Why are so few people interested in the study of the development of the human races in past, pre-historic times while so many engage their attention with the capricious superstitions of ignorant men of today? People are very curious about the unknown future, but neglect to inquire into the past, the only key to future events. We have now positive evidence, that thinking men and women have lived upon this earth for more than a hundred thousand years; after the troubles of the human races had begun a long time before. How many well-established superstitions have come and gone since the infancy of human understanding? One medicine-man, Moses, told the god of his tribe: "Repent of this evil!" (Ex. xxxii, 12) and another one, Jeremiah, said to his creator of the world: "Wilt thou be altogether unto me as a liar?" (Jer. xv, 18).

Science gives us every day a clearer view of the great past of the human races. As we now place all sorts of documents in the cornerstones of great buildings, so before historic times the warriors were buried with their weapons and the industrial accomplishments of the tribe. When exhuming such graves now, we can construct a fair history of the last 20,000 years. Geology, archeology, anatomy, industry, intentions and habits of our ancestors teach us much, but above all paleontology, the branch of natural science, which treats of fossilized organic remains; the science of the innumerable fossil bones, found everywhere, together with the fossils of plants which have existed upon this earth since the well-preserved fossil-plants of the coal-measures flourished more than 30 million years ago!

The later iron age (La Tène culture) in Europe, touching the Roman history of Cæsar and Tacitus, took place about 2,000 years ago, while the earlier iron age, or Hallstatt, is accepted as 3,000 years past. The scientists can give you the exact figures of the duration of each of these ages in the different lands. The Bronze age extended back from 3,000 to 6,000 years in southern Europe and parts of the Orient. The later Neolithic age of finely-shaped and polished stone implements, and the Copper age in Europe, was about 4,500 years ago. The typical Neolithic age (Robenhausian and the Swiss lake dwellers) is given as 9,000 years past. The Azilian-Tardenoisian age of the upper paleolithic era, or the age of the common flint implements in Europe, is set at 14,000 years, and the Magdalenian age or close of Postglacial time in Europe is given as 18,000 years ago. The Monsterian age (Fourth Glacial Period) of the Lower Paleolithic era is estimated at 40,000 years, and the Chelleian age of the same era at not less than 100,000 years ago. That every land of the earth has passed through these ages is proven by archeology, ethnography, history and geography.

The ice age or Pleistocene epoch, the lower half of the Quaternary period of the earth's history, is estimated by the different geologists as of 500,000 to 800,000 years duration, and divided into the following eight parts: The post glacial time of 25,000 years, the four glacial periods of 25,000 years each, the three interglacial stages of 100,000, 200,000 and 75,000 years duration, making a grand total of 500,000 years. From the facts of the advancing and retreating of the snow line in the Swiss Alps of about 4,000 feet (altitude) down the valleys and up the mountains during the four glacial periods, the following extension in years of the entire ice age has been proven by Osborn, Reeds, Penk, Obermaier, Schmidt and others: The four great waves of cold, which happened 50,000, 150,000, 400,000 and 500,000 years ago, extend to the beginning of human stone culture in the warm forests of Pliocene life. The Trinal race of ape-men in Java lived about 500,000 years ago; the man of Heidelberg in Germany, found in a sandpit at a depth of 79 feet, lived about 250,000 years ago; the Piltdown man of Sussex, 125,000 years ago; the Krapina people in Austria, 75,000, and the Neanderthals of the Monsterian age from 25,000 to 50,000 years ago. This has been substantiated by the findings of corresponding fossils, organic remains and flint implements in the different deposits, drifts, gravels and moraines, and by our study of the many glaciers and caves.

The great grotto of Castillo, near Puente Viesgo, province of Santander, in northern Spain, was filled with deposits 45 feet thick from floor to roof, had 13 layers, covering eleven periods of industry from Acheulean times to the Age of Bronze in Spain. "This cave, repaired to and then abandoned by tribe after tribe over a period estimated at present as not less than 50,000 years, is a monumental volume of pre-history, read and interpreted by the

archeologist almost as clearly as if the whole record were in writing. The first positive evidences of the use of fire are the layers of charred wood and bones frequently found in the industrial deposits of early Acheulean times" ("Men of the Old Stone Age," by Professor Osborn.)

About 25,000 years ago the modern type of man entered western Europe, and the local Neanderthal race disappeared. The emigrants came from the direction of Phenicia and were of pure Asiatic type. This Crô-Magnon race brought in the Aurignacian flint industry and a highly advanced spirit of decorative art. They were a nomadic hunting people and developed an extraordinary appreciation of the beauty and majesty of the varied forms of the grand animal life of the Pleistocene age. Their drawings on the walls of hundreds of caves in France and Spain are wonderful. In one cave in central France over 400 wall engravings have been discovered. Also excellent frescoes of animals of that period in four shades of color, many fine works of art and decorative designs in carved ivory, horn and bone, are found. The Crô-Magnons left descendants in various colonies in western Europe. A wave of the dark-haired, long-headed and narrow-faced Mediterranean race followed about 10,000 years ago and were succeeded by the Alpine-Celtic, Teutonic, Brünn and Baltic or northern Teutonic races up into historic time.

During the Glacial epoch or Pleistocene age the horse was an object of the hunt, as deer or antelopes are now. "Around the great Aurignacian camp of Solutrè, a village near Mâcon, Saône-et-Loire, in eastern France, accumulated the remains of a vast number of horses, which are estimated at not less than 100,000. The bones are distributed in a wide circle around the ancient encampment, consisting of broken or entire skeletons, compacted into a veritable magma, with which occur also remains of reindeer, wild cattle and mammoth, interbedded with all the types of Aurignacian implements. The majority of these horses belonged to the stout-headed, short-limbed forest or northern type, measuring fifty-four inches at the withers. The joints and hoofs were large, and the long teeth and powerful jaws were adapted to feeding on coarse grasses. The greater part of the remains are those of horses from five to seven years of age." (Prof. Osborn.)

In the National Museum at Washington is a monster Stegosaurus, a giant reptile, a most perfect skeleton of a lizard of the Jurassic age, about seven million years old. The fossil is nineteen feet long and eleven feet high and was found near Canyon City, Colorado, in the year 1885. The age of the Fall of Niagara is between 10,000 and 40,000 years. The gorge, which the water has cut above Lewiston, is 7 miles long, 600 to 1,200 feet wide and from 200 to 300 feet deep. There was a connection of the waters of Lake Huron and Georgian Bay with Lake Ontario until the Canadian country of lakes was obstructed by glaciers and the Niagara river started to flow. On account of tipping toward the west, in a thousand years the waters of Lake Erie will run along the Toledo-Cincinnati canal and Miami river into the Ohio and Mississippi and Gulf of Mexico.

The grand fall of the river Rhine in Switzerland did not exist until A. D. 960. The river used to flow past the city of Zurich, until the valley near Sargans was blocked up or raised and the water had to flow through Lake Constance and past Schaffhausen. The stream rushes thirty feet down and then falls sixty feet, which it has hollowed out in the last thousand years, as the Romans and old Helvetians knew nothing about this great fall.

Since about 200 years ago the river Kander near Interlaken in Switzerland has formed 230 acres of woodland, meadow and marsh into the lake of Thun. Since the time of the Romans the river Rhone has built more than two miles into the lake of Geneva away from old Port Valais. The maritime harbor of Adria near the mouth of the river Po in Italy was so important 2,000 years ago that the city gave its name to the Adriatic sea. The ancient seaport is now fourteen miles inland! The Mississippi river has built a delta of 40,000 square miles, and the silt of the Ganges in India has been found to be 1,200 feet deep. At Stassfurt near Magdeburg in Germany is a bed of salt 2,700 feet thick. It took over 10,000 years to evaporate this salt and millions of years to cover it in the present form. Of the animals of the Silurian age, which was about twenty-five million years ago, we know 1,300 kinds of Trilobites, a fossil crab. From the Trias, Jura and Limestone age, which was about ten million years ago, we know 6,000 kinds of an imperishable snail, twisted like a ram's horn, and called Ammonites or snake-stones.

The Grand Canyon of Arizona is forty times longer, thirty-five times wider and twenty times

deeper, or 28,000 times larger, than the gorge of the Niagara river. It is remarkable that the Colorado river has done this work with less water than the Niagara in only five million years, and not taken fifty million of years to accomplish it.

If the Christians know so little and teach less about the history of the earth and men in the great past, how can we trust them with the instruction about the abode of the human soul in the totally unknown future? There are some signs of improvement, for instance the American edition of the Encyclopædia Britannica has fourteen pages on Religions, sixteen pages on Theology and *one hundred and sixty-three* pages on Geology! There remains for the admirers of metaphysics the urgent necessity to rewrite the "Holy Bible" along scientific lines, according to the facts of geology, paleontology and archeology! C. G. MUSKAT.

Final Conclusions Anent Spirits

"We are not here to inquire what we prefer but what is truth."—Huxley.

If we place spirits in the melting pot they evaporate.

Spirits—said to be discarnate men and women—must, of course, possess the form (external and internal) and functions of living men and women.

Such forms necessitate flesh, blood, anatomical structure, organs, brain, etc.

In the absence of this physical organism the form of man (except in art and imagination) is impossible.

Air, gases, the ether, etc., cannot assume the form of man, and are not sentient.

Man exists in this form. Body and form are cause and effect. Remove the one and the other vanishes.

Man, like all other animals, is a physical product of purely physical causes. He is born "like a brute" and—to use a popular pulpit phrase—"dies like a brute"—may be, if not in the trenches, in more esthetic surroundings.

But man thinks, reasons and invents, has hopes and aspires in higher degree than his remote ancestors. He clings to life, his home and dear ones; hence, since time immemorial he has cherished the idea which promised him eternal life after death.

We are prone to believe what we long for and what conforms to our ideas of comfort and happiness. Impulsively we reject the disagreeable, and without consideration accept, as truth and fact, that which pleases our fancy. That is why Mrs. Eddy's new religion, "All is Good," became and is now so popular. That is why Spiritualism was so greedily accepted: It promised to prove to the world and place upon a scientific basis, what Christianity has sadly failed to do, viz.: man's immortality, spirit communion with the living, universal salvation and eternal progress. And that is why most Christians now complacently reject hell, but tenaciously cling to heaven. They don't like to go to hell, hence disbelieve. They would like eternal bliss, therefore they believe. But these twin doctrines stand or fall together. They have the same origin, the same authority, and there is no evidence for either one. Science with its giant lenses has penetrated space for many trillions of miles, but localities where gods and spirits dwell have not been found. The great but pious Gladstone admitted: "Unless you accept the testimony of the Bible as conclusive, what evidence have you of God's existence and man's immortality?" This evidence our modern Spiritualists reject.

Well, in the great animal kingdom, composed of brutes greatly diversified, some brute must necessarily be the highest brute—and this brute is man. But simply because he has greater intellect and higher aspirations, this is no reason to believe that man is exempt from the inexorable and *self-evident* order of Nature which decrees: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have both one breath; so that man has no pre-eminence above a beast; for all is vanity. All go to one place; all are of the dust and all turn to dust again" (Eccl. iii, 19, 20).

As gods have ever been conjectured to explain cosmic existence and life, so souls and spirits were conjectured to explain the psychical functions of man and the "dual-man within man which survives death and lives forever." But gods and spirits do not explain anything; on the contrary, vastly increase existing mysteries. As Liebig said: "With an entirely incomprehensible something, some people explain that which is incomprehensible."

The riddle of all riddles, after all, is the existence of man without his physical body. To explain anything, act, performance, occurrence or phenomenon—no matter how inscrutable or startling—by attributing to "spirits," it becomes paramountly necessary

to explain and place upon a scientific basis such spirits first. This spiritists have never done and never can do. Neither have the spirits of our most prominent departed spiritualistic friends ever returned to subject themselves to a scientific post mortem inquest or examination to prove to the world—that they seemed so anxious to do when still in their “grosser body” on this sublunar sphere—that spirits live after death; what they are composed of; what, in the absence of the physical body, gives them the form of man—sight without eyes, mind without brain and nervous system; life without circulatory and digestive processes, etc., without which organic life in its higher manifestations is impossible. When sap ceases to flow in tree or flower it perishes. When blood ceases to circulate in our veins we die. Without these life-giving processes life is impossible. How can spirits live without them?

What, indeed, is the mystery involved in the alleged feat of “an accordion flying around the room playing familiar tunes in light of sufficient quantity to be plainly seen” (why not in broad daylight?); “a chair dancing around the room and a piano playing without visible contact,” etc., when compared with the grotesque if not absurd proposition that man can live when all that made him a man has assumed other forms?

After this chemical process of disintegration of all the parts of man, what remains to fashion this hypothetical “dual man,” supposed to be indestructible during eternity?

To originate man Nature requires a hundred pounds or more of matter. After death can she make him out of nothing or out of *what*? This question Crookes, Lodge or Perry cannot answer?

If we can live during eternity without this physical body, why did Nature (or God) endow us with this “crowning work” for a few paltry years, and with it absolute proof that we are mortal, and not a gleam of evidence that we can live forever?

If we remove the wheels, springs, face and case from a watch and destroy them, we *know* the watch exists no more.

If we eat a fowl and a dog devours the bones, we *know* that is the end of the fowl.

The basis of life is the physical form, and the bases of mind are the dynamic chemical activities of this complex form which generate mind.

This we know, and common sense, science and reason prove it, because, in the absence of such physical form, the existence of mind has never been scientifically established, nor is it thinkable. Spirits made of air or the ether (*a la* Professor Lodge) can never satisfy thoughtful men and women as an adequate or desirable basis for immortal life.

There are no eternal forms of matter. All begin, all end. Man is a transient form of matter, hence not eternal. The humble atoms and electrons or the elementary energy (as they are now considered) alone are eternal.

And all is well. As it can not be a calamity that future generations do not live at the present time, so it can not be a calamity that we shall then be where they are now.

OTTO WETTSTEIN.

The Problem of Origen.

Twice again Mr. David Eccles has come forward (T. S. Jan. 27 and Feb. 4), after I had come to regard the battle as over, and when undoubtedly the readers of THE TRUTH SEEKER were weary of the reiteration of evidence on Origen and Josephus. Perhaps had I not neglected to include in my last article the fact that Origen expressly says (*Contra Celsum*, I. 47) that Josephus did not recognize Jesus as the Messiah, the controversy would have been ended. I might add that this fact, taken in connection with Origen's thrice made citations of these minor interpolations, would seem to prove that Origen must have been the forger, and thus in advance of the major forgery of Eusebius', unless indeed these passages are later interpolations in Origen's works.

These undoubted forgeries of Origen are not the only ones which stand to his discredit. He, it is well known, added nearly 400 lines in half verses to the LXX text of Job; and after revising the LXX text of Daniel, and making two copies, all others were destroyed. To quote an authority on the subject, J. W. Burgon, in his “Causes of the Corruption of the Traditional Text of the Holy Gospels,” says: “Above all, it is to be inferred that licentious and rash editors of scripture—among whom Origen may be regarded as a prime offender—must have deliberately introduced into their recensions many an unauthorized gloss, and so given it an extended circulation” (p. 98). “The decrees of such a one as Origen, if there ever was another like him, will account for a strange number of aberrations from

the truth; and if the Diatessaron of Tatian could be recovered, I suspect that we should behold there the germs at least of as many more” (p. 101). If, therefore, Origen is to be regarded as one of the most honorable of the early Christian fathers, what must the rest have been?

Falsehood, forgery, and all kinds of fraud by the early fathers of the Christian church were so common that it is difficult in our day to fix the responsibility upon any specific one. Origen, however, was addicted to that sort of thing and was not above what we have charged him with. In the Benedictine manuscripts of Origen, examined by Professor Drews and Prof. W. B. Smith, Origen admits specifically that Josephus does not mention Jesus, and he does not there quote Josephus in his answer to Celsus.

The fact remaining that Origen's manuscript of Josephus did not contain any allusion to Jesus, that all of the manuscripts of Origen do not quote Josephus as a witness to the historicity of Jesus, taken with the fact that at least some manuscripts of Origen contain references to the so-called minor passages attributed to Josephus, would certainly indicate that either Origen or another had inserted them in the manuscript of Origen's writings, which would thus antedate the writings of Eusebius. Mr. Eccles' citation of references to Josephus in Origen's reply to Celsus, unquoted by other authors, either ecclesiastic or profane, certainly demands an investigation by trained critics of ecclesiastical literature.

Perhaps attention should be directed to the fact that modern printed editions of Origen and other early Christian fathers, as well as of Josephus, Tacitus, and other profane writers, especially those published by, or under the auspices or at the instigation of ecclesiastical potentates or institutions, include all early forged interpolations and other modifications, without a word suggesting that scholars generally regard certain passages as doubtful. This obvious crime against literature appears to be silently assented to by the public, only a minority of whom know the difference.

Origen lived before the days of printing, and it was thus not difficult for him at any time to revise one of his manuscripts, to interpolate or add to any manuscript that he had previously written. Moreover, any such that he might have issued, duplicating his own copy, were available to him in the hands of his friends, the other Christian fathers. But we know that at least the Benedictine manuscript, preserved to date, is still minus these interpolations.

I don't know where Mr. Eccles obtained a copy of Origen containing the passages he quotes as the original reply to Celsus, which cites Josephus as a witness of the historicity of Jesus. But as biblical scholars available to me note its absence, I must at least conclude that the matter is not contained in all versions, and that where it does occur it is probably an interpolation by a later hand. We have knowledge of at least two different and irreconcilable versions of Origen already alluded to (T. S., Jan. 30), therefore I would like Mr. Eccles to cite the publisher of the version in his hands.

Mr. Eccles demands to know why Origen forged this “chapter,” and what was his motive? Origen could best have answered that, but we may be content with surmising that he forged the *sentences* in question for the same reason that he forged many others in substantiation of Holy Writ.

If Mr. Eccles wishes to hold that Jesus, the son of Ananus, who lived about the time of Mr. Eccles' hypothetical post-crucifixion existence of the Gospel Jesus, furnished a historical basis for the Gospel Jesus, I will not take issue with him. As we know that both Philo and Josephus were liberally appropriated in the fabrication of the Gospel Jesus legend, it is more than probable that the historical record of the insane Jesus, son of Ananus, provided a nucleus for the synthesis of the Gospel Jesus in its later humanized aspects.

That the minor group of passages in present versions of Josephus, alluding to Jesus, “give the lie to” or contradict the New Testament, does not prove they were not interpolations by Christian hands, as every Rationalist knows that the New Testament has been filled with self-contradictions, yet without proving that any of the individual irreconcilables were not written by Christian hands. The interpolations in Josephus were undoubtedly put there to substantiate the historicity of Jesus, regardless of what else they might be at odds with. It appears to be a case of the liar in general, who, after he has once digressed from the truth, gets into trouble progressively deeper, as he adds falsehoods to straighten out the original difficulty.

Mr. Eccles states that he has traced the followers of John the Baptist until the time of Paul. I infer he means to the date of the writing of the earliest epistles of Paul, which is now placed by critics at

not earlier than 100 A. D. which is far later than the time of Jesus' alleged existence. I think all Rationalists can agree with Mr. Eccles that the historical John the Baptist never met the Christian Jesus.

There is nothing to prove that the James of the New Testament is the historical James the Just; and of the Jameses of the New Testament there are several who cannot be identified nor distinguished from one another. James as the brother of Jesus has no standing. Professor Drews regards him as not even an apostle or disciple, but one of the seventy missionaries who were called brothers. Origen wrote that James was called the brother of the Lord, not so much on account of blood relationship with Jesus, or because he had grown up with him, as because he was faithful and virtuous (*Contra Celsum*, I, 47). We therefore cannot count on any relationship with any distinctive James for fixing historical or chronological relationships.

I cannot agree with Mr. Eccles that proving the Origen reference to Jesus in Josephus a forgery invalidates the whole of Josephus. The very way it was introduced, by adding a few words to a sentence (see my article of Jan. 20), shows the general text was not mutilated. I protest we must not fabricate theories to fill up gaps in defective legends. Let us allow them to stand defective as they are, but as far as possible study out their origin and history as literature.

Having now disposed of James and of Origen's Josephus, I am interested to know which Jesus of the New Testament Mr. Eccles' theory holds to have survived to the approximate date of the fall of Jerusalem in 70 A. D. The gospel tells us of two different characters under the name of Jesus, which it fails either to distinguish apart or identify as the same. In fact, in many respects the two are incompatible and even irreconcilable. I will discuss them later.

HOMER WAKEFIELD, M.D.

Religious Variety Shows.

Several weeks ago, John Haynes Holmes preached an interesting sermon on the modern view of Jesus as expressed in “The Brook Kerith,” in the preface to “Androcles and the Lion” and “The Syrian Christ.” He described Moore's view that Jesus did not die on the cross, but was resuscitated in the tomb and lived among the Essenes, and that when Paul met him there, Jesus was horrified to find that Paul had been spreading the doctrines about his divinity; and Shaw's view that Jesus went insane towards the end of his life. After the sermon, a man arose in the back of the church and called out loudly: “You have blasphemed the name of the Master; Moore and Shaw are liars.”

On January 31, in Old Trinity Church at the head of Wall street, at noon, the Rev. A. W. Jenks, D.D., of the General Theological Seminary, preached on the virgin birth, which doctrine, with the resurrection, is essential for “safeguarding of the miraculous and supernatural.” He explained that the son of Mary had no earthly father and that the “principle operating in the conception in the womb of Mary was God the Holy Ghost.” He laid especial emphasis on the fact that this was “a unique incident not to be found or even faintly paralleled in any other religion.” He said that the documentary proof was strong and could be consulted and that he would give a list of books to those who wrote to him. He continued by explaining that the virgin birth is essential to the integrity of God's scheme of salvation for man, and that the truth of the incarnation cannot be held without it, and that disbelief vitiates the resurrection, atonement and sacramental character of his life, and that, at all times, those who have denied the virgin birth have been held disloyal to Christ's church.

What can the less orthodox churches think of this statement?

At 124 East Twenty-fourth street there is a new sign, “Free Bible Lectures; Questions Permitted,” and a woman there has some answer to every inquiry, and really courts any arguments of Free-thinkers. She believes every word of the scriptures, but thinks all the religious denominations are wrong, and that Jesus was crucified on Thursday, etc. She certainly has all the clergy beaten for confidence in the Bible. Speeches in Madison square are her specialty.

The evolution of religion is now as clearly established as is the evolution of all other characteristics of life and of the universe. The same laws have controlled the development of all. There has been neither miracle nor revelation, but natural selection and the survival of the fittest have determined the form of beliefs as well as the development of natural objects.—Robert C. Adams.

On Trial for Blasphemy.

Michael X. Mockus, a Freethought lecturer, was invited to speak before a Freethought group of Lithuanians in Waterbury, Conn., last summer. He did so, and in the course of his lectures read from the Bible: "And God said, If ye eat of the fruit of the tree of knowledge, ye shall surely die." He remarked: "They did eat—and they did not die, according to the Bible. Now if the account given in the Bible is true, God is a liar." These words were taken down by a policeman, and Mockus was arrested and charged with blasphemy under the Connecticut statute, enacted in the year 1642, which reads:

"Every person who shall blaspheme against God, either of the persons of the Holy Trinity, the Christian religion, or the Holy Scriptures, shall be fined not more than one hundred dollars, and imprisoned in a jail not more than one year, and may also be bound to his good behavior."

Mockus was tried and found guilty. An appeal was taken for a new trial, and this appeal was argued before Judge Francis J. Reeves of the district court early in December. The hearing was almost concluded when Theodore Schroeder, the free-speech attorney, heard of it, and hurried in from Cos Cob, Conn. After a conference with Mockus' attorneys, permission was asked for Mr. Schroeder to re-argue the appeal. The permission being granted, Mr. Schroeder proceeded to attack the constitutionality of the statute. The case was then taken under advisement, and decision on the constitutional points raised by Mr. Schroeder will be rendered in the spring term.

Mr. Schroeder's argument is especially interesting, forming as it does a model for legal attack upon the various antiquated statutes which we inherit from previous centuries, and which, though they are generally unenforced, may at any time be revived by the reactionary elements of society as a weapon against their foes—as was done in this case by the Catholic priests of Waterbury.

It was pointed out by Mr. Schroeder that the word "blaspheme" in the Connecticut statute of 1642 was to be understood as the lawmakers of 1642 meant it to be understood. Then by a résumé of the ecclesiastical and legal situation in the seventeenth century, both in America and in England, he showed that this statute was founded upon and intended to conserve the identity of church and state which then existed, but which was in later times formally abolished by the Constitution of the United States.

He showed moreover that this statute, as understood by those who framed it, made punishable such heresies as the opinion that "witches" should not be killed, or even the doubt that there is such a thing as witchcraft—two beliefs which have the authority of the Bible behind them; in fact, as understood by the men who made the statute, it included as blasphemous the rites of the Roman Catholic church, so that the priests who pressed the charge and testified against Mockus could themselves have been punished under its provisions. This was made clear through an elaborate examination of colonial documents.

If this seventeenth century statute was aimed at all who did not share the peculiar views of the Hartford colonists as to what Christianity was, and what constituted blasphemy against it; and if it was intended, moreover, to punish the enemies of Christian religion as being thereby enemies of the state; then the statute is in conflict with the Constitution of the United States, which disestablished the Christian religion and established the freedom of speech on all subjects, including that of religion. The statute should therefore be held unconstitutional. Such, in brief, was the argument made before Judge Reeves. Those who are concerned about the preservation of our constitutional liberties will await with deep interest the judge's decision. There is no doubt that, if the constitutionality of the 1642 statute should be upheld, the precedent would be used by reactionaries in a desperate attempt to suppress the liberties of utterance which we now customarily enjoy. It is to be hoped that the decision rendered will be such as to make unnecessary the renewal of a bitter conflict.—*F. D., in the Masses.*

A Bill to Repeal the Blasphemy Law.

As a result of the free speech campaign conducted by Theodore Schroeder and arising from the Connecticut blasphemy case in which he is retained as counsel, a bill to repeal the blasphemy statute of 1642 has been introduced into the legislature of Connecticut. A hearing will be had on the matter on February 22, when Mr. Schroeder will address the committee having the bill in charge. He will also make Hartford his place of

residence until the repeal comes to a vote, in order that he may at all times be on hand to confer with the advocates of the measure. Mr. Schroeder says he is curious to know whether there will emerge from the ranks of the Connecticut clergy some champion of the blasphemy law to defend this antiquated statute. He will not be backward in meeting such a champion if one appears.

Chat from Chicago.

Those were famous lectures delivered by Francis Neilson, M.P., before the Chicago Rationalist Association. The editor of THE TRUTH SEEKER would have said they were "humdingers." He cannot define the word nor can I, but it has its own excuse for being and needs no definition. It is a delightfully funny word and puts one in a good humor at once.

"It's an ill wind that blows nobody any good." So the great war is beneficent after all. It has blown over to us the great speakers from England, as witness Francis Neilson, Joseph McCabe, Scott Bennett, etc. England has little use at present for any but the "man with a gun." Francis Neilson was the sensation of the hour, and a stunning figure on the platform was he. The war has not yet bereft him of the gladdest of "glad rags" you ever set your eyes on. It takes a fine figure of a man to get into a swallow-tail and get away with it. He is tall, but not thin—svelte, would you say? He needs no artificial aids to beauty. I'm sure he wears no symmetricals, and that his *tout ensemble* is all his own. And just to think this handsome man with raven-black curly hair was a member of the British parliament from 1910 to 1915. But what is vastly more important, and that gives us Chicago people tremendous prestige, is that this dandy man, speaking from our platform, has actually backed out of the presence of her royal 'ighness, the Queen of England. It is too much! I was never so proud in me life. Just for his appearance alone, the queen ought to have made him a knight of her Garter.

Neilson's speech is perfection in the use of the English language—I should say British language, for I nowhere hear its like in America. Perish the thought that he ever drops his h's. My word, but he is a talker, and witty as they make them. He finds it more expensive living in America, and it's worth it, too, for in peaceful America he is sure of his job for some time to come. His grand and glorious diction is far beyond my humble pen and memory to transcribe.

I don't suppose there's any man in this country who can handle the Single Tax question so ably as Francis Neilson if we except only our little Pacific coast giant, Walter Thomas Mills. Did you ever see Mills? No! You've missed it! He is four feet ten inches in his shoes, even counting his high-shouldered hair.

Percy Ward's handling of the sale of THE TRUTH SEEKER last Sunday is something to remember. And he's always witty, is Percy. He cited the *Congressional Record* article. Referring to the prayer printed therein, he said, "Think of the impossibility of God giving Congress wisdom!" Even a "Blind Chaplain's Daily Oblation" fails to induce God to tackle so huge a task.

John Remsburg's "ears must have burned" as Ward proceeded with his subject, "Was Lincoln a Christian?" In fact the speaker never could have gotten through without the aid of Remsburg's unanswerable arguments in his great book on Lincoln. "Lincoln went to church to mock and came away to mimic." Such is the real truth. What an injustice it is that the press does not, will not, report the really worth-while matter that is constantly heard from our many Rationalist platforms! Page after page is given to religious and political trash. Sermons by liars about Lincoln command big space in all the dailies. I sometimes doubt if "the world do move."

Ward called attention also to L. K. Washburn's front page article in the paper, "If Jesus Came to Boston." L. K. ought to get down on his narrow bones and implore God to send more Percy Wards to suffering humanity.

After the happy booming of THE TRUTH SEEKER every copy was sold, even the one Ward held in his hand. If Ward would only listen to sound sense he'd quit the ill-paid platform and go to peddling Freethought literature to cover the high cost of living. LIBBY C. MACDONALD.

Saved and Lost.

"Where is the soul of Snooks?" St. Peter cried: "Bill Sunday saved it or I wouldn't mind it." "His soul is lost!" the angel clerk replied; "His soul's so small that nobody can find it."

CAYUGA.

Trouble With God.

A story is going the rounds about a French officer who died and applied at the gates of heaven, where he was warmly greeted by St. Peter: "Entrez, mon brave. Is there anyone here that you would like to see?" "Yes," said the Frenchman, "I should like to see Jeanne D'Arc." "Sorry," replied St. Peter, "she is at Verdun, inspiring the French troops." "Ah," said the officer, "then I should like to see Napoleon." "He is not here either; he is at the Somme, inspiring your troops also." "Then," said the French officer, "let me see God." St. Peter scratched his head and confessed: "We are having trouble with God. He is at Berlin; he thinks he is the kaiser."

St. Peter is not the only one, nor is heaven the only place, that is having trouble with God. From the time that Adam and Eve were prohibited from eating of the tree that would give them too much knowledge; through the days that he ruled so inefficiently from Olympus; through the middle ages when he was robed in a blue wrapper and peered through the clouds created by the artists, on to the present time when he is said to approve of war, he has been giving trouble. Every few generations, there is a rumor that he has been corraled, but subsequent investigation has always proved that he was not on Mount Horeb, nor on Olympus, nor in heaven, nor in Palestine. His anthropomorphic, trinitarian personality has been lost in theological, esoteric, presumptuous rodomontade. He has been credited with being in all places at once, and a loving father to the soldiers in both trenches, but is so keen for glorification and praise not due to him that he appears to be rather unintelligent; in fact, Mary Monico might say he was a woman, and if that theory is retained, there will be a splendid opportunity for L. K. W. to invent more crisp aphorisms, while G. E. M. forgets that anyone ever heard of God and devotes his attention to turning out a better paper each week and being himself the *deus ex machina*.

Any God that has ever been described is a myth, but on the other hand, it is almost as difficult to conceive of a force that arranged the planets in the firmament and started the evolution that constantly produces new wonders upon earth. Reason does not always reach the whole truth, and science has often been mistaken. In the early years of most of us, it would have been good reasoning to state that no one could see through a solid board one inch thick, or to denounce as a charlatan the man who claimed that he could send a message across the ocean without wires. Facts do turn out to be contrary to the best reasoning of man, just as the fact of a personal God who answers prayer has been proved not to exist; but there is certainly something in man that is not yet understood and that impels him for good or evil, call that intangible quality what we may. If God is an abbreviation of good, we can all seek for it, and if Devil is a corruption of evil, we can all shun it. A. M.

Books Received.

The True Mystic. By Rev. Holden E. Sampson. Macoy Pub. & Masonic Supply Co., New York.
Mute Island; A Novel. By Dr. C. F. Conrad. The University Book Co., New York.
Man—God's Masterpiece. By Frank Crowell. R. F. Fenno & Co., New York. Price, \$1.
Cell Intelligence. By Nels Quevli. The Crowell Press Minneapolis. Price, \$1.58.
Evolution Proving Immortality. By John O. Yeiser. National Magazine Association, Omaha. Price, \$1.50.
Billy Sunday's Goat. More Harm than Good in Revivals. By George J. Goddard. Jewel Publishing Co., Montello, Mass.
The Definition of Education. By G. G. Cole. Published by the author.
God and the State. By Michael Bakunin. Mother Earth Publishing Assn. New York. Price, cloth, 75 cents; paper, 50 cents.
A Generation of Religious Progress. Edited by G. Spiller. Watts & Co., London. Price, 50 cents.
Christ and Devil. By Joel F. Cornish, West Union, Iowa. Price, 10 cents.
The Moral Casuistry of St. Alfonso Liguori. By H. C. Uthoff. Keystone Press, Portland, Ore. Price, 15 cents.
Protest Against the Cruel War. By P. F. Schulte, Cedar Rapids, Iowa. Price, 20 cents.
Fishing for Suckers. Published by George T. Watkins, Boston.
Herbert Spencer. By Hugh S. Elliot. Henry Holt & Co., New York. Price, \$2.

In some Ohio cities the attendance at the Paine celebrations was lessened by members of Rationalist societies being under constraint to attend celebrations of the birthday of President McKinley, which falls on the same day, January 29. It is conceivable that in the course of time the anniversary meetings of Paine and McKinley will be combined. By doing so the memory of Mr. McKinley will be longer perpetuated.

NOTES AT LARGE.

We have read a number of Lincoln day sermons without being specially disturbed, but our equanimity is threatened by the deliverances of the Rev. Dr. Charles Edward Locke, a Methodist minister occupying a pulpit in Los Angeles, who had the hardihood to relate as a matter of fact the story of Lincoln's conversion by a parson of the same denomination. We subjoin it as a contribution to Lincoln mythology, of which there is a large body:

"Mr. Lincoln was about thirty years of age and had just taken up his residence in Springfield, Ill., for the purpose of practicing law. It was in the year 1839. The pastor of the Methodist Church was the Rev. James F. Jacques, afterward the colonel of the Seventy-third Illinois volunteer infantry during the Civil War. This responsible preacher-soldier says that one Sunday morning a boy came to his parsonage to inquire whether he was to preach as usual, explaining that Mr. Lincoln had sent him. The minister replied jocosely to the boy to tell Mr. Lincoln to come to church and find out for himself. Whereupon the lad said he had been promised a quarter if he would secure the information. The kind-hearted preacher of course helped the boy to get his money. When Mr. Lincoln arrived at the church he was accompanied by Governor French and wife. The church being crowded the distinguished party were seated inside the chancel.

"The preacher's subject was 'Ye must be born again!' It was a strong, earnest sermon and Mr. Lincoln listened with absorbing interest. One night shortly afterward, like Nicodemus, he called to see the minister, and said he had been profoundly impressed by the Sunday morning sermon. Mr. Jacques says that Mr. Lincoln remained at his home for hours in conversation, and at length, after much counsel and earnest prayer, Mr. Lincoln accepted God as his father and Jesus Christ as his savior. Let me use the preacher's own words: 'I have seen many persons converted; I have seen hundreds brought to Christ, and if ever a person was converted, Abraham Lincoln was converted that night in my home.'

In Remsburg's "Abraham Lincoln" mention is made of five occasions when it was claimed that Lincoln accepted Jesus, but this does not appear to be one of them. The parsons make him out to be a repeater, a backslider, one who had the habit. And yet in Dr. Holland's Life of Lincoln, where all that is said about his religion has the purpose of proving him to have been a believer, we find him confessing to the Hon. Newton Bateman, "Mr. Bateman, I am not a Christian." That was in 1860, when he was fifty-one years old; and the Rev. Mr. Locke's preacher-soldier had converted him twenty years before! The half-dozen clergymen who affirm the conversion of Lincoln involve one another in many lies and have their dates hopelessly tangled, as generally occurs when fictitious events are concerned.

The following is sent out from Philadelphia under date of February 11:

"Postal routes of 3,500 years ago, when the parcel post and the circulating library already had been in existence at least 800 years, are shown on the world's oldest map, discovered in the University Museum's Nippur tablets by Dr. Stephen Langdon, the Orientalist from Oxford University. Announcement to this effect was made to-day, and it was said that Dr. Langdon considered the map not only the oldest but the best preserved that has come down from antiquity.

"Dating before the time of Abraham, the map shows a comprehensive survey of the region about the temple of Nippur, and indicates that the country was under a high state of intensive cultivation. Canals were numerous and served both for irrigation and transportation. They were the mail routes and a tag has been found for a basket of 'books' or literary tablets sent from the library of the Nippur Temple to a town about six miles distant, Shuruppek. According to Babylonian tradition, Noah lived at this town and built the Ark there. The tag was used about 2300 B. C."

The introduction here of Abraham as a key to the date of the map is probably the work of the editor of the dispatch. We doubt that it throws any light on the matter, since apart from the marginal numbers in the old-fashioned Bibles, which locate Abraham at 1900 B. C., the time of that mythical Arab sheik is an unsolved problem. At least the writers in the Encyclopedia Biblica, who concede much to the destructive criticism that throws the story aside as an outworn and useless myth, do not venture to give the father of the faithful a date. But allowing the date to stand, and admitting that Abraham was the contemporary of the map-makers, it shows that the Babylonians were enjoying an advanced stage of civilization when the progenitor of God's chosen people lived in a tent and subsisted by driving his herd of cattle from one feeding ground to another, and adding to his prosperity by recommending the attractions of his wife to the notice of local rulers.

An attempt to deprive some naturalized citizens of their citizenship because they had violated the Sunday law by doing business on that day was recently made in the federal court at Chicago, where Judge Landis presides. After District At-

torney Boddie had quoted the law in vain, the following occurred:

"Your honor," said Mr. Boddie, "there is a law even beyond the statute books—a higher law—that may be taken into consideration here."

"What's that?" demanded the judge.

"The Bible, your honor," was Mr. Boddie's reply. "It says that no work should be done on Sunday."

"O," said the judge, "that's it, is it? Well, we need not go into Bible law here. If we did, the president of the United States would be disfranchised, Congress would be arrested, scores of respectable people would always be in jail, everything would always be all tangled up, and we'd be in a devil of a fix generally."

Judge Landis, before ruling on the motion, might have inquired of District Attorney Boddie for the instruction of the court, where he found in the Bible the saying that "no work should be done on Sunday." Does there still exist in any quarter the belief that Sunday is the biblical sabbath? In view of the stuff that is thrown from the pulpit regarding the Bible as the foundation of our law and jurisprudence, Judge Landis's opinion of what would result were Bible law invoked should go into the record.

There is a bill before the Texas legislature to penalize all kinds of Sunday amusements, whether free or paid admissions, reports the *Houston Chronicle*. But the worm turns. The editor of the *Chronicle* thinks this is too much, and cries out:

"Laws and more laws. Restriction and more restriction. Blue laws and purple laws. Silly laws, many of them; absurd restrictions, foolish attempts to curtail the liberties of the people, trying to force people to be good by rules that merely induce people to violate the law. Citizens who want to be law-abiding forced to become law-breakers. Amusements that are harmless, and that frequently keep men and women from going to worse places, put under the ban.

"Everything closed on Sunday, whether free for the public or paid for by the people.

"If we are going to have blue laws, let us make them blue as indigo. Stop the trains from running; make it an offense to be seen in an automobile on Sunday; close the hotels and restaurants; close down the soda fountains; shut the people in their homes; make sneaks and law-breakers of boys and girls; keep them from all harmless amusements; then see just what a race of sniveling hypocritical Pharisees the great state of Texas will produce."

The "sniveling hypocritical Pharisees" have been produced already, or imported, and apparently have been sent to the legislature to vex the law-abiding citizen with more laws inspired by their sniveling hypocrisy. Penalties under our system sometimes fall in the wrong place. We can imagine few men not guilty of actual crime who are more deserving to be put under restraint than these liberty-hating Sunday malefactors who want laws that will send everybody to church or to jail. They are the inveterate enemies of human happiness and the welfare of mankind. They have inherited from far-off brute ancestors the prowling instincts of the hyena mixed with the meddlesome traits of monkeys.

Last week the Rev. Father Gillis, a Paulist preacher, delivered an address in St. Patrick's cathedral, New York, on the subject of "free speech, free thought and free press." If those who attended expected to hear any confessions on the part of the Catholic church as to its gross delinquency in the past in according to mankind these natural privileges, they were destined to disappointment. The preacher, as reported, made the usual boast that the Catholic church has always been in sympathy with these rights of man, though he failed utterly to account for the multitude of men and women that were burned at the stake or otherwise destroyed by that church for claiming these very prerogatives. He hoped, doubtless, that his audience had long forgotten those severely criminal days of his church, and would think of the Roman Catholic religion only as it appears today in the midst of a civilization which it had no part in making. In his concluding remarks, however, he could not disguise the true animus of his argument, for he seemed to have left the impression upon all that the great and inalienable rights which formed the subject of his discourse, were to be enjoyed only under the guidance of the Papal church, and in no sense to the contradiction of its rights and dogmas. This was what was to be expected, for nothing else would have been sound popery. And yet that church wonders why all reasoning men are opposed to it and its life-destroying superstitions!

In a prayer offered in the United States Senate on February 8, Bishop Collins Denny of Richmond, Va., who appears to have replaced the regular chaplain for that occasion, addressed the following argument and appeal to those within the sound of his voice:

"And while we know, for thou hast taught us, that what-

soever a man soweth that shall he also reap, and while our sins have been many, manifold, and heinous, gracious God, visit not on us the legitimate consequences of our own transgressions."

We need not inquire what "many, manifold, and heinous sins" the bishop has been committing, but we may remark that having committed them he ought not to do the baby act or try to dodge the "legitimate consequences," whatever they may be. He knows—having been told in advance, as he admits—that sins have penalties. He should have thought of that before committing them, and so have avoided placing himself in a position from which he can escape only by a miscarriage of justice. Dodging a penalty is immoral. The fact that an act has penalties is what convinces us that it is wrong, and a sin that has no come-back is to all appearances the same thing as a virtue. If he has wronged the widow, the forgiveness of God will not pay her, and neither will it reform him. More likely it will encourage him to do it again. Why does not the Christian when he prays demand that all virtuous acts shall be rewarded, and thus encourage them, instead of asking and holding out the hope to his fellowmen that sins may be committed with impunity, thus affording an excuse for repeating them?

Two notable messages from absent sympathizers were read at the Chicago Paine-Ingersoll banquet. They were from Mrs. Eva A. Ingersoll and John E. Remsburg. Mr. Remsburg wrote:

"POTTER, KAN., Jan. 30, 1917.

"From my home in Kansas, five hundred miles away, I send you greeting and in imagination touch elbows with you at your banquet board tonight.

"In honoring Paine and Ingersoll you honor the two greatest intellects America has known and two of the bravest champions that ever unsheathed the sword in defense of intellectual liberty. May you be inspired to consecrate at least a portion of your lives to the noble cause for which they fought and in which they won immortal renown. Fraternally, JOHN E. REMSBURG."

Following is Mrs. Ingersoll's message:

"I am very happy to know of the Paine-Ingersoll banquet, and regret that it is not possible for me to be with you. It is most appropriate that this event should take place in progressive Chicago, in the State where my husband so loved to speak and where in 1859 he began the modern American war on the infamy of superstition with his lecture on 'The Gods.' Had it not been for Thomas Paine he could not have delivered that lecture. Paine was the first to write 'The Religion of Humanity.' He planted and watered the seeds of independence, of union, of nationality, in the hearts of our forefathers, and he attempted by the purest means to obtain the noblest and loftiest ends. Paine and Ingersoll did a great and necessary work, and let us hope they did it once for all. And now to show in some small measure my gratitude to those who have taken part in this celebration, if Mr. Reichwald will pass among you a copy of the program and have you sign your names and address I will on each New Year's day send every one a greeting in the form of a sentiment taken from the writings of my beloved husband. With all my heart I thank you for the tribute.—EVA A. INGERSOLL."

For a souvenir of the occasion Mrs. Ingersoll sent copies of Edgar Lee Masters' poem on Robert G. Ingersoll, to be presented to the guests.

The last number of *Mother Earth* gives a list of birth control advocates who have been prosecuted. These are the names:

William Sanger, New York.....	30 days
Margaret Sanger, New York.....	freed
Emma Goldman, New York.....	15 days
Joseph Macario, San Francisco.....	freed
Emma Goldman, Portland, Ore.....	freed
Dr. Ben L. Reitman, Portland, Ore.....	freed
Margaret Sanger, Portland, Ore.....	\$10.00 fine
Carl Rave, Portland, Ore.....	\$10.00 fine
Herbert Smith, Seattle, Washington.....	\$25.00 fine
Van K. Allison, Boston.....	60 days
Steven Kerr, New York.....	15 days
Peter Marner, New York.....	15 days
Bolton Hall, New York.....	freed
Jessie Ashley, New York.....	\$100 fine
Emma Goldman, New York.....	freed
Dr. Ben L. Reitman, New York.....	60 days
Ethel Byrne, New York.....	30 days
Dr. Ben L. Reitman, Cleveland, Ohio.....	6 months, \$1,000 fine and costs

Since the list was prepared Mrs. Sanger has been convicted and sentenced to the workhouse. Dr. Reitman is out on bail, awaiting the result of his appeal. Meanwhile influential persons are bringing pressure to bear on the legislature to repeal the law which classes birth control information with obscene literature. Catholic politicians are expected to oppose such repeal.

After entertaining a delegation of twenty-four Catholic woman suffragists, Cardinal Gibbons gives the public to understand that he has not changed his views. This is not so important as the fact that many Catholic women are changing theirs.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Free-thinker who is not a regular subscriber.

OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions Whence? and Whither? can be given only by Science.

THE TRUTH SEEKER holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

THE TRUTH SEEKER believes in Free Speech, Free Press, and Free Mails; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinion. We neither indorse an idea by printing it, nor condemn it by exclusion.

THE TRUTH SEEKER is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted.

POLITICAL PRINCIPLES.

(THE NINE DEMANDS OF LIBERALISM.)

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.

2. We demand that the employment of chaplains in Congress, in the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of nat-

ural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Letters of Friends

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

LIBERAL LIFE IN LOS ANGELES.

From John A. Morris, California.

To the Editor of The Truth Seeker:

On Dec. 31, 1916, the Los Angeles Liberal Club heard a good address by Charles T. Sprading on "What Rationalism Stands For." He showed the distinctive and positive difference between Rationalism and mere unbelief, the one being a positive philosophy of mental activity, historical research and scientific investigation, while the other was a mere negation or denial of religious superstition. He pointed to Carnegie as one who while himself a mere unbeliever in the religious doctrines of the day was not a Rationalist in any sense of the term, as by gifts of money to ecclesiastical institutions he helped, aided and abetted the church to fasten more firmly upon others its claws of superstition. For Carnegie to stand as a Rationalist he must donate his money to the cause of Rationalism, that by the publication of books of Rationalist philosophy and scientific merit the world may be more thoroughly broken of its religious habits of thought and metaphysical foolishness.

Sprading also told us that the Rationalist, being one of aggressive mentality with the activity of progressive life in his brain, was not satisfied with mere denial of all the superstitions of the ages. Nor was he one to crawl into a shell of mere intellectual exclusiveness and disbelief, but he becomes dominated by the idea of trying to help others to gain liberty of thought from the tyranny of churchly superstition.

January 7th was "Mark Twain" night, and while Mr. Sprading showed Mark Twain's great literary ability as a humorist, yet he also spoke of his work as a philosopher and a Freethinker. Judge Ryckman gave us a few thoughts concerning Twain's philosophy as evidenced in "The Mysterious Stranger," reading extracts therefrom which were much appreciated by the audience. Channing Severance also read a good paper upon the subject, while J. A. Wilson gave us some humorous philosophy of his own with regard to both Freethought and the merit of Mark Twain.

January 14 Mr. Wilson spoke on "What is Liberty?" showing that if one literally obeyed the injunctions of the Bible there would be no such thing as liberty, and that freedom of thought as we understand it today, would be only a figment of the fancy, a mere mirage of the mind, a dream of the imagination.

According to Mr. Wilson the biggest lie in the Bible is that verse which says that "the priests took no more money from the people." He also thought the most horrible chapter in all our Sacred Scriptures was the 26th of Leviticus.

Mrs. Henry considered that it would be a good thing for the Freethinker if the Christian didn't have so much liberty in trying to cause the children of the Rationalists to go to church and Sunday-school on Sundays.

Mr. Sprading made the closing address of the evening and stated that if the people of Europe had been free from god-worship and the superstitions of Christianity, he believed there would have been no war in Europe.

On Jan. 21 Mr. Sprading delivered his most scientific lecture, "The Scientific Method of Investigation and of Thinking," and the gist of it may be seen in the following words:

Thinking means originating, not merely borrowing what others have said or appropriating the thoughts of others. That does not signify that one has the power to think.

A mechanic knows that he cannot produce a perfect piece of work without proper tools. But the average person believes he can arrive at truth without any tools or system of thought. Just as the printer needs the alphabet and movable type to build up words and paragraphs, so does the thinker need correct principles of science and logic to enable him to establish truth. Principles are arrived at by a correct method of investigation. So we need both principles and method in the search for truth.

Now truth may be defined as knowledge of things as they exist. In order to know things as they are, it is necessary to use methods of investigation that have proven trustworthy by much experience. But what is the correct method for arriving at this truth or facts? It is the scientific method of investigation and consists of four steps, viz.:

First, observation of facts or things;

Second, classification of facts or things;

Third, experimentation with facts or things, and

Fourth, demonstration of facts or truth.

The aim of science is correctly to describe the phenomena of Nature and to reduce these phenomena to mechanical life. A law of Nature is a correct description of the order in which facts occur on an observed order of facts. Science is what can be demonstrated to be true. Whatever conforms to facts is true. Therefore, a fact about an object is the truth about that thing. The purpose of the scientist is to observe and express the correct formula and order in which facts occur. When these formulae are found by invariable experience to be correct they are labeled "Laws of Nature."

Now we see that the constantly occurring order of events is a natural law. There is no relation between this and statute law. The latter is an artificial enactment, possibly with the intention of bringing about order in society. This is not the description of the order that is, but a rule to bring about the order desired.

On Jan. 28 the Los Angeles Liberal Club celebrated the birthday of Thomas Paine, the author-hero of the Revolution, and Judge Ryckman, Charles T. Sprading and Channing Severance all contributed their quota of thought toward the event.

Among many other good things Mr. Sprading said on that occasion, the following are considered most *a propos* to the subject:

Thomas Paine was born on the 29th of January, 1737, at Thetford, England; and he died in New York in 1809, the year that gave birth to three of the world's greatest men: Abraham Lincoln, Pierre J. Proudhon and Charles Darwin. It was well that the world received this gift to recompense it for its loss.

Franklin introduced Paine to America, and Paine introduced himself to the rest of the world. He wrote four books that have profoundly influenced the world; their titles are "Common Sense," "The Crisis," "The Rights of Man," and "The Age of Reason."

In these books he advanced ideas that are still considered advanced by progressive people. Many ideas that he was the first to enunciate have been adopted since his time, and there are still many more the world must adopt before it is civilized. He advocated the abolition of chattel slavery in 1774. He advocated the abolition of war as a method of settling disputes, and he was the first to advocate a confederation of all countries as the method of doing away with war. When President Wilson advocates the same a century and a quarter later, it is still considered too advanced by many. But progress has been made.

No one stood with Paine then. Millions stand with Wilson now.

Paine was the first to advocate separation from England, and Washington and Jefferson admitted that they were convinced by his arguments. He was the first to write the name we are so proud of, "The United States of America." He also wrote the sublime sentiment, "The world is my country, all mankind are my brethren, and to do good is my religion."

In the French convention he advocated a constitution which, if adopted, would have prevented the Reign of Terror, and saved not only the life of the king, but millions of other lives and about twenty years of war. But the militarists were in control then as they are now in Europe, and nothing but blood and destruction would satisfy them.

What were his religious views He tells us, "I believe in one God and no more; and I hope for happiness beyond this life." He believed in revelation. He believed in special providence. He believed in immortality.

Some evangelists have said that he reversed his beliefs when he came to die. If this is true, then he gave up his belief in God, in revelation, in Providence, in immortality. If he accepted the opposite to what he had taught, then he became an Atheist and a materialist on his death-bed. That is, he changed at death from a believer to an unbeliever.

The fact is that his "Age of Reason" was his last testament, written in the shadow of the guillotine. Death had been pronounced on him and he expected it any day. That is why he gave this testament to the world from his prison.

Those who pretend great reverence for the statements of a man facing death have shown the greatest contempt for this one's views; and yet, sublimer thoughts were never uttered. A nobler man never lived.

Mr. Sprading stated that 27 years ago he had pledged himself to use every effort each year on the Paine anniversary to make the name of this great Freethinker more widely known and better understood. Channing Severance also told us that twenty-seven years ago the first Paine celebration in Southern California occurred in Los Angeles, at which he was the principal speaker.

It was Paine's clear method of expression that has proven his undoing. During the evening two points were strongly brought out, one, that because of his simple and effective style he was read and understood by the masses, for while others presented views as antagonistic to religious superstition, their thoughts were clothed in scientific verbiage and scholarly phraseology not popular with the average mind. Hence, they were not criticized with such antagonism as the deeply-maligned and much lied-about Paine.

Secondly, that had he not written his "Age of Reason" he might now be known, revered and honored in the same way as Washington, Jefferson, Franklin and others, whose names are in the United States' history-books. Paine's is not. But Paine recognized, what so many twentieth century radicals do not, that man may be economically, politically and industrially free, and yet if the religious bugaboo still possess and occupy his brain he is not really free, but only existing in the delusion of liberty!

Channing Severance brought out some pertinent facts as to Paine's mechanical ability and inventive ingenuity; and said that he went to France, expecting to be gone one year, to consult with French engineers concerning one of his inventions. That Paine was not "master of his fate" is shown by the facts that he was away fifteen years; and then returned to the country he had helped so much to free to find a chilly social atmosphere because of his opinions in the "Age of Reason." He was denied the right to vote, where he should have been considered the first citizen of the land.

At the close of his speech Mr. Sprading also brought out the fact that if Freethinkers wanted to believe in miracles,

they could very easily show that Paine was "miraculously" spared from death three times; once, when the mark of death was placed on the wrong side of his cell door in the French jail; again, when he failed to take a certain ship and such was lost at sea; and a third time, when he was to sail on an outgoing vessel, but didn't, and thus escaped seizure by a British man-of-war.

So this evening was not only one of Freethought propaganda and scientific instruction, but of literary entertainment as well. Sprading certainly knows how to provide intellectual meat for the people!

DR. GOODCHILD, PROF. ADLER AND HELL.

From E. Thomas, Kentucky.

To the Editor of The Truth Seeker:

Satisfactory response appeared in THE TRUTH SEEKER of January 27 to a recent sermon of Rev. F. M. Goodchild of New York in defense of the necessity and existence of hell, which Professor Adler had recently questioned; but it occurs to me that one point was not made by THE TRUTH SEEKER.

Your first quotation from the Rev. Goodchild's sermon follows:

"The Professor teaches a fearsome doctrine that would turn the world into a hell in which even Germany's ruthless philosophy would seem mild" (referring to Professor Adler's recent anti-orthodox statement as to the reality of hell).

Before referring to the omitted point to be made on this portion of the reverend gentleman's sermon, it is clear that he is guilty of a misuse of words in this quotation.

First, in the employment of the adjective "fearsome," for it would seem plain that the teaching that there is an orthodox hell in the "fearsome" doctrine, not a teaching, in denial thereof.

Second, it is not the philosophy of Germany that has been ruthless or productive of hell in Europe, but it is, as anti-Germans believe, the German people, aided and encouraged by their religion.

But the real point intended to be made is the implied condemnation of the Christians of the world contained in the reverend gentleman's statement; but the worst is not the implied condemnation of the Christian people by the Rev. Goodchild, but that the condemnation of that class is merited and true.

This implied and admitted condemnation is found in this quotation by an analysis thereof. When an advocate of the doctrine and reality of hell makes this particular kind of statement, and which is commonly heard, too, he means first that hell or the belief therein is a necessity—that is, as is supposed, a moral necessity. He must mean that at least many human beings would be ruthlessly cruel did not hell exist, or belief that it does, persist. Therefore, the natural enquiry is pertinent: What members of society are in mind as needing and receiving this pretended restraint, in order that they may not be ruthless criminals?

Undoubtedly, the class in mind is not such as share the views of Professor Adler. There are various shades of unbelief or unorthodox teaching, but the whole of unorthodox teaching is in large part centered on and is in thorough unanimity against the doctrine of hell. The unorthodox do not believe the hell doctrine at all; so that it cannot be said that the necessity of hell or faith in it is necessary to restrain from the commission of wrong and inhumanity the unorthodox class. Who, then, are so weak, so unbalanced, so immoral, wicked, desperate, cruel and ruthless as would create a worse than a German hell but for the restraining effects of it or faith in it? What class remains to be affected or intended by the Rev. Goodchild, and such doctrinaires as he, but those who do believe there is a hell or pretend to so believe—the orthodox Christians? There is and can be no other class. The reference in the sermon from which the quotation is taken is to the individuals constituting the orthodox Chris-

tians, and evidently Rev. Goodchild is an exemplar therein and thereof.

He and they, for the most part, are the very unthinking, uncharitable, illiberal, vicious men and women in whom inhere the wickedness and meanness to create ruthless war and hell, and *they do* create it, and *are now* in Europe indulging in it, and not the Freethinkers, not the unorthodox, for the last-named not only have no such restraint, but repudiate any supposed necessity for such restraint, and repudiate the existence of hell as a fact.

It is likewise true that at no time in the history of humanity or the Christian religion has the belief in hell restrained or deterred any Christian from any immorality or crime that he or it as a class willed to commit.

A PERSONAL EXPERIENCE.

From M. Farkasch, Massachusetts.

To the Editor of The Truth Seeker:

From my earliest boyhood till the present time (I am at the turning point of the three scores and ten) life has been a constant struggle; and even at the present I bear the harness, pulling the load for the sake of shelter and food.

A few days ago while visiting a friend I picked up a paper and, reading the heading, THE TRUTH SEEKER, I became interested and asked my friend to lend me one or two copies, which he gladly did. In all my time I have not seen nor read any Freethought paper; not that I did not care to read it. It was simply unknown to me, and therefore out of my reach. I enjoyed very much reading the two copies. There are more Freethinkers in the world than the church, and even than the Freethinkers imagine, even if the great majority of them by the force of habit or for many other reasons do not express their thoughts.

I was brought up on the other side of the water, strictly orthodox, which accounted in the main for my being deprived of my childhood. As long as my parents, especially my mother, lived, my burden was bearable; then the pressure and the contradiction became so apparent that I had to reach a turning point. At the age of 13 I lost my mother, a good woman, but restricted by condition to declare her affection for her children. Four years later I lost my father; he was killed by an accident. He was, as orthodoxy calls it, a good man. He was a hard worker, and, as the saying goes, his word was as good as his bond. He tried to do his best to feed and clothe, and to punish his children for everything that he thought was not right; but he never thought that a child craves for a kind word and affection. So my youth was cold and barren, with no sunshine. Every act in my life was interwoven with religion and the church, and I as a healthy, lively boy became the greatest sinner, so it was said.

I was about 18 years old and quite accustomed to the idea, when one early morning about 2 o'clock, as the Christian would say, I became converted, but not through Jesus or any other apostle or good holy man. My conversion took place through a wolf in sheepskin. I became the helpless witness of the most immoral, inhuman act committed by the most dignified church member. I saw the result, the suffering and injustice. Everything that was in me revolted, and I could, but dare not, speak; and even if I dared, it would not have helped.

From that time I commenced to think and to weigh and took the people for what they are worth in life to themselves and to other men. I brought up a large family in my way, uninfluenced by the church or Bible. I did not forbid nor encourage any of them. I traveled and worked all my life and learned to be careful in expressing my mind, for there is no room for Freethought without the seed of experience and self-thinking. However, it takes at the right moment very little to inoculate the seed which no Willy Sunday and thousands of his kind can remove. About two years ago I was in England, and in a habit for sake of experience to visit churches, and anxious to know a little

more about the Quakers and their creed I visited their meeting place. The moving of the spirit interested me, however. I found that the spirit has always chosen the people who were best gifted to blow their own horn—and to predict hell to others. It made the first time the experience that such a thing as a spirit existed; and if he had not taken hold of me, to give the Quakers a good, sensible lecture I would not believe in his existence and his affinity to people who fail to express their thoughts. After the meeting, however, I was casually requested to control my spirits if they are touched by Satan.

"STOP THIS DAMNING BUSINESS."

From A. M. Huger, Florida.

To the Editor of The Truth Seeker:

I see in your issue of Dec. 30 a communication signed "L. K. W." on "Damnation," closing with the comment: "Is it not time to stop this damning business, or this damning religion?"

In reply to such a question, I would say this "damning business" has long been sanctified by the church, and derives its authority from the founder of the faith himself—that is, if the whole record from Genesis to John is not mythical.

The man who when angered or worried finds a certain relief in lessening the pressure on his boiler by opening the safety valve and letting some of the superheated steam escape, can find ample support for this, after all, not very dangerous diversion, in the biblical narratives.

Even Peter, the rock on which the church was founded, when charged with being one of the followers of Jesus, roundly *cursed and swore* (Mark, chapter xiv). Indeed, "cursing" might well be called the eighth "sacrament" of the holy Catholic church.

Many passages in the scriptures attribute to Jesus great humanity, benevolence, charity, and a temper so forgiving that if smitten on one cheek he would turn the other; yet, it is evident, where his own doctrines are denied, or his own disciples involved, he is vigorous and venomous not only in denunciations, but damnations; and that not merely of individuals, but of whole communities. The Inquisition was the natural and inevitable fruitage of such a faith.

I confess that when irritated or provoked I myself sometimes indulge in a few more or less impersonal damns, which, however, do not weigh very heavily on my conscience, as I realize they are less sinful than merely silly; and a little nonsense now and then may be forgiven even to the best of men.

Queerly enough, sincere and orthodox Christians, who are not always honest, truthful, and charitable, consider cursing as one of the worst of sins; yet if they will read Mark, chapter iii, and Matthew, chapter xii, they will discover that even cursing Christ will be forgiven, but blasphemy against the Holy Ghost alone is the unpardonable sin, though I believe this ghost was only invented some time after the famous council of Nicæa in 325 A. D.

In this case Jesus was less intolerant than usual, and apparently less disposed than usual to deny to others the privileges he himself claimed; but the scriptures clearly show that damnation, infernal and eternal, was one of the very cornerstones of Christianity; indeed, without the devil and hell as coadjutors, the early church would never have won many converts, though when it had attained to power the Inquisition was more effective, as no doubt many unbelievers preferred to be "converted" into Christians rather than to be converted into ashes. As to myself, I should certainly have dodged martyrdom.

As to the cursings of Christ, see as follows: Mark, chapter vi; Matthew, chapter xi; Matthew, chapter x. See also Luke, chapter xii, and the parable in Luke, chapter xix, and in others.

In Matthew, chapter xv, Jesus sneers at the Gentiles as dogs, unworthy of partaking of the bread of life; and if all of them were as cringing as the woman of Canaan, who replied to his contemptuous

rejection, "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table," perhaps he was not far wrong.

To my mind, one of the strangest things in the history of Christianity is that a race pretending to be the highest and proudest, should have accepted as their God and savior a fanatical Jew, who undoubtedly felt a supreme contempt for the Gentiles who have since become his devoted worshippers.

THE PSYCHOLOGY OF THEOLOGY.

From G. E. Shoemaker, Pennsylvania.

To the Editor of The Truth Seeker:

Enclosed is an advertisement concerning five lectures to be delivered by Rev. James H. Snowden, D.D., LL.D. (balance of alphabet omitted for lack of space), on the psychologic aspects of religion. I will make no mistake in guessing that the true mission of psychology will be ignored by side-stepping the ancestral handicap of conventional thought.

Religion has adaptability, cleverness, and experience, in obscuring truth, originality and human advancement.

Why not get some one to write an article for THE TRUTH SEEKER entitled "The Psychology of Theology in Relation to Logic and Morals," the effects of social, family and national obligations from biblical training, war and treatment of prisoners, slavery, adultery, bastardy from revivals, murder and insanity? Such an outline would also explain the antagonism toward the legal profession, as an efficient lawyer must rely upon the most accurate of reasoning processes, *logic*.

MR. JAMES P. WILLIAMS ILL.

From A. S. Williams, Massachusetts.

To the Editor of The Truth Seeker:

This will advise you that James P. Williams, who for many years has been a constant reader of THE TRUTH SEEKER, formerly living in Sunderland, Vermont, the past few years with his son in North Adams, Mass., suffered a slight shock on Christmas Day, and has since been confined to his bed.

Mr. Williams will be eighty-one years young on April 5th. The "good old age" Mr. Williams has attained makes his recovery extremely doubtful.

His mind is not affected. Always a deep thinker, and an explorer after TRUTH, he retains his keenness of mind, and looks forward each week to the receipt of THE TRUTH SEEKER.

An ardent admirer of the late Col. Ingersoll, he made several trips to different cities to listen to the beautiful theories of the "Prince of Orators."

One of his childhood schoolmates, Delia Olmsted, of Fitzwilliam, N. H., became Mrs. Williams on Aug. 29, 1866, and they were constant companions till April 30, 1915, when the wife and mother was called to join her friends on the other side of life.

CONGRATULATIONS.

From J. H. Foster, Cuba.

To the Editor of The Truth Seeker:

I wish to congratulate Mary Monico upon her production in your issue of Jan. 27. It is a clear, logical, masterful, conclusive essay that would ornament the highest type of review. But I fear that Mary will tire of her task as her opponents depend at last upon appeals to emotion and sentimentality based upon an individualism that reduces society to a mere mass of atoms without organic unity or organism. Her reasoning will not appeal to her opponents because it is upon too high an intellectual plane for them to grasp. Like George Eliot, she is the exceptional woman who has the power to see more of the world-problem than the great mass of her sisters.

Impressions.—Niece—Oh, uncle, have you seen the Williamses baby? Do describe it to me.

Uncle—Um. Ah! Very small features, clean-shaven, red-faced, and looks a hard drinker.

CHILDREN'S CORNER FOR BOYS AND GIRLS YOUNG AND OLD

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

FREETHOUGHT CALENDAR.

CONDUCTED BY FRANKLIN STEINER.

Edward Bliss Foote, February 20, 1829-
October 5, 1906.

This well-known Rationalist physician, philanthropist and writer upon medical subjects, was born in the then village of Cleveland, Ohio, February 20, 1829. This part of the country was then called the "Connecticut Western Reserve," being almost entirely settled by people from New England. On both his father's and his mother's side he sprang from Revolutionary ancestry. Upon reading the "Autobiography of Benjamin Franklin" when a



E. B. FOOTE, SR.

boy, and discovering that the great philosopher had obtained his early education in a printing office, young Foote set his mind on becoming a printer. He served an apprenticeship of three years, during which time he was a student as well as a workman and acquired facility as a writer. He at once went into the newspaper business, editing a paper in New Britain, Connecticut. Later he became co-editor of the Brooklyn Morning Journal, the first morning paper published on Long Island. As a boy he had determined to become a doctor, and now, entering the office of a physician, he began the study of medicine. He soon began to practice, and further fitted himself by a career in the Penn Medical College, Philadelphia, where he was graduated in 1860. Moving to New York city, he was soon settled in a large and well-paying practice.

Dr. Foote was a reformer in everything and he soon saw that disease and sickness were the result of the ignorance of the people, who knew at that time nothing of physiology, anatomy or hygiene, and that doctors thrived on this ignorance. Against the opposition of other physicians, he determined to write a book enlightening them. In 1859 he gave the world "Medical Common Sense," which reached the sale of 200,000 copies. Later he incorporated this into a larger work called "Plain Home Talk, Embracing Medical Common Sense," of which 500,000 copies were sold. His last work was the "Home Cyclopaedia of Social and Sexual Science." In all parts of the world where the English language is spoken these books are to be found and they have been translated into German. He also published "Science in Story," in five volumes, and many smaller works too numerous to mention. For twenty years he edited *The Health Monthly*, which had a world-wide circulation. He was a pioneer in medical reform, and his ideas have been generally accepted by the world. He was an opponent of the "Comstock law," and in 1873 wrote a letter to Governor Dix urging him to veto it. His objection was that it prevented the giving of knowledge to the people regarding subjects on which they should be informed. For this, in 1876, Comstock using advice to a patient given by Dr.

Foote in a letter, caused his arrest and trial on the charge of sending "objectionable literature" through the mail. The doctor was fined \$3,500. It was an infamous outrage, but such a case would be laughed out of court today.

Dr. Foote's city residence and office was at 120 Lexington Ave., but in his later years he spent most of his time at his beautiful country home at Larchmont, New York, on the shores of Long Island Sound, where he died at the age of seventy-seven, October 5, 1906. He was an honored member of many medical societies, as well as of other organizations. The tributes paid him at his death were numerous and have been published in book form, together with a sketch of his life. He had friends in all parts of the globe who mourned his loss as a personal grief.

Unlike many in his position, Dr. Foote never ceased to avow himself a Free-thinker. His purse, his influence and his home were always at the disposal of the cause of Rationalism. When a youth he joined the Presbyterian church. Reading Theodore Parker and O. B. Frothingham made him a Liberal Unitarian, and later consideration of the subject of religion an Agnostic. Dr. Foote had two sons, E. B. Foote, Jr., and Hubert T. Foote, both like himself honored and distinguished physicians. He has been well called "The Grand Old Man of the Medical Profession."

Other events of which the past week is the anniversary are:

Feb. 18, Martin Luther died, 1546. J. B. Gough died, 1886.

Feb. 19, Vanini burnt for heresy, 1619. Copernicus born, 1473. Bradlaugh elected to Parliament for the fourth time, 1884.

Feb. 20, Voltaire born, 1694.

Feb. 21, Spinoza died, 1677. Fifteenth amendment (negro suffrage) passed, 1869. Washington monument dedicated, 1885.

Feb. 22, George Washington born, 1732. Sir Charles Lyell died, 1875. Bradlaugh expelled from the House of Commons, 1882.

Feb. 23, Walker and Harman, Valley Falls, Kans., arrested, 1887.

Feb. 24, J. L. York born, 1830. Gutenberg, inventor of printing press, died, 1468.

Discovering Columbus.

During the recent campaign a Tammany leader on the East Side, a self-made man and one not entirely completed yet in some respects, was addressing a mass meeting of Italian-born voters on behalf of the Democratic ticket.

"Gentlemen and fellow citizens," he began, "I deem it an honor to be permitted to address you upon the issues of the day. I have always had a deep admiration for your native land. I venerate the memory of that great, that noble Eytalian who was the original and first discoverer of this here land of ours."

"Why, gentlemen, at me mother's knee I was taught to sing that inspirin' song: Columbus, the Jim of the Ocean!"

Whereupon there was loud applause.—*Post*.

True Pleasure.

"Major Rasher, I saw a man today who would like the pleasure of kicking you," said a friend.

"Kicking me!" exploded the Major.

"Kicking me! Give me his name at once!"

"I hardly like to tell you," said the other.

"I insist upon knowing," said the Major.

"Ah, well, I'll tell you," said the other.

"It's a soldier who's in the hospital with both legs off."—*Tit-Bits*.

No Other Way.

Mamma—"What made you write your name on the door, Willie?"

Willie (age 6)—"Cause I didn't have no knife."

The Tenement Home.

The walls are tall, the room is small;
Repugnant odors over all.
The stairs are narrow and quite high.
There is no chance to see the sky.
Although we're on the topmost floor,
We ventilate it through the door;
For though the window's open wide,
The other building's close beside.

But we don't mind it. Through the day
We are, of course, some miles away,
A-working at the factory site,
Toiling with all force and might.
And when, at last, at close of day,
We trudge upon our homeward way,
What if the room is dark and bare?
(We walk to save our street-car fare).

We only sleep in it, you know,
With break of day we're on the go,
Back to the factory site again;
Huddled together, crowds of men.
Men, we are called, but we seem like cat-
tle,
Fighting our way, as if in battle;
When all we ask is a chance for life,
A home for our babies, mother and wife.

But the topmost floor in a tenement row
Is all that our meagre lives yet know.
A bleak iron bed, a table, chair;
A small cook-stove, the windows bare;
A thin, frayed rug upon the floor;
A towel with holes on back of door.
And this is home for such as we!
There's others know worse poverty.

They have not where to lay their head;
Not sure at night to find a bed.
Yet this is called: "Land of the free";
With equal right and liberty.
Give me the liberty to say
For my day's work what be my pay.
'Tis only justice that I ask,—
A living wage for well-done task;

And liberty for some few hours
To stimulate my mental powers.
I envy not the millionaire
The broadcloth, nor fine clothes they wear;
But what I ask for is Fair Play.
They want my labor, not my "say."
To voice opinion would be crime;
I should be slaving all the time.

And to what purpose? In the end
There are no chances to ascend
The road which leads to wealth or fame,
Or to a noble, honored name.
Only the routine daily grind,
Weighs heavy—makes ambition blind.

Depressed and dulled we stagger on,
Hating, yet loving, our tenement home,
The only home we ever know.
I ask, How long must it be so?

LOTTA HALL HEISTERKAMP.

On the Face Of It.

One time when Whistler was walking about London with a friend, he was stopped by an unspeakably dirty street urchin who asked him for a penny.

"How old are you, my boy?" asked the artist.

"I'm seven, sir," replied the gamin.

"Oh, no, my lad, you must be more than seven years old."

"Gar on!" answered the youngster pertly.

"I ain't no more nor seven."

Whistler turned to his friend. "Do you really believe," he inquired anxiously, "that he could have got as dirty as that in seven years?"—*Everybody's*.

A Friend in Need.

The charming wife of a French diplomat had never thoroughly mastered the English language. She was urging an American naval officer to attend a dinner, the invitation to which he had already declined. The lady insisted that he must go, but the young officer said he could not possibly do so, as he had "burned his bridges behind him."

The lady misunderstood the word.

"That will be all right," she exclaimed.

"I will lend you a pair of my husband's."—*The Ladies' Home Journal*.

The Good Scholar.

After her third day's attendance at school, Pauline was retailing at home stories of her classmates' naughtiness.

"That's bad," commented mamma.

"Didn't the teacher have to correct you?"

"No," Pauline assured her. "She had to speak to all the class but me this afternoon."

"That's queer," remarked papa, a bit suspicious. "What did she say?"

"She said," reported Pauline, "'Now, children, we will all wait till Pauline is in order!'"

It Looked So.

An Irishman who had walked a long distance, feeling very thirsty, and seeing a milkman, asked the price of a quart of milk.

"Threepence," replied the milkman.

"Then give me a quart in pints," said Pat.

Pat, on drinking one pint, asked, "How do we stand?"

The milkman replied, "I owe yer a pint."

"And I owe you one," said Pat, "so we are quits."—*Chicago News*.

Hollow Hopes.

"Never despair. Somewhere beyond the clouds the sun is shining."

"Yes, and somewhere below the sea there's solid bottom. But that doesn't help a man when he falls overboard."—*Baltimore American*.

Asking Too Much.

Bank Manager—"Now please understand, Miss Jones, you must make the books balance."

Miss Jones—"Oh, Mr. Brown, how fussy you are."—*Punch* (London).

Plain Enough.

Charles—"Eddie Brown's mother makes him go to Sunday school every Sunday."

Charles' Mamma—"Why do you say she makes him go?"

Charles—"Cause he goes."

The Careful Girl.

Caller—"That new girl of yours seems nice and quiet."

Hostess—"Oh, very quiet! She doesn't even disturb the dust when she's cleaning the room."—*Tit-Bits*.

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THE LETTER BOX.

M. A., New York—T. W. Doane, author of "Bible Myths," died about thirty years ago.

J. S. JONES, Missouri.—When you see a quotation credited to "ibid," it means that the author is the same as the one last previously quoted. Having made two quotations from an author, you place his name at the end of the first, and at the end of the second you write "ibid," short for *ibidem*, meaning the same.

F. E. DAVIS, Minnesota.—It is Isaiah vii, 20, where it says: "In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head and the hair of the feet; and it shall also consume the beard." Recognizing this as a difficult passage, let us look it squarely in the face and pass on.

T. M. HERSHEY, Pennsylvania.—The passage that the young "sky pilot" denies is in the Bible at Deut. xiv, 21, and reads: "Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien." This is part of the revealed sanitary code which we often hear praised.

ANONYMOUS, Brooklyn.—You challenge us to publish something you send, and then you do not sign your name. When a correspondent does that, we know that he does not want a reply to his communication—does not want to know the truth. We conclude that he is either consciously lying or is afraid that the facts will dispel the ignorance which he prefers to knowledge.

FRED C. HARRISON, Pittsburgh, Pa.—The states of Pennsylvania and New Jersey have laws making it compulsory to read the Bible in the public schools. In Mississippi the state constitution provides for the Bible in the schools. The supreme courts of Wisconsin and Illinois have given decisions adverse to the Bible as a school book. We will print in an early number a piece from the *Christian Statesman* of your state on the "Present Status as to the Bible in Our Schools."

J. HULITT, Philadelphia.—The editor probably receives a hundred clippings or marked newspapers every week. He is always thankful to get them, and while he reads the articles brought to his attention, he is in a continuous state of regret that he cannot comment on more than a few of them. Here is one, for example, that tells of a pastor in San Jose, Cal., who while admitting unsanctified conduct involving a girl, contended that his soul continued uncorrupted by the "technical error of the flesh." We avoid moral theology since Tom Watson got into trouble by showing the position of the church on that subject.

J. L. PLOWMAN, South Dakota.—To organize a Secular Society, you call a meeting of persons interested in such an organization, elect a temporary chairman and secretary, and then appoint committees to prepare a platform or constitution and by-laws and for other necessary purposes. It would be well to communicate with Mr. E. C. Reichwald, secretary of the American Secular Union, 79 West South Water street, Chicago, Ill., for directions or suggestions. A satisfactory statement of the objects of a Secular society may be derived from the statement of THE TRUTH SEEKER'S Objects and Principles on page 122.

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DEPARTMENT OF ECONOMICS.

Crime and the Land Question.

It has been the custom from time immemorial to inflict upon criminals punishment equally as hideous as the crime committed.

There has been a growing tendency on the part of many to organize for a meritorious purpose seeking to remove an effect without touching the cause, and unless this Association is vigilant and carefully watches its movements, it too, will fall into the category of such movements, which, literally speaking, are placing the cart before the horse.

Our Association endeavors to prevent the execution of the death penalty, whenever inflicted; and to secure the abolition of capital punishment.

Why not hit the nail on the head and seek to eliminate the cause which is responsible for murder? Don't misunderstand me; therefore let me say in unequivocal language that I favor and urge, recommend and will work for, the abolition of the death penalty which has proven to be inefficacious. Now to strike at the core of the entire situation.

Crime is primarily due to the economic conditions which environ society. The State should not, and you should not permit punishing persons for crimes which society could prevent. Murder in no small number of cases is committed when the sole motive of the perpetrator was robbery. Robbery in many instances is due to idleness, want and poverty. Most men stay in the straight and narrow path until the pinch of poverty takes the place of opportunity, and crosses the threshold of their door. The problem which must then be solved is: How to eliminate involuntary poverty, want and enforced idleness.

Everything that man touches, feels and sees, comes directly or indirectly from land, so without land man could do nothing. If the land is not operated it means that men do not work, that food and raiment are scarce, in consequence of which society is thrown into a somnolence. Man must find subsistence somewhere, and somehow he will get it. Man will naturally stay straight as long as honest opportunities are open to him; close them and vagrancy ensues; possibly pickpocketing or robbery follows; the man once straight and honorable, once respected and esteemed, is now cornered. Life or liberty is the question. Arrest stares the unfortunate in the face; there is a loophole open for liberty, but the victim must be silenced, for "dead men tell no tales." Unhesitatingly and thoughtlessly and in a state of what has oftentimes been termed "momentary insanity," the man kills. Now he becomes the scum of society, he flies from law and order. Is not society and society alone responsible for this man's downfall? Is not society to blame for permitting some men to accumulate millions and slamming shut the door of opportunity on others? Why should society punish its own victim? Assuming for the sake of argument that the criminal is captured, he appeals to the courts and may, through some technicality or another be freed. Should he, perchance be convicted, he may then be looked upon more as an unfortunate victim of circumstances rather than one who justly deserved the punishment.

Had society been awake, this man could and would have had employment, whereby a living could have been made for himself and for those dependent upon him. He would not have become a beggar and then a vagrant, a robber and finally a murderer. If society punishes this man, how is society to repent for his downfall?

Every imaginable crime is primarily due to society. Murder, rape, robbery and arson are due to idleness. Had these people been employed, their minds would not have been inclined and they would not have had the time to commit such crimes as I have outlined.

Having pointed out an evil of the present status of society, I assume that it is incumbent upon me to name a remedy, and this I shall endeavor to do.

As heretofore stated, land was ostensibly created for the benefit and use of all mankind. As such no one class should have the right to monopolize it.

Men have been known to keep land from use for the purpose of speculation. Few persons realize that by so doing, the land speculators are doing an injustice to society. Society gives value to land and is entitled to receive the benefit thereof.

Now for the remedy. Place a tax upon land values (and idle land which is the result of the present tax system is largely responsible for idle men) which would at once force the land to its best use and offer opportunities for labor and capital. The use of land would give work to every man in the country. Building necessitates the employment of diggers, bricklayers, carpenters, glaziers, plumbers, electricians, painters and many other tradesmen. These men would spend more money and the cir-

ulation of the product of their labor (in money form) would again cause the employment of men in every walk of life.

All offenses against society are primarily due to idleness. Idleness of man is due to idle land, which keeps men from work and gives to a few land speculators millions. You will, by an examination of figures prepared by this Government find that the social evil is prevalent in two classes—the very rich and the very poor. Why? They are idle, have no work, either because of lack of inclination and absence of opportunity, and thus resort to the lowest stratum of the animal instinct in man.

The very philosophy of the present form of civilization is founded largely upon the land question.

Remove the cause of enforced idleness, poverty and involuntary want, and you will then remove all the crimes that originate therefrom. You will find no necessity for capital punishment, for most capital crimes originate from indiscretionary environment caused by economic conditions.

I know that many of you will say that murder, for which the death penalty is inflicted, will not be entirely eliminated. That I am willing to concede. There are exceptions to every rule, but murder and capital crimes will be so few that the State will not find it necessary to resort to the infliction of the death penalty.

Society is to blame for the so-called "naturally born" criminal. The germ of criminality is apparently inherited by this sort of criminal. The percentage, however, is small and insignificant. Society should not have permitted the birth of such a child. Society should not punish its own victim.

Congestion offers a splendid opportunity for vice, for crime and for the education of the young along criminal lines. From the minor criminal who commits petty offenses develops the criminal who commits capital crimes.

Congestion is due to high rents, such high rents are due to the violation of the economic law of distribution, of supply and demand, and due to inadequate housing facilities, and an insufficient number of houses is due to the fact that the man who builds is penalized by the state by the imposition of a super tax on buildings, the creation of human skill, the product of labor, instead of that super tax on the value of land—created by no man, but by men collectively—by society.

Our present tax system is purely and simply grand and petty larceny, for it takes public property and gives it to private persons; and takes private products which are put into the public coffers.

Stimulate trade and activity and jobs will be looking for men, instead of men looking for jobs; and if men are working they will not commit crimes; for as dirt is misdirected matter, so is crime misdirected energy. The solution for crime is to direct man's energy along proper channels, namely, productive labor.

To endeavor to abolish capital punishment is indeed a most praiseworthy and meritorious effort, but remove, my friends, the cause which is responsible for that necessity.

LEO KENNETH MAYER.

WOMAN SUFFRAGE.

Years ago a preacher said: "It is time we preachers quit lying about Thomas Paine." Rationalists have often stated that Thomas Paine was a suffragist. Repeated calls for proof have brought only one answer, a reference to an extravagant article in the *Pennsylvania Magazine*, apparently some young person's rhetorical exercise, which had no hint of suffrage in it. One might as well declare that it rained yesterday because some other one had said that it snowed.

A writer in THE TRUTH SEEKER of Feb. 3 said of Thomas Paine: "He advocated the rights of man on every occasion, not forgetting the rights of women." Rights of man means human rights; rights of women is understood by every one to mean women's right to vote, and it is so expressed by the writer quoted above, who repeats the false claim that woman suffrage is democracy and equality.

When a vast majority of men and women decidedly express their opposition to an important change in the government, and a few legislators at the instigation of a comparatively few people, do make that change, it is not democracy but oligarchy. That is what suffragists are united in working for by Federal amendment and state legislatures.

Woman suffrage is not equality. Women must be favored, but we of the majority think that government by women is no favor to anyone, but quite the contrary, and that in manhood government is the safety of the nation. Besides those things in which it is right to favor women above men, some women will always want more

than their rightful privileges, and men will not deny them in personal matters. It will always be so, and this is one thing that shows woman suffrage is not equality.

To suffragists' unwarranted assumptions that it is just for them to rule though they are in the minority, and other false claims, they add arbitrary methods of forcing their undemocratic, unequal, unjust measure 'on our unwilling nation.

HELEN M. LUCAS.

INITIATIVE.

It was once the common opinion that an unusually successful man must be either a genius or a very lucky person; but we have learned that success is the natural result of continued effort in right thinking and acting. Man is made or unmade by himself. He gains nothing but by his own individual efforts. Each man must work out his own salvation, and we are, slowly but surely, learning the secrets of success. If we but try—if we but make a real effort and stick to it, we can better ourselves mentally, morally, physically and financially. The power is in each of us. We have this power within us. We carry it about with us always, yet but few of us have learned to use our minds to advantage.

In this country we now have many millionaires, most of whom have risen from poverty to power through their own individual efforts. A man should make up his mind to better himself in every way possible. He must make up his mind what he wishes to accomplish and set out to be developed only by effort and practice. It is necessary to think strongly, venture boldly and accomplish masterfully. Do not wait! Begin today to do everything better and let nothing stop you! This may be one of the most important days of your life if you will but try to make it so. Try to make it the first of many successful days. At the end of every day, every week, every year, there should be a definite gain. If not, why not?

All achievements are the result of definitely directed thought, and you can attain your goal, as other have attained theirs, if you will think, plan and work intelligently. All successful men have started in a small way, keeping at it, slowly but surely, gradually accumulating more and more, until success was finally attained. It is not the business, but the man, that makes success. What you gain is simply the sum of your efforts.

Shakespeare has said: "All the world's a stage and men and women merely players." We should select a good part and play it to the very best of our ability. As we see the actors going through their parts on the stage and in the moving pictures, so should we endeavor to play our parts on the stage of life. Do this and you will find the curtain of life rising on a new career for you. A bright new day will dawn; the sun of a new life will rise, spreading rays of hope and joy over all as you travel on the new way to fortune. Every day has its opportunities if we will but play our parts intelligently and energetically.

Many of us are under the domination of a set of habits. They control us automatically, frustrate good intentions, and keep us from gaining the goal of our ambition.

What can be done? Many things can be done. But dreams will not do it. Wishes will not do it. It takes backbone, not wishbone. Bad habits can be overcome. But it takes thought and action. You must become the master and take things firmly in hand. You must have a definite object in view, guide things aright, manage affairs with prudence and intelligence, study carefully all details, simplify, improve. Eliminate all faults, all leaks.

Every day has its opportunities; something new is constantly coming up and we must be on our guard, ready to handle opportunities advantageously as they appear.

You must get the habit of being optimistic, aggressive and determined. This is a habit which can easily be acquired, cultivated and strengthened by systematic effort, and it brings results.

We are prone to lie a-bed until the last moment. This and all other forms of indolence must be resolutely overcome. We should, and can, get away to a good start and keep out in front. In the business world there is a premium on initiative. In every line of work it is the man with initiative who gets to the front.

Now I want you to consider very carefully the value of time. It is our greatest inheritance. You have so many minutes and so many hours a day. They come silently, unceasingly. You cannot stop them or change them. Positively and absolutely, you must use them as they come. When you lie a-bed in the morning, or idle away your time, the precious moments are slipping by with every tick of the clock—they are gone and forever! Now how many idle moments will you let slip by today? The events of a single hour may mean a disaster or a fortune and it is up to you to make or mar your fortune.

Many people eat to excess. It is a heavy

load physically and mentally and heavy drain financially. Fewer and lighter meals, with the food carefully selected with due regard for your real requirements, would be better for you.

We should be thorough in everything we do. Lack of thoroughness keeps many people down to a mediocre existence. When we do one thing carelessly, we soon do all things carelessly, thus weakening ourselves and our prospects, and unconsciously sinking lower and lower in the scale of efficiency and, unfortunately, we seldom realize our shortcomings.

Make your life a continuous progress, taking up slack, shortening running time, remedying defects, watching for and adapting worthy improvements.

We can make ourselves greater and stronger. All that is required is initiative and determination. We all have the same elements of success in us, if we will but develop them and apply them intelligently. You will succeed according to your effort intelligently applied.

There is no joy or comfort in being a poverty-stricken mental cripple, lacking food, work, warmth, home and friends. The only difference between success and failure is mental development. We all have practically the same brain power if we will but learn to use it rightly.

So wake up and make a start right now. Do not let anything deter you from your course; remember, your possibilities are limitless. We are on the eve of a great commercial boom and the opportunities will be greater than ever. The race is open to all.

Positively refuse to be held down by environment. Start right now to rise above it. Make every effort a successful effort, a stepping-stone to something better, and you will find yourself slowly but surely rising higher and higher all of the time. You will gradually overcome all adverse conditions and every difficulty will fall before you. B. G. DONAHUE.

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In Best of Humor.

Possibly.—Said He—"Why do women, as a rule, talk more than men do?"
Said She—"Oh, I suppose it's because they have the men to talk about."—Indianapolis Star.

Cultivation.—"Father, what do they mean by gentlemen farmers?"
"Gentlemen farmers, my son, are farmers who seldom raise anything except their hats."—Tit-Bits.

A la Mode.—Willis—"What kind of a school is your son attending?"
Gillis—"Very fashionable — one of these institutions where you develop the mind without using it."—Life.

Even Break.—"This world would be a pleasanter place if there were not so many fools in it."
"Yes, but it would be more difficult to make a living."—Dallas News.

His Best.—Minister—"And do you forgive your enemies?"
Penitent—"Well, I can't say I exactly forgive them, but I do my best to put them in a position where I can sympathize with them."—Life.

Those Large Moving Bodies.—"Roosevelt was certainly the most bellicose president we ever had," said the husband, looking up from his paper.
"Bellicose!" echoed his wife dreamily.
"Aren't you thinking of Taft?"—Post.

In the Past Tense.—"When I die," said the husband, "I want you to have this sentence placed on my monument: 'There is peace and quiet in heaven.'"
"I think," rejoined the wife, "it would be more appropriate to say: 'There was peace and quiet in heaven.'"
—Indianapolis Star.

Making It All Right.—An old lady who had been introduced to a doctor who was also a professor in a university, felt somewhat puzzled as to how she would address the great man.
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"Oh! just as you wish," was the reply; "as a matter of fact, some people call me an old idiot."
"Indeed," she said, sweetly, "but, then, they are people that know you."—Tit-Bits.

Victims.—A humane society had secured a down-town show-window and filled it with attractive pictures of wild animals in their native haunts. A placard in the middle of the exhibit read:

"We were skinned to provide women with fashionable furs."
A man paused before the window, and his harassed expression for a moment gave place to one of sympathy. "I knew just how you feel, old tops," he muttered. "So was I."

For Effect.—Casey had been married only a week when he discovered that his wife, who had assumed control of household and larder, was inclined to be stingy.

He had been working in his small garden one afternoon when wife came to the back door and called out in strident tones: "Terrence, come in to tlay, toast, and foive eggs!"

Terrence dropped his spade in astonishment and ran into the kitchen. "Sure, ye're only kiddin' me," he said.
"No, Terrence," said the wife; "it's not yet; it's the neighbors I'm kiddin'." —Everybody's.

A Fable for Critics.—The sole survivors of two wrecked ships lived on adjacent desert islands. After many years one of them managed to construct a catamaran and sailed over to the other island. He was met on the beach by Survivor No. 2. No. 2 took a look at the visitor, and then thoughtfully heaved a dolomite at him. No. 1 accepted the challenge, and replied with a similar bit of applied geology.

Then they fit all over the place.
After a while, exhausted, they stopped to rest.

A brilliant idea came to No. 1. "Why not," he said, "cease fighting, and help each other gather coconuts?"

No. 2 considered the proposition.
"Your idea has great Literary Merit," he replied. "But I am sure it is impractical. It sounds to me like only an Iridescent Dream."

"I guess you are right," sighed No. 1. "I have always heard that you can't change Human Nature, and that we must Face Facts, and not be misled by the Utopian Visions of Amiable Pacifists. But my idea did seem rather reasonable until we remembered all these things."

Then they went to it again; and very soon the sand-crabs were quarreling over their whitening bones.—H. C. H., in The New York Tribune.

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News of the Week.

Long Island Sound was frozen over Feb. 14 for the first time in five years.

More than one-half of the business part of the village of Pulaski, Oswego county, N. Y., was destroyed by fire Feb. 14.

The American Red Cross has appealed to the people of the United States for a million more members to aid the society in the present national crisis.

The Duke of Norfolk, ranking member of the English nobility and the foremost English Catholic, died in London Feb. 11. He was seventy years of age.

Breaking the season's cold record established Feb. 12, the thermometer at the Weather Bureau in New York city recorded zero at 5.15 o'clock Feb. 13.

The East Asiatic Lloyd's announces officially Feb. 11 that the German News Agency service from New York, which cost \$50,000 monthly, has been suspended.

Prompt measures taken Feb. 13 to uphold the constituted government of Cuba reflect the determination of the United States to prevent another revolution in the island.

Representative Randall of California is drafting a bill giving to the President and Secretary of War power to take over all distilleries and to regulate all saloons in time of war.

The Ohio Senate Feb. 13 passed the Reynolds bill, giving Ohio women the privilege of voting for president. The vote was 20 to 16. The bill already had passed the House.

Great Britain Feb. 12 resumed gold shipments to this country with a consignment of \$25,000,000 from the depository at Ottawa for the account of J. P. Morgan & Co.

A force of armed Mexicans invaded United States territory sixty miles southwest of Hachita, N. M., Feb. 13, and attached a ranch of the Palomas Land and Cattle Company.

The Russian Minister of Commerce has introduced in the Duma a bill under the terms of which the government will devote \$50,000,000 toward the creation of a Russian mercantile fleet.

Refusal of Eastern railroads to accept shipments, owing to the tie-up of shipping due to Germany's submarine order, is causing an almost unprecedented congestion of loaded freight cars in Western terminals.

The Cuban government has called for volunteers to put down the revolution. They may serve three months or less, and may be between eighteen and forty-five years of age and need not speak or read Spanish.

Three hundred Columbia students, after much dispute, Feb. 14, adopted resolutions condemning Prof. John Dwyer's refusal to let Count Ilya Tolstoy address the International Club of the university.

Representatives of the American Commission for Relief in Belgium will not withdraw from the occupied portions of Belgium and Northern France, as previously had been arranged, but will remain for the present, it is now stated.

Following a conference between Mrs. Amos Pinchot and Governor Whitman Feb. 17, birth control advocates in New York asserted that it was only a few days before the Governor would appoint a committee to investigate the subject.

A country-wide search was begun Feb. 15 for Miss Ruth Cruger, seventeen years old, a recent graduate of Wadleigh High School, New York city, whose mysterious disappearance from her parents' home, in that city has baffled the police for a week.

The largest naval appropriation bill in the country's history was passed in the House Feb. 12, by a vote of 352 to 23, and was sent to the Senate, where a subcommittee immediately was appointed to hasten its consideration. It carries more than \$368,000,000.

Andrew Carnegie paid almost \$2,000,000 Feb. 13 to keep his neighborhood in New York free from apartment houses. He bought a vacant lot at Ninetieth street and Fifth avenue, opposite his home, paying, it is said, between \$1,675,000 and \$2,000,000 for the land.

Count Johann H. von Bernstorff, formerly German ambassador, has left the country. His going Feb. 14 was without demonstration of either a friendly or hostile character. The liner Frederick VIII., bearing the ambassador and his party, is now lying at Halifax, N. S.

Woodrow Wilson and Thomas R. Marshall were formally declared to have been re-elected President and Vice-President by a joint session of the Senate and the House of Representatives Feb. 14 when the votes by states, as cast at the

election in November, were officially canvassed.

Pleading guilty Feb. 15 to a charge of selling narcotics, in the Court of Special Sessions, Brooklyn, the Rev. Dr. William N. Ritchie, aged 70, a retired Presbyterian clergyman and Grand Army chaplain, was remanded for sentence by Justices Kernochan, Moss and McInerney on Feb. 23.

Two daring attempts, declared by military authorities to be part of an organized plot, were made to blow up the Catskill Aqueduct at places just outside of Pleasantville, in Westchester county, one a short time before midnight on Feb. 10 and the other a few minutes after one o'clock Sunday morning.

With a reward of about \$20,000 for his capture offered by the German government, Capt. William Miller of the Clan liner Clan Robertson left Baltimore, Feb. 15, for New York to take on a general cargo for England. He will again sail into the submarine zone, but his vessel is expected to be well armed.

Peace, confidently expected by every one to be permanent, has at last been established through the intervention of the United States in Santo Domingo, a country that has had approximately fifty presidents in seventy years, not one of whom was chosen without revolution or maintained government free from revolt.

In connection with the Japanese approval, now confirmed, of China's action in supporting the attitude of the United States toward Germany on the submarine question, it is further stated that Japan has promised China all possible support, including the maintenance of order in China, where German influence is considerable.

THE WAR.

The London Board of Trade will take possession of the coal mines throughout the kingdom for the duration of the war.

Lloyd's Shipping Agency Feb. 13 announced that the White Star line steamship *Afric*, of 11,993 tons gross, had been sunk. Part of the crew of the steamship was landed.

Meatless days, sugar cards, rice cards and restricted hotel menus are being resorted to by the Swiss government. Foodstuffs are becoming more scarce as a result of the new naval blockade.

Since 1911 Germany, with an eye to the future, has been preparing a base for submarines and raiders on the Island of Menalaos, at the mouth of the Amazon River in South America, and now it is in full blast.

Norway, Sweden and Denmark have handed to the German ministers accredited to those countries identical notes protesting against the naval measures taken by Germany and Austria-Hungary, and making all reservations regarding the loss of life and the material damage resulting.

The majority of the German troops recently concentrated on the eastern border of Holland have now disappeared from the towns along the frontier.

Fighting on the Ancre and Somme fronts continued Feb. 13 with the British the aggressors, Haig's men captured a German fortified post near Grandcourt, south of the Ancre.

After obstinate fighting which raged for forty-eight hours German troops remain in possession of mountain positions near Meste Canesci, in the Bukovina just north of the Rumanian line, which the Russians stormed two weeks ago.

Four enemy lines on a width of 3,000 yards and a depth of half a mile were stormed and taken by German forces around Hill 185, Champagne district, Feb. 15.

An attack in considerable force was made on the Italian lines east of Gorizia. The Austrians were repulsed at nearly all points, and such portions of the front lines as have not yet been reoccupied by the Italians have been kept under heavy fire.

The German government is now discussing with the Bundesrath new direct and indirect taxes to raise £50,000,000 (\$250,000,000) interest on the last war loan.

Throughout France preparations are going forward on a gigantic scale for an early spring offensive on the Western front.

The Swiss Federal Council has proposed that leading Swiss citizens be ready to continue the Belgian and French relief work if the American Relief Commission retires from Belgium and Northern France.

A HISTORY OF THE FREEDOM OF THOUGHT. By J. B. Bury, Litt.D., LL.D., Regius Professor of Modern History, Cambridge, University. A book of the highest merit. Well bound in cloth. 252 pages. Price 55 cents.

Lectures and Meetings

The Sunrise Club.—The tenth dinner of the season will occur Monday evening, Feb. 26, at the Café Boulevard, Broadway and 41st st. (entrance on 41st st.), at 6.45 o'clock. Subject: The Increasingly High Cost of Living. Speakers: C. C. Miller, G. L. Rusby, E. C. Walker, B. C. Gruenberg. Dinner, \$1.25, including tips. If you will attend, notify Edwin C. Walker, secretary, 221 W. 138th st. Telephone Audubon 4295.

The New York Secular Society will meet every Sunday of the month at 3 P. M., at Masonic Temple, 310 Lenox ave., between 125th and 126th sts. Mar. 4.—"Religion and Antisemitism." By Nicholas Mitchuly.

The Brooklyn Philosophical Association (38th season) meets every Sunday at 3 P. M. in Long Island Business College, South Eighth street, near Bedford avenue, Brooklyn, for lectures and discussions. Wm. A. Winham, secretary, 146 Newton street, Brooklyn, N. Y.

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening, at 8.30, during the winter. Feb. 25.—"Tolstoy." By Stewart Kerr. Mar. 4.—"Reclus and Grace." By Fred Dunn.

The Paterson Philosophical Society meets Sunday evenings at 8, at 202 Market st., over Garden Theater. Live subjects; interesting speakers. Frank Bamford, 111 Cliff st., secretary.

The Boston Freethought Society meets in Paine Memorial Hall, Appleton street, every Sunday at 3 P. M. J. P. Bland, B.D., is resident speaker, and THE TRUTH SEEKER is for sale at the door.

Pittsburgh Rationalist Society. Marshall J. Gauvin, lecturer. Sunday meetings, 8 P. M., Academy Theater, 810 Liberty avenue, near Eighth. Feb. 25.—"The War's Influence on Christianity."

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7.30 P. M., at the Hotel Vendome, Third street, opposite State House. O. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Twin City Rationalist Society meets Sundays at 11 A. M. in Lyric Theater, Minneapolis, Minn. Edward Adams Cantrell is lecturer. J. C. Ewing, secretary, 615 Metropolitan Life Bldg., Minneapolis.

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

Michigan Rationalist and Freethought Association meets every Sunday, 2.30 P. M., at Gerow's Hall, 55 Grand River West, Detroit. Secretary, Arthur A. Senger, 859 Rohus avenue, Detroit.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at 2.30 and 7.30, at 1417 Columbia avenue. Open platform. The Truth Seeker and liberal literature on sale. F. Garfield Bowers, secretary, 245 N. Ninth street.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9, 10 Cawker Bldg.

The Washington Secular League meets on Sundays at 3 P. M. at Pythian Temple, 1012 Ninth st., N. W., Washington, D. C. John D. Bradley, president, 437 Quincy st., N. W.

Los Angeles Liberal Club meets in Burbank Hall, 542 So. Main street, Sunday evenings at 8 o'clock. Charles T. Sprading, lecturer. Truth Seeker and other Rationalist literature on sale.

The Church of This World, Rationalist. John Emerson Roberts, lecturer. Meetings every Sunday morning at 11 o'clock in Willis Wood Theatre, Kansas City, Mo. Mr. Roberts' services may be secured for wedding and funeral occasions. Address, 4011 Kenwood ave., Kansas City, Mo.

The Toledo Rationalist Society meets every Wednesday evening at 8, Room 133, Arcade Building, St. Clair and Jackson streets. W. M. Braun, secretary. Speakers, Dr. Rullison, J. Carl, J. Braun and K. Pauli.

The Seattle Rationalist Society meets Sundays at 3 p. m. in Strand Hall, 1525 Fourth avenue, Seattle, Wash.; L. A. Wheeler, president, 1330 First avenue.

The Truth Seeker and other Free-thought literature for sale at all meetings. Admission is free.

Feb. 25.—"Life of the Ant." By Prof. Trevor Kincaid.

The Detroit Society of Truth Seekers (Lithuanian) meets the second Sunday of every month at 2 P. M. in C. O. F. Hall, Chene, cor. Trombly st.; Karl Rutkus, organizer, 338 West End ave., Detroit, Mich.

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GOD AND THE CHILDREN.

The Harm of Teaching to the Young the Race's Discarded Notions of a Deity.

BY PROF. JAMES H. LEUBA.

Professor Leuba, who lately so startled the orthodox with his book of "Belief in God and Immortality," based on the opinions of men of science whom he had interrogated, has extended his inquiries so as to get at the conceptions of the deity held by children. His report and the discussion following it in the present article provide definite information upon the child's understanding of the religious teaching he receives, and the uses to which he puts the ideas he accepts.

SIX QUESTIONS were submitted to all the children of the Grammar School of a poor suburban community. Answers were written by all the pupils, and on the same day, under the supervision of the class teachers, who had been instructed to make no suggestion and to refrain carefully from leading questions. It was impossible for the children to confer with each other before answering.

Particular significance attaches to this report because it is based upon answers not from selected individuals within a group, but from every member of the only school of a community representative of a very large part of our population. In the 175 answers received, half from boys and half from girls, all between the ages of seven and fourteen, are included Roman Catholics, Episcopalians, Baptists, Lutherans, Presbyterians, Methodists, and Hebrews.

QUESTION I.—Who is God? What kind of being is he? Try to make a picture of him, if you can. Cannot that be done? Could a person that could draw well make a picture of God? Have you ever seen one? Describe God as you think he is.

In the answers to this question, God is described by about one-third of the children as "a powerful man" or "a human being," and by another third as "the creator." Less than one-fourth describe him as a spirit, and about one-tenth call him "our father." Occasionally he is spoken of as "a cloud," a "ball of fire," "an angel," "the son of the Jews," "the son of man," "the friend of every body." Characterizations that seem mutually exclusive, they often combine. Typical in this respect is the reply of a girl of thirteen: "God is a holy spirit. He is a human being." A girl of ten writes, "God is the creator of the world and our father and the most beautiful man in the world." Those who describe God as a spirit indicate usually in other remarks that they have no conception of bodiless spirits. And so, although they may have declared God to be an invisible spirit, they think that they, or a good artist, might make a drawing of him.

Many children drew pictures of God. The majority, however, hesitate to attempt this—some apparently because of a consciousness of artistic shortcomings: "I cannot. An artist can." (Girl, 11). "I could not draw him good enough" (Girl, 13). "Perhaps a great artist like Raphael can draw him" (Boy, 12). The question elicits also several answers like the following. "No one ever saw him. We draw him as we think" (Girl, 13). "They all draw by guessing" (Boy, 12). "They could only draw imaginary pictures" (Boy, 10).

To the question, *Have you ever seen a good picture of God?* a large majority answer affirmatively. One boy of twelve writes, "Yes, it looked like him." A girl of thirteen says, "Yes, it looked natural." Some reply that they have seen many pictures of him, but "We do not know whether it is good ones or bad ones we see" (Girl, 13).

The descriptions of God's appearance show the vividness of children's imagery. Pictures representing God as an old man, with long white hair and beard, white robes, and kindly face have contributed largely to their notions; but there are frequent departures from this conventional type. "God has a handsome face, black hair and whiskers, wears a white gown and wooden shoes" (Girl, 12). While almost always conceived under human form, he is differentiated from other men by superior beauty, stature, power, or even by his clothing. "God is the prettiest man on earth" (Boy, 8). "God is the creator of the world and our father—the most beautiful man in the world" (Girl, 10). "He does not dress like any other man." Other answers are: "A being infinitely perfect." "God is a Jew;" "He looks very kind and healthy." Beauty is a very common attribute, but it seems not indispensable to a girl of thirteen who writes, "He may be ugly and he may be handsome, but I know he is good, for the Bible says so." In no instance is there any evidence that God and Christ are distinguished one from the other.

QUESTION II.—Do you think of him often? When? Why?

Nearly all say that they think of God often. The more frequent expressions are, "Very often," "All the time," "Every minute." The meaning of these statements is somewhat defined by the answers to the "When?" They think of God when saying prayers at night and morning, in church or in Sunday school. Some say, "When alone," "In bed."



PROF. JAMES HENRY LEUBA.

The answers of the children to the question, "Why do you think of God?" help to define the content of their God-idea and the influence of that idea on their lives. The three most common answers are: "Because he made me"; "Because he is our father"; "Because he is good to me." Each one of these answers is given by about ten per cent. of the children. Others say: "He helps us along"; "He gives us strength and makes our brain work"; "I like him"; "I love him and want to go to heaven"; "He thinks of me"; "I know he will make me good"; "He loves us so." Two say, "He died for me"; one, "Because he takes our sins away"; and another two, "He redeemed us." In about ten per cent. of the cases, a definite ethical motive is stated.

The data are insufficient to permit the tracing of any relation between age and the character of the reasons given.

QUESTION III.—Where is he? Has he a home? What is it like?

More than seventy-five per cent. locate God's abode in heaven; five per cent. use the word sky. Nearly twenty per cent. say he is "everywhere." Ten per cent. think that he has no home; some of these give as explanation that he is everywhere, or that he is in people's soul.

The crude realism of their beliefs is often amazing. God's home is described as, "A large room"; "A big nice room"; "His home is all covered with grass"; "He has a lovely house"; "He has a nice place above the clouds"; "It is the most beautiful house on earth"; "He had a home in Bethlehem but he does not live there"; "It must be a grand place to live, it's up in the sky, invisible to the eyes." One writes, "It's a dismal place; it's in the clouds." Other answers are: "His place is where the sun is at, and where people go when they die"; "When we die, if we are good, we go to his house"; "I think his home is bright and fair, where no troubles or temptations ever come"; "It is a place of peace and rest and pleasure and it is in the sky."

The younger children speak in very positive terms; but among the older, a critical attitude is observable. "If he had a home, it would be in heaven"; "God is said to be in heaven"; "God is everywhere, but he is said principally to be in heaven where he manifests himself to the blest." Earl Barnes had already observed a marked difference in this respect between children of eleven and thirteen years of age. The latter often feel a need for placing upon others the responsibility for their statements. He quotes this carefully guarded answer from a girl of twelve: "Heaven is a place where you are said to be always happy, I think it must be very beautiful—It is said that the people who go there, who are angels, have wings and dress in white. Of course I have never seen them, so I do not know exactly how they look." These older children seem ready to entertain a less grossly materialistic conception.

QUESTION IV.—What does he do? Tell all the things you think he does. Has he ever done anything for you? Does he know and see you? If so, when?

God is mainly conceived as creator, controller of natural phenomena, and provider of food and clothing. About one-sixth of these children say, "He makes us good," or "He watches over us," or "He helps us." Only three do not know. Many give vague answers: "He does all things." "Lots of things," and the like. Here are a few typical quotations: "He makes people"; "He gives people souls"; "He makes rain and snow fall, and moon and sun shine, and flowers grow"; "He can make the world come to an end"; "He created holidays"; "He works in heaven, makes rain, snow, thunder, lightning." Several speak of him as sitting and writing everything in a book, of his sending people to hell or heaven, of making people ill or well. Others say: "He loves good people"; "He heals all people

and answers their prayers"; "He gives us food and helps poor people out"; "He helps us when we are in danger of death"; "He puts good thoughts into our heads"; "He does all things to make us happy." One poor child, losing patience, exclaims: "I don't know no more. God does his duty and helps those who helps themselves. He keeps the devil from taking you and many other enemies."

In general these children agree that God has done something for them. When they do more than say, "many things," "many lovely things," "many good things," and the like; they speak of God as creator, as provider of food and clothing, and as protector against disease and accident. Some of the less commonplace answers are as follows: "He gave me strength and education to worship him back"; "He has given me the brain to do everything"; "He gave me a home and all the clothes I want"; "He gives many good things; he gave shoes, stockings, food, clothing"; "He cured me when I had diphtheria"; "A good many things; I have been successful in all my work and play"; "He has helped me out of many a fight I had and he gives me all my food."

QUESTION V.—*Would it make much difference to you if there were no God? Would you get along just as well without him?*

To the first part of the question, nearly all reply emphatically "Yes"; "Do not know"; two say it would make no difference; and ten per cent. give no answer. The difference that is foremost in their minds arises from their belief that God is the creator and sustainer of the world. "No God" would be equivalent to "no universe." They say: "We should not be alive"; "We should have no food"; "Nothing would grow"; "It couldn't rain or snow or shine"; "We should die of hunger and freeze to death." A small proportion are concerned for the ethical result. "I could not be good"; "We couldn't say our prayers to God"; "We should be bad"; "We should have nobody to worship."

Dominant characteristics.—These papers give proof of a shocking absence of systematic teaching.¹ Most of the information contained in them could have been "picked up" by the child in his non-religious surroundings. Nevertheless the majority of them are more or less regular attendants at Sunday school.

God and Christ are never clearly differentiated, and are usually evidently confused. It is "God" who is the "Son of Man," who "died for us," "saved us," "was nailed on the cross," etc. Only two mention the Trinity and only one, a Roman Catholic, uses the word "Redeemer."

The world of spirits calls forth very little dark and forbidding imagery; it is generally attractive. The child seems hardly ever intimidated by the powerful and mysterious God that he describes. The frequency with which esthetic qualities appear in the description of God is very noticeable. If he is never distinctly understood as an evil power, he is frequently credited with actions that would make him immoral. The dominant attribute of God in the minds of these children is his omnipotence. They agree that God can do everything; and, which is more important, he is usually regarded as actually doing everything; he can make one sick or well, poor or rich; he can cause rain and earthquakes, etc. It is hardly a matter for surprise that the child is more impressed by the physical prowess of the Divinity than by his moral goodness.

There is danger of greatly overestimating the role played by God in the lives of these children. One of the impressions left by the reading of their papers is that of the shallowness of their belief in God. Although he is usually said to be always present and to see us all the time, this wonderful being does not get a very firm hold on the child's life; he guides and controls him only slightly. Their conception of God has some of the characteristics of the "make-believe" of children at play. The significance of this fact should not be overlooked in considering the value to them of the beliefs they profess.

Must one regret the disappearance of systematic religious teaching? The answer to this question

¹A recent investigation of the religious beliefs of college students leads to a similar conclusion: "Christianity, as a system of belief, has utterly broken down, and nothing definite and adequate has taken its place. Their beliefs, when they have any, are superficial and amateurish in the extreme. There is no generally acknowledged authority; each one believes as he can, and few seem disturbed at being unable to hold the tenets of the churches. This sense of freedom is the glorious side of an otherwise dangerous situation." (The Belief in God and Immortality; a Psychological, Anthropological, and Statistical Study." Boston: Sherman, French & Co., 1916.)

depends entirely upon what kind of religious teaching one has in mind. Not every kind of religion is worth teaching. Although I cannot enter here into a detailed discussion of religious instruction, the matter is too much before the thoughtful public for me to pass it by altogether. The advice one hears is of three sorts.

1. There are those who say, Teach the truths of the Christian religion, which is the religion of the nation. Teach Bible history, the Catechism, the creeds. Teach these things early, that they may sink deep in the memory and heart of the child. Knowledge of them is good for him now; it will be better still later on when he understands more fully. This advice expresses what was until recently the general practice in Christian countries. It is still common in Germany. It has resulted in that country in religious instruction being looked upon, even by conservative theologians, as a cause of the ruin of religion. "There is an oft quoted epigram coined, I think, by the theologian Rothe, 'There must be much religion in the hearts of the German people inasmuch as religious instruction has not yet succeeded in rooting it all out.' A writer in the *Christliche Welt* speaks as follows: 'Our religious instruction is actually a source of danger to religion. It produces the most starting indifference toward everything religious.'" This failure is due essentially, I think, not to pedagogically defective teaching, but to lack of agreement between what is taught and the opinion of the intellectual and moral leaders. The contradictions between that which is taught in the traditional Sunday school and the beliefs or absence of belief expressed in the behavior and conversation of those about him, are too obvious and violent not to make an impression upon the child.

2. The second kind of advice may be acceptable to moderate liberals as well as to radicals. The child, it is said, cannot appropriate abstract conceptions; therefore the beliefs we wish him to hold should be put in simple anthropomorphic forms. He would in any case invest the divine Being with human shape and attributes. "A keen and sympathetic watch should be kept," writes Earl Barnes in one of his valuable papers on the religion of children, "for the appearance of the doubts that mark the transition. This is the crucial period; and ten to twelve is the most dangerous time. The older anthropomorphic ideas should now be exchanged for the spiritual equivalents held by the teacher and, in place of the earlier authority, an appeal should be made primarily to the feelings. In the first period theology is external; God is in his heaven and angels come and go between us. In the second period, the kingdom of heaven is within us." Even those persons who find themselves on uncertain theological foundations "should teach their children the fundamental ideas of the theology in the midst of which they live. Teach them as true? Yes, in the same way in which they would teach Mother Nature or the ordinary children's stories as true. At first the stories would simply be told and no questions of evidence would be raised. When the questions were raised, the parent would share with his child his own uncertainty."

This advice, in so far as it involves providing the child with ideas not shared by his parents, is usually based upon the recapitulation theory. This theory affirms that the child, in order to achieve his full growth, must pass through some or all of the steps by which man has reached his present development. "The best forms of faith always change, though the essence persists and increases." "A complete religious education on the recapitulatory theory would give to each child a touch of the best in every religion through which the race has passed from the lowest to the highest." (G. Stanley Hall). "A child who is jumped over some of the essential stages in his intellectual and spiritual growth will have lost something in the depth and strength of his humanity" (Barnes).

If the recapitulation theory purports to be but an affirmation of the impossibility in which the child is to be in his physical life at the highest point reached by his parents, it is not to be gainsaid. But if the theory is offered as a guide in determining what should be taught the child, it is to be rejected as useless. The tempered form of the doctrine, according to which the child is to retrace only some of the principal stages of the long, devious route over which the race has passed in its upward march (the only form of the doctrine deserving consideration), is in itself a denial of its pedagogical usefulness, since it involves the absolute necessity of omitting many of the stages, and gives no answer to the all-important question as to which stages should be omitted and which retraced. Shall we include among the steps to be retraced in religion

²Sisson, Edward O. "Religious Instruction and Religiousness in Germany."

the worship of nature-spirits and of ancestors? Shall the child be made to worship both human and animal gods? Through which one of the steps of the sacrificial rites shall he be led: the killing of animals; the offering of something else for the blood?

The recapitulation doctrine can be of no service whatever in determining which of the racial steps should be used and which should be passed over in the education of the child. Guidance in this matter will have to come from pedagogy and psychology. These will tell us what the child's mind is able to work with and what conceptions will best help him to the highest mental and normal activity. Would any one dream of finding in the practices of the race at different levels of its development safe guidance concerning the food most advantageous to man at different ages? The recapitulation theory is as useless for the determination of the succession of beliefs the child should entertain, as it is in the determination of the changes of diet he is to undergo.

3. In its thorough-going form, the third kind of advice is, Do not so much as pronounce the name of God until the child is able to form an idea of him that is in agreement with modern thought. "The child must not be taught things that he cannot understand, and therefore would misunderstand; for that would hamper him in his mental progress. Better have no ideas than false ideas." That is Rousseau's point of view. If by a false idea one means an idea that does not help one to pass on to other ideas, more serviceable because nearer the reality, this last sentence is pedagogically sound. Havelock Ellis' "Religion and the Child" expresses a similar opinion. "It cannot be too strongly emphasized that adolescence is the moment, and the earliest moment, when it becomes desirable to initiate the boy or girl into the mysteries of religion. That it is the best moment is indicated by the well recognized fact that the immediately postpubertal period of adolescence is the period during which, even spontaneously, the most marked religious phenomena tend to occur."

In behalf of the conception of God which is to be inculcated when the first or the second advice is followed, it might be urged first that that idea, crude as it is, provides an answer to many of the pressing childish inquiries. It accounts for certain striking things which happen to the child and to the people around him; it explains in general the universe and its workings. But are these explanations of any value? What is the advantage to our children of thinking, as the savage does, that a great, invisible man makes rain and the earthquake, causes sickness and health, poverty and riches—a God who as they say, can do everything? "He has power"; "What he says gets done."

The assumption of a personal cause back of the physical universe has no scientific value. It is true that it silences the child's questioning for awhile, perhaps for all time; but this is not a good, it is an evil. It would be better if the early questions of the child regarding nature were answered by a confession of ignorance on the part of the parent, or by the remark that the child will learn later on. This would at least not destroy a healthy curiosity in natural events. It would be better yet, when the child is no longer very young, to draw his attention to certain of the more obvious difficulties in the way of the crude explanation he may have "picked up." Thus mental activity would be encouraged and the way prepared for accepted scientific conceptions. From the point of view of the understanding of physical phenomena, the belief in such a God is not one of the steps through which a child needs pass; for it would not help him to ascend to modern scientific ideas about nature. This view of God is one of the steps through which it is economy for the child not to pass; for, instead of leading to the present day conception of the universe it blocks the way to it. It is a step leading to an *impasse*.

This idea of God might be thought to minister to the esthetic craving of the child and to his imagination. But a sense for beauty is much more naturally and effectively gratified and cultivated by beautiful objects present to the senses. And with regard to imagination, there is a wealth of other valuable material not open to an objection, on which it may feed.

It might also be maintained that this God has an ethical value for the child. If we propose by means of the idea of God to call forth the feelings often termed religious—awe, reverence, a sense of dependence, humility, confidence, love—and for these to provide means of expression, it seems clear that the conception of God held by the children of our investigation will but poorly serve the purpose. The value of these feelings is, of course, entirely dependent upon the qualities of the objects which

call them forth. Reverence and love for things unworthy would be vice. Now, the paramount characteristic of the God of these children is his omnipotence. It is evidently in this attribute that most of them find the greatest relish.

Can we not do better for the moral and religious welfare of our children than trust to the influence of a miracle worker who, being omnipotent, does good and evil, or at least, permits evil? Could not everyone of the "religious" feelings be more adequately stimulated by the relations of the child to his parents, to society, and to nature? The social virtues of sympathy, love, helpfulness, thankfulness, he learns, as a matter of fact, in his intercourse with his parents and friends. The younger the child, the more completely true is the well known biblical passage, "Whoso loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Does the child develop an attitude of thankfulness through a belief that he owes everything to God, or through the realization that he is dependent upon his parents and upon society? The proper objects of the child's love and gratitude are, first, his parents and, second, the wider circle in which he moves. There, these virtues originate and are nurtured. To attempt at an early age to divert their expression to God, is not only an absurdity, but a moral error. "I remember a girl, an only child, whom I was treating for typhoid fever," writes Nathan Oppenheim. "Her mother had been telling her of God's great love; that even the sparrows, insignificant as they are, were included in it. The child retorted quietly, 'Don't you think that God spends too much time on sparrows? If he gave a little more attention to me, possibly I should not have to go for a whole month without a bit of real solid food.'" ("The Development of the Child," p. 136.)

It is a harmful perversion of a truth obvious to the child, to teach him that "God" gives him his food, his clothing, and his bed. And it is of advantage neither to his intelligence nor to his morals for him to be allowed to think, at any time of his life, that rain and sunshine, health and sickness, depend upon the will of an invisible, all-powerful being.

The preceding remarks bear upon the wisdom of accepting as a guide to education the "recapitulation" theory, of, for instance, inducing children to entertain the conception of God discussed above. With regard to that conception—one through which the race has passed—we may say with confidence, "Better for our children no idea of God, than such an idea."

There remains the question whether any other conception of God should be taught to children before they have reached, let us say, the age of fourteen. The traditional answer to this query is in the affirmative. But, in this instance as in many others, the traditional opinion has never been submitted to an adequately serious and systematic criticism.

Good and Evil, War and God.

That war, pestilence, flood and other calamities beget religious revivals, or turn the thoughts of hosts of stricken persons to immortality, reward in heaven, and God, has long been a familiar and intelligible fact, writes Victor Yarros in *Reedy's Mirror* (St. Louis). It is not a fact that has given Agnostics, or Positivists, or Freethinkers the least trouble, for it is quite easy to account for it.

But when a pseudo-scientific thinker and writer of "sociological fiction" like Wells "discovers God under the stimulus of war"—to use the expression of one surprised commentator—the phenomenon challenges some attention. Now, Mr. Wells has written several pieces, in several places, about the religious effects of the great war, but it is impossible to find a grain of serious thought in this stuff. What has happened to Mr. Wells? We know that he is highly impressionable and sensitive, open-minded and receptive, but surely he ought to be fallacy proof, especially if the fallacies are ancient, stale and transparent. Surely we are justified in expecting him to distinguish between ideas, conceptions, formulæ that mean something, and pseud-ideas, pseud-conceptions (to borrow Spencer's terms), and empty phrases that convey absolutely no meaning to any person capable of analysis.

Take this sentence from Mr. Wells' article in a recent issue of the *Independent*:

"Judaism, Christianity, Islam, modern Hindu religious thought, all agree in declaring that there is one God, master and leader of all mankind, in unending conflict, cruelty, disorder, folly and waste."

Yes, all religions of the advanced type postulate the idea of a God, a master, lord and leader of all mankind. This God is supposed to be perfect in every way—wise, benevolent, omnipotent. But

no religion, and no theologian, has ever accounted for "evil" in the universe—that is, for what we humans think evil—war, pestilence, flood, earthquake, brutality, incurable disease, infant mortality, etc. Some say, foolishly, that the devil is responsible for evil; they do not stop to think of the implication of this notion. For what becomes of the power of their God? If the devil is not a super-god, then God is responsible for the devil and all his works.

Others, less foolishly, tell us that evil may be good for us, and that it is therefore not really evil at all. In other words, our moral and intellectual development is the result of struggle, endurance, discipline, suffering, and if we are to develop further, and reach perfection, God must continue to send us evil in liberal doses—an occasional sinking of a ship full of simple-minded men and women, with a number of babies thrown in; an occasional burning of an insane asylum or orphan home, an occasional flood, and the like.

At first blush there seems to be "something in" this theory, but reflection shows it to be naïve and crude and shallow. If evil is not evil, why do we punish so many forms and manifestations of it? Why do we punish "lower forms of competition" like murder, robbery, forgery, arson, fraud? Why do we condemn criminals and proclaim moral codes? Why do we resent injustice? Why do we deplore wars of aggression?

If the answer be that some evil is good for us and some bad, or needless, where is the line to be drawn? How do we know which evil is good and which bad? Perhaps we are often guilty of the blunder of resisting good evil and welcoming bad evil!

Finally, what reason or rhyme is there in the notion that God, the all-wise and all-powerful, had to adopt the singular course of making us humans perfect by means of horrors, cruelties and tragedies? What would we think of a man whose course toward his children and friends indicated a policy of "improving" them by physical and mental torture? Why could not God create the perfect man in the first place? And, if man is never to attain perfection, then where is the value of the discipline of evil? Why travel when there is no goal to reach?

Of course, the truth is, as Mr. Wells ought to know, that evil and good are human terms, and that "human, all-too-human," as Nietzsche said, are all our ideas, codes, institutions, social and religious arrangements. We have slowly emerged from savagery—haven't fully emerged yet, in fact. We are seeking to profit by the painful experience of the race, and are forbidding or tabooing the things which, on the whole, spell waste, misery and suffering. By "good" we mean the socially useful, the humanly desirable, and our ideas change and grow with economic and scientific progress.

We know, too, that the idea of God is an idea that has slowly been evolved out of ideas that we now regard as puerile—the ideas of tribal and local gods, of gods with human appetites and passions, of gods worse than some of us humans. The little local gods, we know, were all man-made and made, inevitably, in man's image. Is not the idea of a "God ruling the universe" merely a natural extension of the childish ideas of primitive men?

Suppose you clear away as much anthropocentric rubbish as possible and say that by God we mean the supreme intelligence that rules the universe. How far does this carry us? Can we form any real conception of that alleged supreme intelligence? Can we know anything of its purpose? Even orthodox religionists admit that we cannot know God or expect to understand his ways. If this be true, what aid do we derive from the idea of God? Would any sane person appeal to, or rely on, or seek comfort from, a judge whose ways, habits, purposes, opinions, emotions he could not hope to understand? A ruler and leader who is a Chinese puzzle to the wisest of the ruled is a singular conception indeed.

There are Agnostics who say that the war has given the *coup de grace* to Christianity and religion generally. They are mistaken. Even this terrible war will not destroy superstition and superstitious forms of religion. Millions will continue to believe without evidence, or against all the available evidence. On the other hand, to say that the war has made believers of Agnostics, has given the idea of God a stronger and firmer hold on educated and thoughtful persons, is to imagine a vain thing. It has had no such effect. The teachings of the Darwins, Spencers, Huxleys, Tyndalls, Comtes, Arnolds, Haeckels, have not been, could not be, disturbed by the war. The pretense that so futile and senseless a tragedy has revealed God to men of culture and native intellectual force who

had previously denied his existence is utterly hollow. A few persons may have lost their balance and permitted their emotions to enslave their reason, but that is all.

Refining on Mohammed.

Dr. Samuel W. Zwemer, editor of the *Moslem World*, "has done more than any other man to remind Christendom that the Divine Message of the Gospel is for Mohammedans as much as for the rest of mankind." He shows that the best side of Islam is not the most popular, but that the Moslems are beginning to lay stress on the higher teachings of their prophet.

The reformer and mystic, al-Ghazali, has left a larger imprint upon the history of Islam than any man save Mohammed himself. Many of his doctrines are quoted in the *Constructive Quarterly*, which is devoted to "the faith, work and thought of Christendom," and it is interesting to see how tolerant an orthodox publication is of Mohammedanism. Superstition evidently loves company, and anyone who talks reverently of God may have a place in conspicuous print. No one is particularly shocked when the Reverend Ewers declares that he will not worship an American God, but only a God of all the world, and Mohammedans are not considered heathen like ourselves.

The Mohammedans are also blessed with a theological seminary in which al-Ghazali's book entitled (don't forget the name) "Al Maksud ul-Asna Sharh-asma-Allah ul 'Husna" is used as a textbook. It mentions the ninety-nine names or attributes of God in order and explains that the true believer must say always, "I know nothing but God, and, I know nothing of God." The last part is not so bad for a Turk, and his description of God's attributes "approaches very closely to the teaching of the New Testament."

Al-Ghazali says: "Every attribute or description you can possibly give to the human character God is too holy to possess." He tells a story of Jesus in these words: "It is related concerning Jesus (on Whom be peace) that one day he passed with His disciples on the wayside and saw a dead dog, already decaying. They said to Him, 'What a stench the beast is making!' 'Nay,' said Jesus (upon Him be peace), 'what is more beautiful than his pearly teeth?'" [Our printer made the mistake of giving a capital H to the word 'his' as applied to the dog also, but we decapitalized him.]

Often al (no capital permitted here) puts the words of Christ upon the lips of Mohammed. For instance, he says: "The Apostle of God (upon whom be prayers and peace), when his canine tooth was broken in the battle and blood streamed down upon his face, said, 'O God, direct my people, for they know not what they do.'" He says that we should not pray in the public streets, for there our mind is diverted, but that if we can pray towards a dead wall on which there is nothing to see, it will be helpful. He quotes with approval the practice of Sa'ad and Othman that the Koran should be read through once a week and that "he who does not sing the Koran is not of our religion." Mr. Zwemer suggests that "Christians might well follow al-Ghazali's excellent advice on reading the Koran in their perusal of the Scriptures." It makes no difference what you read (except, of course, THE TRUTH SEEKER'S books), provide you read it often enough and chant it in a truly religious tone. "Said the Messiah (upon Him be peace): 'Blessed is he to whom God has taught His book. He shall never die in his pride.' A man whose name the proof reader is obliged to omit gave this advice to the faithful: 'Whatever you do in your house, do it yourself as did the Apostle of God, for he used to milk the goats and patch his sandals and sew his cloak and eat with the servants and buy in the bazaar, nor did his pride forbid him carrying his own packages home.' Mohammed was a good boy, sometimes, as shown further by this: 'And, said the Prophet of God (upon him be peace) [you notice that they do not give Mohammed a pronominal capital], 'Whoever says that word I will forgive his sins even though he deserts the army!'"

The reporter fails to state what that word was, but we can guess. Al does not approve of all of the Prophet's ideas about women, but Mr. Sumner may read this paper, so we expunge. The editor of the *Moslem World* says: "The cross of Christ is the missing link in al-Ghazali's creed. He comes very close to Christianity and yet always misses the heart of its teaching." Poor al! The prophet predicted that "my people will be divided into more than seventy sects, of whom only one will be saved."

A. M.

How to become a good Christian: Practice believing the incredible a half hour a day.

THE TRUTH SEEKER.

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To hear some professing Christians talk one is led to believe that faith in God would reduce the cost of living; make beef and lamb cheaper; bring down the price of eggs and milk and put potatoes in every poor man's cellar free of expense. If there were more honesty in the world there would be fewer Christians and lots of churches would be for sale. If there were no fools on earth there would be no Christianity.

An honest man, in discussing the question of the hereafter, would say that he knew nothing respecting it, and leave it there. I do not see why it is necessary to make the earth a breeding place for heaven or hell. Why not teach men and women to seek the highest happiness here; to make the home more attractive, the community cleaner and better and life sweeter and fairer? The future has nothing for us until we get there.

"God in the world" seems to me to say: Get in my sunshine and I will warm you; get in my rain-storm and I will wet you; get in my river's current and I will carry you to the sea; get in my northeast gale and I may drown you; get in my hurricane and I will blow you to pieces; get in my drouth and I will burn you to death; get in my snow and I may bury you deep in a white graveyard. You may go with me, but not against me.

I always say: Don't go to a church to learn what Jesus said; go to the four gospels. You can read as well as a priest or minister. Read for yourself, and after you have read Matthew, Mark, Luke and John and found out how ignorant and superstitious Jesus was, and what foolish and absurd things he taught, you will probably conclude that you can be in better business than following him. I venture the assertion that not a church in the whole world tells the truth about Jesus.

How much do we know about God? How much more do we know about God than men knew two thousand years ago? How much more do we know about heaven or hell than men knew two thousand years ago? Let us have an honest answer. We know no more about these subjects than was known when Pagan Rome held the world in its grasp. We have had hundreds, thousands, millions, of books on these subjects, but no knowledge. We know nothing about God, nothing.

A certain preacher is very fond of telling his hearers to be guided by "divine wisdom," which means, when put in plain, honest language, by the words of the Bible. There are too many such idiots "ordained" to preach. Ordained to lie would be the true statement of the case. There is no divine wisdom, unless such wisdom may be found in the orderly course of nature. All the wisdom we have on this earth is human wisdom, and there does not seem to be enough of that to go round.

L. K. W.

We Stand by Spencer.

We have read a great deal of what Herbert Spencer wrote, and where we could follow his thought were compelled to agree that it was sound. Only his "Unknowable" gave us pause; for when a thing is unknowable that is all that can be said about it, yet Mr. Spencer, having affirmed his Unknowable, wrote concerning it at considerable length. Ultimately he made a dogma of it, thus expressed: "One truth must grow ever clearer—the truth that there is an Inscrutable Existence everywhere manifested, to which he [man] can neither find nor conceive either beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty that he is ever in the presence of an Infinite and Eternal Energy, from which all things proceed."

Long since we received from another philosopher, the late Stephen Pearl Andrews, a hint that

the affirming of an unknowable was illogical, since to know it existed was to know the most important fact, everything else being mere detail. Then, contemplating Mr. Spencer's further statement that of the Unknowable nothing was known or could be known, we recognized that we were really getting knowledge of it. To this was added the information by Mr. Spencer that the Unknowable was infinite, so we have at least one of its attributes; and that it was absolute, which gives us another. Furthermore, there is a contradiction in calling a thing absolute, *i. e.*, without relations, and then saying that from it all things proceed. Surely there is relation between a source and the things that proceed from it.

In a new book entitled "Herbert Spencer," by Hugh Elliot, being one of the series of "Makers of the Nineteenth Century" published by Henry Holt & Co., the author hints that in introducing the Unknowable into his philosophy Mr. Spencer was not wholly free from the suspicion of "playing to the gallery, or rather, let it be said, of allowing his thoughts to be swayed by the force of popular belief." However, we think better of Mr. Spencer than to believe that he deliberately advanced an idea, not defensible in his own mind, for the sake of making peace with theology. The Unknowable was a product of his old age.

In this most readable book of Mr. Elliot's we find noticed those parts of Spencer's science and philosophy, so eagerly accepted by the world a generation since, which are now left behind in the progress of human thought—unless we may say that they are left far ahead by the world's drifting backward. Little attention is paid by the author to Spencer's view of Christianity, in which he was a total unbeliever. It is a long way from Herbert Spencer to Billy Sunday, but the world has covered it. We can remember when the clergy seized upon Spencer's Unknowable as the horn of salvation. Now their hope is in the devil-god of the evangelist.

Herbert Spencer wrote and published his theories about evolution before Darwin and Wallace had announced the doctrine of natural selection, and for that reason was at the same disadvantage as were astronomers prior to Copernicus and Newton. He got the facts of evolution right, but gave the wrong reason for them, *i. e.*, the inheritance of acquired characters or qualities. For example, he had small hands, and attributed the peculiarity to the fact that his ancestors for generations had done no manual labor. He would perhaps agree with the Lamarckians who hold that the giraffe has a long neck because its ancestors through a long past had been obliged to stretch after food that hung high; whereas the explanation by natural selection would be that the giraffe survived because its long neck enabled it to reach herbage that grew high where none grew at or near the ground. We understand that there has never been discovered, by observation or experiment, a single fact to show that acquired characters are transmitted; and yet the theory looks reasonable and is hard to abandon. It must be said, however, that no doubt is cast upon the theory of evolution because Mr. Spencer may have formed an erroneous conclusion as to the cause of evolutionary processes.

The Agnosticism of Mr. Spencer has not been affected by time. What he had to say about Christianity and supernatural religions remains true, and if men of science differ with him on other points they are approaching him more closely there.

Says Mr. Elliot: "Evolution and liberty are the two guiding stars of Spencer's philosophy. Evolution professes to be a statement of fact; it records the direction in which the material and spiritual changes of the universe are tending. Liberty, on the other hand, is put forward as a human aim and the highest injunction of political ethics." Mr. Spencer thought that evolution tended toward liberty. He was justified in this conclusion by the fact that evolution began with stuff that was pretty

much all of one kind (homogeneous) and produced individuals. The world is immensely indebted to him for his conception of liberty—that everyone is at liberty to do as he pleases so long as does not interfere with the equal liberty of another. That idea appeals to the reason of fair-minded persons like Ingersoll's declaration that every man should be willing to give to all others every right that he claims for himself.

The realization of Spencer's philosophy of liberty was contingent on peace, on the abolition of war; and hence he was an antimilitarist. In this regard, nothing better could have happened to Europe than the adoption of Spencer's ideas instead of their opposite. "Europe," as his biographer says, "is now drenched in blood; its wealth and prosperity are fast being drained away." And the thought arises in his mind that "if Europe had followed Spencer, this war could never have occurred." If we may judge the quality of a doctrine by its consequences, that of Spencer was true and sound; and its opposite, which Europe chose to adopt, is disastrously false. The world, it is said, has reversed Spencer on the question of liberty. Viewing the result, is the world proud of its judgment?

Spencer's philosophy is uncompromising. Nothing in it can be twisted to justify invasion or militarism; and that is why Europe would not have it, but preferred Christianity, whose god is a man of war and whose prince of peace can be quoted as saying that he came to bring a sword. Europe is paying the penalty for making that selection.

A short summary of what Spencer accomplished appears on the jacket of the volume before us, as follows:

"We shall find that, without money, without special education, without health, Herbert Spencer produced eighteen large volumes of philosophy and science of many diverse kinds; that he invented an entire new system of philosophy which for half a century filled the attention of all thinking people; that he led the chief controversies on Evolution and Biology without ever having received any tuition in those subjects; that he wrote perhaps the most important text-book of Psychology of his century, without any acquaintance with the works of his predecessors, and scarcely any with those of his contemporaries; that he established the science of Sociology in England; that in all branches of so-called Moral Science he was recognized as a leader; that he became the philosophic exponent of nineteenth century Liberalism; that he published a variety of mechanical inventions; and that on endless other subjects, great and small, he set forth a profusion of new and original ideas."

Overpraise is not to be encouraged, but we believe that Spencer's accomplishments warranted the omission of considerable criticism which this book contains. We must not look for infallibility in philosophers; that belongs to exact science. Darwin once said that Spencer was a thinker, and not an observer, which is true. He also said that an inaccurate thinker is less dangerous than an inaccurate observer, because he can be corrected with less trouble and expense. Spencer's thinking may have been faulty in places, but so much of it is transparently true that in the main his philosophy ought to be regarded as established. What other philosophy will bear so well the test of inductive reasoning—the examination of facts and the comparison of them with his conclusions? After reading a hostile or unappreciative criticism of Spencer we follow the advice of Luther Burbank to the disciples of Darwin, which was to go and read him again. Our verdict on rereading a little of Spencer is that he was a philosopher of sound mind.

The Government Imposed Upon

As noted in recent articles in THE TRUTH SEEKER, the State Department at Washington and some members of Congress took it upon themselves to intervene with the government of Mexico in behalf of certain Catholic prelates who had been accused of conspiracy and placed under restraint, with the prospect of punishment awaiting them. These articles will be found in the numbers of this paper dated February 10 and February 17, 1917. It now looks as if Secretary of State Lansing and his cooperators in the affair had been themselves

the victims of a conspiracy, hatched for the purpose of getting a precedent for such intervention with another government where Catholic priests were threatened. It was a false alarm and a hoax. The last number of the *Catholic Citizen* (Milwaukee) says:

"Recently it was alleged that two Mexican prelates were under arrest and threatened with death. But now we read:

"The latest information relative to the perilous position of Archbishop Jimenez of Guadalajara and Bishop Mora of Zacatecas, Mexico, which the State Department has received, was given out on January 31, and reveals the fact that Archbishop Jimenez was never arrested and that Bishop Mora was then on his way out of the country."

The State Department was taken in by the Catholic Bishop Cusack, who has been persistent in his attempts to make trouble between this country and Mexico over the church question. Secretary Lansing and the other Protestant statesmen who fell for the imposition may think they have at least made themselves solid with the church and will get their political reward. That, however, is a delusion. The church cherishes enmity toward those it cannot control, and never forgets an affront; but she never rewards her political tools. Roosevelt and Taft both truckled beyond precedent to Catholic power, but that power was not exercised in their behalf when, as candidates for the presidency, they needed it in the form of votes. The church uses the politician, and then forgets him for another who promises more. The Catholic paper quoted says of the Mexican matter:

"American Catholics are disposed to be strangely unruffled over the condition of the church in Mexico. For instance: how little that issue figured in the presidential election last November. The Catholic voter seemed to think that the alleged mistreatment of the Mexican Catholic clergy was a matter primarily for the faithful Catholics of Mexico themselves to restrain and redress. Besides which, there is a little suspicion at times of exaggeration in these pictures of persecution."

It was well enough known, through a statement made public by President Wilson's Catholic private secretary, Joseph Tumulty, that the reports of persecution of Catholics in Mexico were not only exaggerated but entirely without any foundation whatever. Not a single instance of it, said Mr. Tumulty, had come to the knowledge of the State Department, and now that one has been reported by Bishop Cusack, it turns out to be admittedly a fake.

Freethought Agitation in New York.

Alarm over New York's "Infidel missions" has seized the *Missionary Review of the World*, which is published here. According to that more or less accurate and veracious magazine, as quoted in the *Literary Digest*, a campaign for the destruction of Christianity is not only under way here, but its entrenchments are thrown out in a number of secularizing organizations. Christians, the world is told, have been "settling back with a sense of security in their Christianity, content to have pastors and a few other leaders take the entire responsibility of extending the gospel," while the Freethinkers have been banding themselves together and pledging each other support until the *Missionary Review* sees the Christian church confronted by "a strong, energetic and persistently busy organized force of Infidelity whose members are actively engaged in denying the deity and authority of Jesus Christ and attempting to overthrow the Christian church." The occasion of the agitation of the *Review* is a report by Mr. John N. Wolf, superintendent of the Beacon Light Gospel Hall, giving the following alleged facts:

"Several Infidel organizations in New York city are known by various titles that do not indicate their real character. Their favorite methods of attack are: first, aggressive outdoor meetings; holding meetings at Madison square and in all the principal thoroughfares at noon and at night whenever the weather permits. At these meetings Jesus Christ and the Bible are held up to ridicule, and many blasphemies are uttered.

"Distribution of Infidel literature is a second method of attack. Books and pamphlets written by

Tom Paine, Robert G. Ingersoll, Voltaire, and others are widely distributed to the young men who make up most of the audiences, and who eagerly buy almost anything that is offered in that line. A monthly magazine is also published for the purpose of 'educating the public and freeing them from the bondage of religion.'

"A third form of this satanic activity is the debate, held sometimes at the public squares and sometimes in halls. The favorite themes at these meetings are: The Resurrection, The Virgin Birth, The Trinity, The Deity of Christ, and The Authenticity of the Bible. These debates are often carried on by educated and able men, who display considerable familiarity with the subjects. The enemy of God has able generals.

"Another method employed to spread Infidelity is the establishment of 'Sunday schools.' At least four of these in New York city have come to our attention recently. Boys and girls of the neighborhood are brought together and are taught that the Bible is not true and that Jesus Christ was either a mere man or is the mere creation of somebody's distorted imagination. Not long ago a seemingly prosperous man boasted that his two boys, ten and twelve years of age, could and did 'argue Christianity out of their schoolmates whenever the opportunity afforded.' What harvest must we expect from such seed-sowing?

"This aggressive Infidelity and Agnosticism are a challenge to the Christian church to proclaim the gospel by word and deed to the unchurched and unsaved multitudes of men, women and children in our cities. Many pastors and laymen are recognizing the opportunity offered by the street meeting to reach the masses, and year after year, during the spring, summer and fall months, they have gone out into the highways and byways preaching the word of life. If the average Christian layman were only half as energetic and enthusiastic in witnessing to his faith as the average 'Freethinker' is in voicing his unbelief, the activities of organized Infidelity in New York city would be met with such a wave of aggressive evangelism as has not been known since the apostolic days. Men and women, boys and girls, would then be brought from under the blighting, damning influence of Infidelity into the light and liberty of the Son of God."

If we were to write an account of the Freethought campaign in New York, it would be a less enthusiastic one than that of Mr. Wolf, who minimizes none of the facts. Regarding those Infidel organizations here "known by various titles that do not indicate their real character," we are not informed. The title of "Secular Society" surely conceals nothing. Meetings as announced on our last page are held by this society, and the young men who conduct them speak in the streets also and sell Freethought literature, including THE TRUTH SEEKER—which, by the way, is not a monthly magazine," but a weekly; while its purpose is inaccurately stated. We say its object is "to educate the people out of religious superstition"—slightly misquoted, it will be seen, by Mr. Wolf. Our methods may be crude, but do not include such impoliteness as calling Thomas Paine "Tom." The Sunday schools are presumably Socialist or those of the Ferrer Association, where religion is generally ignored.

Altogether, we are sorry to say, the movement is not so extensive as above represented. The fact is, all the Freethought work is carried on under duress. In the week ending February 17 four street speakers were arrested or summoned to court, and the following week opened with the arrest of a birth-control advocate who had ventured to bring the attitude of the Catholic church under criticism.

We must pay a tribute to Mr. Wolf for stating the facts as he sees them, and for saying how they are to be met, without prescribing arrest and imprisonment, or even the "closed fist" for the Freethought advocates. Here he shows a higher evolution than the Catholic antagonist of Freethought, who is for direct action and strong arm methods, supplemented by the police and courts.

The treatment the Freethought speakers are getting just now amounts to police persecution. A few days ago Mr. Irving Meirowitz was holding forth in Madison square, when a policeman summoned him to appear in court on the charge of

selling without a license. He had a license but was not wearing the tag, holding that it was beneath the dignity of a public speaker to display that symbol of constraint under a free government. The court freed him, but that will not prevent his rearrest on some other fictitious charge.

It is noted that the speaker was merely summoned. The police do not like the comment or the temper of an audience when for no reason in law they grab a speaker and take him off his stand. They are getting polite enough to assure the audience that it is only a summons and that the speaker will not be bodily injured. Nevertheless it is asserted that they wreak themselves on his person when not under observation.

Some day this whole matter will have to be cleared up, and some sort of decision reached as to whether Freethinkers and other idealists are at liberty to exercise the same rights on the street that are enjoyed by all their opponents.

Meanwhile it will be seen that with the handicap imposed by the authorities the activities of the Infidels are not so extensive as the *Missionary Review* and Mr. Wolf would have their readers believe. The writers have exaggerated the facts, we suspect, with the purpose of inducing the faithful to loosen up and contribute more liberally to the missionary fund.

The Hearing on the Blasphemy Repeal Bill.

The bill to repeal the Connecticut blasphemy law of 1642 was introduced at the present session of the legislature of that state by Representative Parsons of Enfield at the request of Henry F. Fletcher of Hazardville. The hearing on the bill was had February 22, before the Judiciary Committee, at the end of a long calendar. The committee had been kept up the previous night until a late hour to consider bills relating to labor troubles and involving heated arguments, and in consequence were tired out and impatient to adjourn long before the blasphemy repeal bill was reached. Mr. Fletcher and Theodore Schroeder, Esq., Free Speech League counsel, appeared to favor the repeal, and no one to oppose it. In consideration of the manifest weariness of the committee, both speakers made their statements brief; and Mr. Lewis, attorney for Michael Mochus, whose arrest led to the motion to repeal, decided not to speak at all. The committee is expected to take the matter up in executive session, writes Mr. Schroeder, who is at present in Hartford.

One of our contemporaries displays high indignation because an occupant of the bench has suspended sentence on an offender upon condition that he should enlist in the army or navy. The guilty judge is Supreme Court Justice W. O. Howard, who was holding court in Columbia county, this state, when the unfortunate incident occurred. The condition imposed by the court may be an unusual and even a cruel form of punishment, and not prescribed by law; but in making it Justice Howard displayed more good sense than dozens of judges and magistrates throughout the country have done in passing similar extraordinary sentences. We read frequently of sentences suspended upon condition that the offender shall join a Sunday school, or attend church regularly for six months. We recall one case where a prisoner was sent to jail until he should have learned a given number of verses of the Bible so that he could repeat them; and outside this paper there has been no rebuke of the violations or disregard of the law in such cases made and provided. Judge Howard, in proposing that the man should join the army and navy, was at least not ignoring the principle of separation of religion and the state, as occurred flagrantly in the other instances cited.

Herbert Spencer was an extreme individualist, and Prof. Jacques Loeb, the Rockefeller Institute biologist, leans to the side of collectivism. And yet both of them find war and militarism opposed to their principles and disapproved by science. War, as Paine pointed out, is the business of monarchies. Established churches and hierarchies have also supported military measures. Established churches and hierarchies have also supported military measures. Herbert Spencer and Professor Loeb agree as to the utter uselessness of war because both are unbelievers in supernaturalism and have in view the good of humanity alone.

END OF A CATHOLIC MYTH.

The One, Namely, That a Romanist Ever Set Up Toleration in This Country.

It is asserted by Catholics, by them universally believed, accepted by some Protestants and even some Freethinkers, that the early Roman Catholic colonists of Maryland were the first to grant religious liberty in America. Even Ingersoll, accurate as he was, gives them credit for this. When Mr. Gladstone had his controversy with Cardinal Manning, that ecclesiastic made the same claim and Mr. Gladstone set him right. Bancroft accepts the myth in the first edition of his "History of the United States," but repudiates it in later editions. A lie, once imbedded in history, like the proverbial bad reputation of the canine, and goes marching on, however often it is proved to be a lie, especially if some one is interested in propagating it. Our purpose is to show that this fiction has been thoroughly exposed.

In the city of Baltimore you see on all sides the name of Calvert. When you inquire who this Calvert was, after whom a street, a building, a square and many other things are named, and whose statue and bust are to be seen, you are told that he was George Calvert, the first Lord Baltimore and founder of religious freedom on the American continent. Turning to history, we find that he was born a Protestant in the year 1580. He became the friend of King James the First, who sent him to Ireland to investigate grievances. For this he was rewarded by being made a knight in 1617, secretary of state in 1619, and a pensioner of £2,000 per year in 1620. He was in the House of Commons in 1621 and 1624. Here he had trouble. An effort was being made to form a Spanish alliance and arrange a marriage between the Catholic Spanish princess and the Prince of Wales. Calvert favored it, but it was foiled. He then announced himself a Roman Catholic, and offered his resignation to the king, who refused it. James further rewarded him by making him Lord Baltimore of Baltimore, county of Langford, Ireland, where he was given large grants of land. Lord Baltimore determined to enter into colonization schemes. He obtained a charter to establish a colony in Newfoundland, which he did in 1621, naming it Avalon. Visiting the colony himself in 1627, and finding the climate uncongenial, he set sail for Virginia, where he was not permitted to land unless he took the oath of allegiance and supremacy. Being a Catholic, the latter he could not take. He then sailed for England to obtain another charter, but died, April 15, 1632, without receiving it. Why this man, who had never seen Maryland—indeed had never heard of it—should be so lauded for anything good or condemned for anything bad about that state is one of the mysteries of godliness.

In England at that day were the Catholic party, the Church of England party and the Puritan party. All these in their objects were political and all were striving to obtain control of the government. This fact should be kept in mind.

George Calvert had a son, Cecil Calvert, who on his father's death succeeded to his title and estates. On the 20th of June following his father's death, a charter was issued him to settle the territory now called Maryland. Strange to say, this charter contained not a word about religious liberty. (See Cobb's "Rise of Religious Liberty in America," p. 367.) It did stipulate that no laws detrimental to the Christian religion should be passed. It was verbally understood, however, that toleration should be extended to all Christians.

What was the second Lord Baltimore's religion? It was somewhat hazy. Harper's "Encyclopedia of United States History" says: "In religion and politics he was very flexible, being quite indifferent to either, and he did very little for the religious and intellectual cultivation of the colonists." The same authority says that after the death of King Charles in 1649 he openly professed himself a Protestant, and appointed a Protestant, William Stone, governor of the colony. On the 22d of November, 1633, the first expedition sailed. It consisted, as Cecil Calvert wrote to his friend Wentworth, afterwards the ill-fated Earl of Stratford, "of twenty gentlemen of very good fashion and two hundred laboring men." What was their religion? The above-named authority says: "The Calverts and the 'other gentlemen' and part of the laboring men might have been Catholics, but the greater portion of the latter were Protestants." Cobb is even more specific. He says: "The first expedition was composed of two hundred and twenty emigrants. Of this number one hundred and twenty-eight were Protestants" (p. 368). Two Jesuit priests accom-

panied the expedition; yet in the assembly of 1639, the Catholics made their religion *the state religion*. Strange to say, Catholics did not take kindly to Lord Baltimore's benevolent colonial scheme for their benefit. Cobb says:

"The majority of Protestants over Romanists, noted in the first company of colonists, steadily increased. The Jesuit White wrote as early as 1641: 'Three parts of the people in four at least are heretics.' It is estimated that by 1649 there had come no less than a thousand from Virginia. . . . The population of the colony thus became overwhelmingly Protestant. For some reason Baltimore's asylum for his co-religionists did not attract many of them, a fact that may well seem strange. . . . Perhaps we can find no better explanation of this fact than the supposition that the average Romanist conscience refused to purchase peace by tolerating other faiths." (*Ibid*, p. 374.)

Here was the condition of affairs: The colony "overwhelmingly Protestant," with the Puritans and the Dutch on the north and the Cavaliers on the south, all eager to make reprisals upon Romanists for their cruelties in Europe. Even if the Romanists had been in the majority, could they afford to do anything else but "be good"? At least, where is their justification for boasting about a religious liberty law, or any other law, when they were in a hopeless minority, and the Protestants a few years afterwards set the machinery of persecution against them?

Let us now look at this wonderful "toleration act," whether it was passed by Catholic or Protestants. To begin with, it punished blasphemy and denial of the trinity by *death*. It imposed a fine of £5 for speaking "reproachful words of the Virgin Mary, the apostles, or evangelists." It meant toleration *only for trinitarian Christians*, the Unitarian, the Jew and the Infidel not being permitted to enter the colony.

In 1631 a young man arrived in New England from London. He was, as is generally understood, of Welsh parentage. His age, as nearly as can be ascertained, was about twenty-six years. He was a minister, originally intended for the Church of England. He had been a friend of Lord Coke. Not liking the forms of the Anglican church, he withdrew from it and joined the Nonconformists. He was a man of great heart, with an intense love of liberty. Upon arriving in New England he began to preach. From the first he denied the right of the government to legislate upon the subject of religion, or in any way to interfere with the consciences of men. For this, he lost pulpit after pulpit, and was often haled before the court.

"No sooner had he set foot upon the shores of New England than he came in conflict with the ecclesiastical and civil authorities of the colony, whom he found arrayed against him, for asserting and maintaining with unwavering fidelity those principles which have immortalized his name as the champion of religious liberty" (*Encyclopedia Americana*). This young man was ROGER WILLIAMS, THE REAL FOUNDER OF RELIGIOUS LIBERTY IN AMERICA AND IN THE WORLD. He not only established religious liberty in America, but for so doing he suffered. A decree of banishment was issued against him. They thought of kidnapping him, putting him upon a ship and sending him back to England. To avoid this he was obliged to fly into the wilderness in the dead of winter and take refuge among the savages. After six weeks' wandering, at the mercy of the wild beasts and wild men, he arrived at a place which he called Providence. There he determined to establish a colony where religious persecution should not enter. He did so. The witch-hangers and Quaker torturers of Massachusetts sought to drive him even from there. They made complaint to the government in England. Finally, they were shamed by Williams' saving their lives. They were about to enter into a war with the Indians, who had joined tribes to exterminate the whites. The most powerful tribe in New England was the Narragansetts. Roger Williams treated the Indians with justice and won their friendship, while his Puritan neighbors on the north sold them as slaves. His influence with the Narragansetts was so great that he prevented them from joining the Indian confederation and the lives of his old enemies were saved.

The Quaker, the Unitarian, the Jew, the Infidel came here, knowing that their religious liberties were secure. In 1644, Mr. Williams went to England to obtain a charter for the new colony. He obtained it, but so bitter was the disposition of his enemies that it was refused admission into the New England Confederacy, and everything possible was said and done to bring him and his colony into disrepute.

In 1647, the first legislature met. After men-

tioning a number of acts that are forbidden, one law reads: "ALL MEN may walk as their consciences persuade them, everyone in the name of his God." THIS WAS TWO YEARS BEFORE THE MONSTROSITY CALLED A TOLERATION ACT WAS PASSED IN MARYLAND, and it was faithfully carried out.

The *Encyclopedia Britannica* (eleventh edition) says: "He [Williams] was the first and foremost exponent in America of the theory of the absolute freedom of the individual in matters of religion; and Rhode Island, of which he was preeminently the founder, was the first colony consistently to apply this principle to practice."

"Rhode Island, probably the first commonwealth in history into whose fundamental constitution was incorporated an unequivocal guarantee of religious liberty" (*Encyclopedia Americana*).

"Within five years from the settlement of Massachusetts this young preacher—the learned, quick-witted, pugnacious Welshman, Roger Williams, had announced the true principles of religious liberty, with a clearness of insight quite remarkable in that age" (Prof. John Fiske).

"Himself [Williams] the first among philosophers and statesmen, since the days of Constantine, to proclaim the complete freedom of mind and conscience from all civil bonds, he became the founder of the first state in whose fundamental law that freedom was incorporated, not only as a charter of liberty, but as the actual reason and purpose of the state's existence" (Cobb, p. 423).

We claim to have established the following facts:

I. The Lord Baltimore of whom Catholics boast so much not only never set a foot upon the soil of Maryland, but died before he ever heard the name.

II. His son, the second Lord Baltimore, obtained the charter after his death.

III. That this second Lord Baltimore was a man of no practical religious principles, but if anything was a Protestant.

IV. That the majority of the first emigrants to Maryland were Protestants, and that at no time were Protestants not in the majority.

V. That the Maryland law of 1649 pertained only to Trinitarian Christians, and imposed the severest penalties upon the Unitarian, Jew and Unbeliever.

VI. That Roger Williams proclaimed religious liberty in Massachusetts in 1631, *two years* before the first Maryland expedition started and *one year* before Lord Baltimore obtained his charter to make a settlement.

VII. That in 1647 the first legislature of Rhode Island passed, not a toleration act, but a law which held that religious liberty was a natural right to all, Christian, Jew, Unitarian, Infidel and Pagan.

VIII. In short, we think we have shown that the Romanist plea of establishing religious liberty in America has no basis in fact. It is accepted only by the unreading and unthinking, the gullible and the bigoted.

Another Catholic boast is that Charles Carroll, a Catholic, signed the Declaration of Independence, and that the Catholics of Maryland were loyal to the patriotic cause. Truly wonderful! But let their own standard authority, the "Catholic Encyclopedia," give the facts: "At the close of the Revolution, the whole population [of Maryland] was 200,000; Catholics, 15,000, divided into 9,000 adults, 3,000 children and 3,000 slaves." When we remember that Maryland was one of the most patriotic states during that contest, and that her soldiers were second to none in giving an account of themselves on the field of battle, was it not in the interest of the 15,000 Catholics, among a population of 200,000, the great majority of whom favored the American cause, to sustain that cause also? How could their representative in Congress do anything but sign the Declaration of Independence? They had an example in the Episcopal clergy, most of whom were tories, and had to flee, and as a result their church in the United States, though all-powerful before the Revolution, for years afterward was in a disorganized condition.

We will cheerfully admit that individual Catholics have been good citizens, and have been patriotic. But neither civil nor religious liberty ever existed in a place where their church was strong enough to stifle it, and their talk as to what their church has done for either in the United States is foolish and puerile. FRANKLIN STEINER.

"A great many people need reconversion at 45, however Christian they have been before." "Jesus is remarkable for his omission to devise machinery or organization for the accomplishment of his ends," says T. R. Glover, St. John's College, Cambridge. He made the road to perdition broad enough.

A VIEW OF RATIONALISM.

Hugh M. Martin, Esq., Makes a Judicious Statement of Its Fundamental Principles.

When in the early part of this month the Rationalists of Clarksburg, W. Va., and its vicinity met to organize themselves into a Rationalist society, Mr. Hugh M. Martin, of Shinston, attorney and counsellor at law, was chosen to make a public statement of the society's principles and objects. Following is the major portion of his address at the first meeting. The address was entitled "Rationalism and Why: Its Mission, Purposes and Advantages."

Rationalism has been defined as a system of opinions deduced from reason, as opposed to those based upon inspiration or revelation.

It might be more succinctly defined as pure reason. There is nothing spectacular about it, nothing alluring; it vaunteth not itself and is not puffed up. It is cold, calculating, unemotional human reason, without tinsel power or regal trappings to attract the profane vulgar or to awe their imaginations.

The Rationalist accepts nothing as facts not proven to be such, and holds that every fact or truth which we are justified in accepting as such is capable of demonstration. It is without dogmas and articles of faith.

The Rationalist accepts nothing upon the mere *ipse dixit* of any man, no matter how eminent, proficient or veracious he may be, except it be matters of occurrence which in the nature of things, human experience teaches us might have happened and of which he may have been a personal witness. We would accept a reputable man's testimony of the commitment of a burglary of which he may have been a witness.

We accept the statements of astronomers as to the size and distances of the planets and fixed stars, for the reason that they are ever ready and willing to exhibit their proofs and to demonstrate to our satisfaction the methods they employ to determine these facts; and we can confirm them for ourselves if we will take the pains.

No one in the scientific world arrogates to himself the possession of the keys to the kingdom of knowledge.

What is known is an open book and accessible to all; there are no secret orders or mysticism in the scientific world, and there is no reason why any truth or fact known to any one person may not be known by all. The doors of the vast treasury of human knowledge forever stand ajar, and knowledge is not consumed by use or depleted by acquirement.

Human nature is such that those in possession of a truth seek to impart it to the world.

When Archimedes discovered how to find the amount of alloy in Hiero's crown, he exclaimed "Eureka" (I have found it), and celebrated the event. So every discoverer of a truth has been its herald to the world.

To accept as facts or truths any proposition, whether in science, politics or religion, upon assumption or articles of faith, is an abuse and stultification of the reasoning faculties that tends to intellectual and logical chaos.

Horrible and repulsive as the practice may be, if the Creator has spoken, it is just as logical to believe in and offer human sacrifice as an article of faith and a supposed compliance with a divine requirement as it is to be baptized or partake of the eucharist, since they are both based upon an assumption or supposition.

So the question whether you should be baptized and whether you should offer human sacrifices depends on whether they are divine requirements. And how are we to determine whether they are or not? Only by the acid test or enlightened emancipated human reason—by Rationalism.

If you should ask a Hottentot why he believes the offering of human sacrifices is a divine requirement, he will tell you because his grandfather told him so. It is an article of faith with him.

So if you should ask a Christian why he believes that partaking of the eucharist or being baptized is a divine requirement, he will tell you because some apostle or supposed apostle told him so. It is an article of faith with him.

And should you ask the one where his grandfather and the other where the apostle, as the case may be, procured his knowledge, they will both tell you it must have been so, otherwise it would never have gotten currency in the first place; so you will see one is just as logical as the other as an article of faith.

The Rationalist says to the creedist: Adduce the proofs of your assertions, and if they are such as

circumspect reasonable men consider sufficient to create belief, in matters of facts, in history and in other fields of inquiry, we will believe them; otherwise we will reject them. Is that not fair and reasonable?

Having outlined a few of the principles employed by clear thinkers for the discovery of truth and the exposing of error, and having made a few applications of them, we repeat by way of emphasis that Rationalism seeks to habituate men to the use and employment of true principles in the formulation of their opinions on all subjects and thereby make clear, precise and accurate reasoners of the children of men; to broaden the horizon of their mental vision and to place them on a higher intellectual pedestal.

Rationalism is intellectual rather than normal.

It believes that education is the only lever capable of elevating the world; that by a development of the intellectual the moral will take care of itself; that, as the great Ingersoll has said, "intelligent self-love embraces in its mighty arms all the human race; that every crime is a mistake and that only the man that does wrong carries a cross, and that to the man that does right the cross changes to wings on his shoulders and bears him upward forever."

It indulges in no idle dreams and hugs no delusions of a superabounding optimism; it is eminently practical.

It makes no claims to be able to abolish wars or to banish poverty or to transform human nature; but it can and does expose the Christian fallacy that Christianity is capable of doing these things and effecting a Utopian condition of social affairs when, in the extravagant language of the scriptures, righteousness will cover the earth as waters the great deep.

Nor is it to be expected that Rationalism will produce a uniformity of opinions on all subjects; there will ever be controversial fields.

Many subjects are relative rather than positive and different men will have different ideals.

Some will prefer a strong centralized form of government, like Germany, where the agencies of government are more fixed and stable and less elastic to popular shocks, and where great governmental schemes and enterprises can be entered upon and carried out without liability to frustration by fluctuations of policy made necessary because of change of sentiment in the fickle, unwieldy masses; while others will prefer a free popular government, responsive to popular demands, believing its advantages will more than counterbalance its disadvantages.

Some will be militaristic, believing in a firm assertion and vindication of national rights, while others will be pacifists, favoring a policy of forbearance to avoid the evils of the measures that must be employed for their maintenance.

No powers of mind is capable of fixing the exact point at which forbearance ceases to be a virtue and becomes a contemptible pusillanimity.

On these and a great many other controversial subjects we shall ever find a diversity of opinions among the wisest and best.

But some errors are inexcusable, since the application of ascertained facts by disciplined minds and unerring logic will prove them fallacious. Upon these we may expect a practical uniformity of opinions on the part of well-informed Rationalists.

The man well-grounded in Rationalistic principles is immune to a great many of the stupidities that have distracted the world.

Men of prodigious intellectual endowments have squandered energies and abilities that might have been profitably employed in other directions in futile controversies over stupid, inane subjects unworthy of consideration.

Calvin wrote a book on whether the eucharist should be taken sitting or kneeling.

Nor should we be unmindful of the fact that even on controversial subjects men of wide information, clear mental vision and vigorous understandings, like Ingersoll, Spencer, Jefferson and Franklin, are entitled to a peculiar respect; we should choose the best for our guides.

Rationalism is not a revolutionary movement seeking to overturn the established order. It seeks to prove all things and to hold fast to that which is good. What is sound, logical and practical it seeks to conserve and confirm, and what is illogical and unphilosophical it seeks to expose and destroy.

It combats religion so far only as religious tenets, when tested by the Rationalistic standards, are found unsound and fallacious. It is constructive rather than destructive. It seeks to establish the true boundary line between the known and the unknown and to extend the limits of the known.

If we can teach men to reason correctly, think

accurately, subdue bias and prejudice, and make the attainment of truth the ruling passion, everything else will be added unto us and the mission of Rationalism will have been fulfilled.

Rationalism appeals to thinking, philosophic men, to lovers of truth. It is not a servile conformity to prevailing opinions; and the better informed, the clearer reasoner and the stronger one's understanding, the better Rationalist he is. We are not troubled with the apostasy of our wisest and best, whereas in the religious world it is a matter of common knowledge that the quantity of faith is just in inverse ratio to that of knowledge; and the more extensive their knowledge, the more vigorous their understanding and commanding their abilities, the less stable is their orthodoxy and the more prone they are to heresy.

Let us bear in mind that only by keeping Rationalism pure and undefiled, and by a scrupulous adherence to the great principles which constitute its foundation stones, can we expect it to retain that high degree of excellency that has won it the support and applause of the great thinkers of the past, of whom we are justly proud, and that must secure us worthy recruits for the future and perpetuate its usefulness for coming generations.

It was this philosophy, its consistency and harmony with the eternal nature of things, that gave to Rationalism Ingersoll, Huxley and Spencer, and it is only through the retention of these qualities in their integrity that we can hope to attract worthy successors to these noble names.

Isms, Mortal and Immortal.

There are isms and isms and isms to burn,
They meet you and mock you at every turn;
Each has its disciples, apostles and saints,
But the ism-blighted microbe's the soul of all taints.

So mankind divides into world-warring sects,
Each hating all others, all armed with their "texts,"
Dogmatism—that inhuman beast in them all—
This blunts them and blinds them and binds them in thrall.

But there's coming an ism, though yet hardly e'en born,
Shall displace all these freaks, mummies, makeshifts out-worn,
In the heart of mankind implanted, conceived,
Humanism its name, human freedom its creed.

Then shall hate be transmuted to love pure and true,
Which with kindness toward all each soul shall imbue;
Then war and all baseness forever shall cease,
And all humankind live in honor and peace.

Then none shall be honored for what they "believe,"
Nor unhonored because they decline to receive
The conclusions of others, which to them don't appear
To be really quite settled and perfectly clear.

There can be no dishonor to him who is true
To himself and his conscience, whate'er may ensue;
And remember, O man, from the days of thy youth,
All honor is empty not grounded in truth.

[Apropos of the foregoing musings on the subject of "Isms," the following epitaph is respectfully suggested as a not altogether inappropriate sentiment to be in due time inscribed upon the tombstone of the "deceased" (*but unlamented*), and upon that of each one of the multifarious and pestiferous brood to which he belongs and which time and unerring destiny shall, sooner or later, consign to their eternal rest and ultimate oblivion in the Ism family cemetery.]

Hic Jacet

DOGMA T. ISM.

Born..... Died.....
Here lies the dead form of our once cherished Ism,
A prey to the microbe that's called dogmatism;
It was sometime ago his soul took its flight,
Cause of death: ismitis or ism-blight.

He puffed himself up and threw out his chest,
And declared, "Of all isms, I'm surely the best;
Of scores upon scores, I only, am right!"—
A ne'er failing symptom of ism-blight.

The doctors were called, but, alas! 'twas too late;
The patient was doomed to his natural fate,
Every known treatment was tried—all in vain—
Poor Ism will ne'er throw his chest out again!

The end came so stealthily no one could tell
Just when dissolution had sounded its knell—
When death had, for sure, absolutely occurred;
But, alas! the end came, and at last he's interred.

Take warning, kind friends, from this typical case,
Lest your ism, too, finds its last resting place
In this graveyard of derelicts yawning for all
Isms, black, white or yellow, old or young, large or small.

TOM WELLWOOD.

We doubt if there are many Christians who live a purer life than Colonel Ingersoll, or whose principles involve more of justice and humanity. He won't say he knows what he cannot positively know. . . . There is no man who enters more fully into the joyousness and thoughtfulness of the Christmas season. . . . He professes nothing, but despite his doubt he acts magnificently.—*New York Judge*.

Joseph McCabe in Pittsburgh.

Under the auspices of the Pittsburgh Rationalist Society, at North Side Carnegie Music Hall, Mr. Joseph McCabe of London lectured on "Tolstoy and Nietzsche," Friday evening, Feb. 16, 1917.

On the Sunday preceding, Marshall J. Gauvin, lecturer of the society, delivered an informing address, ostensibly on Mr. McCabe's late book, "The Tyranny of Shams," but really a review of his life and work. However, the title was most appropriate, since Mr. McCabe's entire career has been and is a revolt against tyranny and oppression and a striving towards the betterment of the condition of his fellowmen—an expression of the spirit of humanism.

This address sharpened the already keen anticipation of the Rationalists of Pittsburgh and vicinity, and a large, appreciative and sympathetic audience gathered to hear Mr. McCabe. Mr. Gauvin introduced the speaker in a ringing little speech, at the close of which he presented him as the "world's foremost living Rationalist."

Mr. McCabe's lecture more than fulfilled the great expectations of his hearers. He spoke without restraint along Rationalistic lines, showing, from that point of view, wherein Tolstoy was wrong in turning to the Sermon on the Mount for a solution of modern social problems, and how Nietzsche erred in believing that only pitiless struggle and conflict would evolve the superman. The ethics of the Sermon on the Mount, said he, in effect, were well enough for men who believed that the near-at-hand end of the world would soon destroy the existing social order, since this belief aroused an intense zeal and desire for individual salvation in the coming judgment, and left no room for social idealism. On the other hand, Nietzsche, misunderstanding Darwin, stopped short before observing that although might seemed to be right in the evolution of the past, it is not so in the world of modern man, and that society is able to make infinitely greater progress by intelligent cooperation and social enthusiasm. Science, said Mr. McCabe, discloses apparently no purpose in human life; this leaves the management of human affairs free from the interference of any god; our earth belongs to us; we may make of it what we will; and we should make this our purpose—to do away with ignorance, poverty, misery and unhappiness—in a word, to hasten the inauguration of the era of humanism.

Of course, one can give but a bald, undetailed outline of Mr. McCabe's inspiring words. The prolonged applause attested the enthusiasm of his listeners, who seemed very loath to leave the hall.

This occasion most certainly was, as Mr. Gauvin phrased it, a "red letter day" for the Pittsburgh Rationalist Society, and will not soon be forgotten.

During Mr. McCabe's all too short stay in Pittsburgh, he was entertained by Mr. and Mrs. George Seibel, who, we may have no doubt, left nothing undone looking towards the comfort and convenience of their distinguished guest.

B. L. BECKER, Secretary.

Mundelein vs. "A. W. P."

In his complaint against the State of Illinois, which has now withheld funds hitherto paid to Catholic orphanages, Archbishop Mundelein has dealt religion a terrific blow. Seemingly regarding himself as the acme of wisdom, he takes up arms against an all-wise providence. He says:

"The result of this decision [of Judge Baldwin] would be to throw more than 2,000 dependent orphans into the street, unless our institutions take them without any compensation. These children were committed to our care under the existing law; . . . institutions were built by us for the sole purpose of saving the immortal souls of these waifs of a big city, whom an all wise providence [hereinafter 'A. W. P.'] has left fatherless and motherless, hungry, homeless, abandoned, . . . who today have no one to plead for them, for their soul's salvation, but the bishop."—*Chicago Herald*, Feb. 12.

Can any theologian prove the all wisdom of using all power to produce orphans, then withdrawing state help ("all power is from God"—Leo XIII), imperiling both body and immortal soul?

Archbishop Mundelein mentions the "congested city, festering with many sores that need a nursing hand." Said city is the work of A. W. P.

Under the cruel despotism of A. W. P. "their faith, the one thing their parents left them, the one thing their baby fingers are not strong enough to hold—except—except—the good Catholic people have pity on them."

Faith in the A. W. P. that burns them and then withdraws all nourishment, surely ought to be kept in the very young—surely no reasoning adult can hold faith after seeing the picture drawn by Mundelein!

"For others of you, the day may come, though

I hope it never will, when your children may be left destitute. Surely you would not want their souls placed in jeopardy, never to see them in paradise, because their faith had been torn out of their hearts"—by an all-wise providence.

Which means that Mundelein hopes that A. W. P. will do better by the orphans than it has done.

A GUARDIAN.

The Bible in Our Schools.

1. In eleven states and in the District of Columbia the law is favorable to the use of the Bible. These are Georgia, Indiana, Iowa, Kansas, Massachusetts, Mississippi, New Jersey, North Dakota, Oklahoma, Pennsylvania, South Dakota. In Mississippi the provision is found in the state constitution. The law of North Dakota declares that "the Bible shall not be deemed a sectarian book. It shall not be excluded from any public school."

2. In eleven other states either the courts or the state school superintendents have decided that the use of the Bible in the school room is lawful. In Maine, Michigan, Kentucky, Ohio, Texas and West Virginia favorable decisions have been rendered by the supreme courts. In Arkansas, Idaho, Rhode Island, Utah and Vermont the state school superintendents have so decided.

3. There are thirteen states where there are neither laws nor opinions bearing directly upon the matter. These are, Alabama, Colorado, Connecticut, Delaware, Florida, Maryland, New Hampshire, North Carolina, Oregon, South Carolina, Tennessee, Virginia and Wyoming.

4. In eight states there are opinions rendered against its use either by the supreme court, the attorney-general or the state school superintendent. Illinois and Wisconsin are the only two states in which the supreme court has so decided. There is a decision by the supreme court of Nebraska against the sectarian use of the Bible which has been regarded by some as adverse to any use of it, but this is not a fair interpretation. The attorneys-general have declared its use illegal in California, Missouri, Minnesota and Washington. The school superintendents have given similar opinions in Arizona, Montana and New York. In the last named state opinions are conflicting, each superintendent deciding according to his own wish in the matter.

5. In two states it would be difficult to find a school in which the Bible is read, although there are no decisions against it. These are Nevada and New Mexico. It is quite generally read in the Protestant sections of Louisiana, while in the Roman Catholic sections it is excluded.

As to the extent to which the Bible is used, it is not easy to get complete information. In most of the schools embraced in the first and second classes as given above, the information at hand indicates that it is used. As to the third class no uniformity prevails. In some states the Bible will be found in the majority of the schools, while in others it may be found in but few. In the fourth class, notwithstanding the adverse opinions, there are many schools in which it is used. Even the opinion of the supreme court of Wisconsin allows the reading of portions that the judges consider unsectarian.—*The Christian Statesman*.

Queer Newspaper Accuracy.

In the New York *Journal* of February 17 occurs the following strange item:

"ONE-TIME SWEETHEART OF ABRAHAM LINCOLN DIES.

"Winchester, Ill., Feb. 17.—Mrs. Linnie Cheatham, seventy-six years old, one-time sweetheart of Abraham Lincoln, is dead at her home here.

"Mrs. Cheatham was the daughter of Major R. E. Haggard, Mexican and Civil War veteran. At one time he kept a tavern, much frequented by lawyers, politicians and court officials, and Miss Haggard often entertained the guests with singing. It was there Lincoln met her and wrote and dedicated a poem to her."

If the good lady was seventy-six years old, she must have been born in the year 1841. About that time Abraham Lincoln got married. She was of a later generation than Lincoln, who perhaps knew her; but the "One-time Sweetheart" story might be accepted without question a hundred years from now.

F. S.

From the Rights of Man.

When it shall be said, in any country in the world, My poor are happy; neither ignorance nor distress is to be found among them; my jails are empty of prisoners, my streets of beggars; the aged are not in want; the taxes are not oppressive; the rational world is my friend, because I am the friend of happiness; when these things can be said, then may that country boast its constitution and its government.

THOMAS PAINE.

NOTES AT LARGE.

If one holds to a religion indefensible in reason, history and fact, he may summon a policeman to its defense if the religion be Roman Catholicism and the officer an adherent of that faith. Here is an example we take from the New York *Sun* of February 21:

"Stephen Kerr was haranguing a crowd in Madison Square Park yesterday on birth control when a young woman passed, listened and stopped. When she had caught the full drift of Kerr's remarks, which included an attack on the Roman Catholic church for its opposition to birth control, she could restrain her indignation no longer.

"She demanded if there was no good American citizen present to stop Kerr. She was the daughter of a civil war veteran, she said, and Kerr ought not to be allowed to talk like that.

"Here is a poor deluded woman," shouted Kerr in scornful tones, pointing a finger of derision at the woman, and the crowd jeered. The woman, who said she was Miss L. M. Kenny of 194 Rodney street, Brooklyn, promptly called a policeman and Kerr was arrested.

"Kerr, before Magistrate Cobb in Yorkville Court, admitted that Miss Kenny's version of what had occurred was correct. He offered to apologize, but Miss Kenny said he would have to apologize to the millions of Roman Catholic men and women in America and to the Stars and Stripes which he had insulted. A \$5 fine was then imposed, but Kerr said he would go to jail rather than pay the fine. Which was immediately ordered."

The appeal to the American flag by a hysterical female for the protection of the Sacred Cow from adverse remarks is natural enough in these days when the spokesmen for the Catholic church are specializing on an endeavor to convince the public that Catholicism and Americanism are the same thing; but the course taken by Magistrate Cobb, who ought to know better, and probably does, is unexplainable and ominous. The Sacred Cow is as sensitive to insult as a street-walker; to mention her without praise is always an "insult" to "sixteen million Catholics," who never appear to feel the disgrace when one of their number in their name commits acts of brutality against speakers exercising the ordinary right of free speech. Our magistrates are somewhat given to lecturing persons who appear before them either as defendants or complainants. How is it that they never improve the opportunity to instruct such misguided individuals as Miss Kenny, who discredit the fundamental principle of Americanism by bringing citizens into court to answer for doing what every citizen is at liberty to do if our constitutions mean what they say? Miss Kenny, when she "demanded" that some good American citizen stop Kerr, was guilty of disorderly conduct and instigating to violence. The magistrate should have so informed her. He should also have told her that the court could not convict any person for what he might say about the Catholic church; that she had no case against Kerr, and that the prisoner was discharged. After such instruction, with a proper rebuke administered for her exhibition of bigotry, Miss Kenny might have returned to Brooklyn a wiser and more thoughtful woman. As things turned out, she is no doubt confirmed in her fanaticism and ready for more mischief.

"Some Personal Recollections of Lincoln by a Friend and Neighbor" appear in the *National Republican* (Muncie, Ind.) under the signature of Col. E. T. Lee of Minneapolis. Colonel Lee, whom we have heard of before, is among those who attribute Christian piety to Lincoln. In these recollections he says, speaking of events that occurred in 1860:

"During the campaign, which was one of the most exciting this country has ever witnessed, Lincoln remained at home. I remember hearing him address several visiting delegations. Among those speeches was one of peculiar interest. He said: 'I know there is a God, and that he hates injustice and slavery. I see the storm coming, and I know that his hand is in it. If he has a place for me, and work for me (and I think he has) I believe I am ready. I am nothing, but truth is everything. I know I am right, because I know that liberty is right, for Christ teaches it, and Christ is God. I have told them 'a house divided against itself can not stand' and Christ and reason say the same, and they will find it so. Douglass doesn't care whether slavery is voted up or voted down, but God cares, and humanity cares, and I care, and with God's help I shall not fail; I may not see the end, but it will come, and I shall be vindicated, and these men will find that they have not read their Bibles right."

Is that speech fact or myth? Did Colonel Lee hear it or did he read it and incorporate it into his recollections? Of his sincerity we need not express a doubt, but how can we fail to suspect his memory in view of the fact that what he records as a speech by Lincoln is given in Holland's *Life of Lincoln* as part of an interview with the Hon. Newton Bateman? (See Rensburg's *Lincoln*, page 22.) Bateman may have fabricated the interview from the speech, or the speech may now be lifted from the interview. A few years ago we

printed in *fac simile* Lincoln's own draft of the Gettysburg speech, from which the words "under God," the only theological allusion any version contains, are omitted. Colonel Lee saw the print and pronounced it not in Lincoln's handwriting, showing that he is prepared to go to some lengths to vindicate President Lincoln's perpetual piety. Such enthusiasm is always in danger of overreaching itself, and we fear the purported speech we have quoted from Colonel Lee's recollections is a case in point.

The number of Atheists and Agnostics disclosed by Professor Leuba's canvass of American men of science was the theme of an address delivered by Mayor Curley of Boston on February 13 at a Catholic reception in his home town. We get this from the *Boston Journal* of the following day:

"When we realize that more than 55 per cent. of the leading professors of our American colleges are Agnostics, Atheists and Infidels," said the mayor, "and that these are the men who teach the youth of America today, then we must rise in our might and stem this awful avalanche of paganism and Infidelity and guard our children from contamination."

"All this is true, absolutely true. This is the condition of education in America today, in spite of the fact that the father of our country, the immortal George Washington, declared 'Education without morality is anarchy.'"

"The very salvation of America is at stake, and its very existence as a nation under God is threatened. It is the duty of every Catholic to see that his children are trained in the moral code, that they receive religion with education. The clarion call has been sounded by our brilliant leader, Cardinal O'Connell, and under his leadership and his direction, we may hope to avert the threatened calamity and keep America in the future as it has been in the past, a nation under God."

There is here the usual and probably deliberate confusion between religion and morality. The charge against the "leading professors" is not that they are immoral men, and the matter of moral teaching is therefore lugged in without excuse. We have seen in our day and generation strict morality coexisting with utter disbelief in religion, and we have seen the most deplorable morals exhibited by men and women whose belief was beyond the reach of question or doubt. We do not believe that Cardinal O'Connell, whom Mayor Curley mentions, would gain anything for the cause of religion as an aid to morality were he to compare the morals of the Atheist college professors with any equal number of his own priests. But if the country is threatened by Agnosticism, what does Mayor Curley propose to do about it? Convert the Atheists to Catholicism? That is hardly practicable. His church knows but one method, and that is also impracticable in this case, for the church, though powerful, has not yet the influence to suppress altogether the freedom of teaching. In a country whose founders may be pointed to as the Agnostics of their day, the menace to its stability is not unbelief but a reactionary church and unscrupulous politicians adhering to and controlled by it.

Every now and then some ambitious individual seeks publicity by writing a letter to one of the great dailies complaining of the "bigotry of science." This attitude of mind shows an ignorance of the nature of both religion and science. Religion has as a basis, *faith*; but the basis of science is *fact*. Faith naturally develops bigotry because its pretensions are not verifiable on the grounds of knowledge; but science, on the contrary, is naturally devoid of bigotry, because its conclusions can never be accepted until their certainty has been demonstrated. The harmony of science and religion can never be accomplished, for the striking reason that the two different types of thought argue their case from totally different premises. Allowing that they both start with conjectures, their course becomes divergent before their goal is reached. Religion retains the same element of faith all through its development, its concluding notions remaining equally supposititious with those with which it started its career; but the one aim of science is to give reality to the ideas which it conceived as true, and if this be not possible, the suppositions are immediately dropped. There is much pseudo-science abroad in the world today. Like many another good thing, true science has had to contend not only with religious opponents but also with counterfeits of its own methods; and the person that would learn to appreciate the results of exact science must be careful to distinguish its results from those of scientific charlatanism. There is no such thing as the "bigotry of science."

The excellent behavior of the French priests in the present war has greatly aided in diminishing anticlerical bitterness in France. It would seem to indicate a revival of "religion" among the French people. Religion, in a broad sense, and the simple

priest may indeed be stronger among the peasant population today than before the war, but this is problematical, and if a fact, does not point to any increasing strength on the part of the church. A writer in a recent number of the *New Republic* maintains that the church will be weaker after the war than before, owing to the failure of the pope to pronounce definitely upon the rights and wrongs of the war. The church has abrogated its rights of moral judgment. "It is the most astounding renunciation in history. Indubitably the Christian church took a wide stride from the kingship of God when it placed a golden throne for the unbaptized Constantine in the midst of its most sacred deliberations at Nicea. But this abandonment of moral judgments in the present case by the Holy See is almost a wider step from the church's allegiance to God." The imbecility of the pope to exert any power for the benefit of humanity, in a crucial stage of its history, is sufficient evidence of the depths of inefficiency to which the papacy has sunk in our day. This is one of the encouraging signs of the times. The time was when a word from the Christian Pontifex Maximus of Rome would have been obeyed with the willingness and alacrity that signalized a message from God; not so today. Today his voice is no more effective than that of some petty sovereign in a remote principality. The decay of papal power is the surest prophecy of the decline and ultimate death of Roman Catholicism.

A copy of a letter by Thomas Paine was placed on view by the American Art Association, New York, February 22. The letter, which is a part of the correspondence of President Madison with American statesmen and patriots, speaks of Paine's imprisonment in France and of the refusal of an election supervisor to allow him to vote in New Rochelle. A published part reads:

"Last year, 1806, I lived on my farm at New Rochelle; a man of the name Elijah Ward was supervisor that year. The father of this man and all his brothers joined the British in the war; but this one being the youngest and not at that time old enough to carry a musket, remained at home with his mother."

"When the election came on I tendered my tickets separately, as is the custom each of which Ward refused, saying 'You are not an American citizen.' Upon my beginning to remonstrate with him he replied, 'Our Minister at Paris, Governor Morris, would not reclaim you as an American citizen when you were imprisoned in the Luxembourg at Paris, and Gen. Washington refused to do it.' Upon my telling him that the two cases he stated were falsehoods and that if he did me injustice I would prosecute him, he got up and calling out for a constable said, 'I commit this man to prison.' He chose, however, to sit down and go no further with it."

The humiliation of Paine by a Tory supervisor is dealt with by Conway in the latter part of volume ii of his life. "It was the fate of this founder of republics," remarks Conway, "to be a monument of their ingratitude." In the Madison collection of which this Paine letter forms a part are original drafts of Thanksgiving proclamations by Madison and Washington. Madison's is in the handwriting of his wife Dolly, and Washington's in that of Alexander Hamilton.

Gen. Frederick Funston, commander of the United States troops on the Mexican border, who died last week, was a good soldier but a bad theologian, judged by orthodox standards. While on the border he was engaged in a controversy with the Rev. Dr. J. B. Gambrel, Baptist, who, as director of the State Mission Board of Texas, asked permission to invade the camp, to tell the soldiers they were lost and that he had come to save them. General Funston took issue with the Rev. Gambrel as to the lost state of his men, and declined to allow the Baptists of Texas and Georgia to carry on a revival in the midst of them. The tone of Dr. Gambrel's latest utterances on the subject indicates that in his opinion the future fate of Funston's soldiers is fairly well determined, and that in the after-world to which theology assigns them they will not be parted from their commander.

Hamil Grant, author of "Spies and Secret Service," has edited a book purporting to have been written by a private secretary of Crown Prince Rudolph of Austria, entitled "The Last Days of Archduke Rudolph," in which the assertion is made that the prince and Marie Vetsera were assassinated as the result of a conspiracy entered into by Pope Leo XIII, Cardinal Rampolla, the directorate of the Roman Catholic church at Rome, Emperor William of Germany and the Berlin government. The book is published by Dodd, Mead & Co., New York. The death of Prince Rudolph, who was regarded as too democratic by the central powers, took place a quarter of a century ago. According

to the story he and the girl were shot by four Prussian agents through a window of the hunting-lodge at Meyerling. The account is not accepted with credence by some reviewers of the book.

More prejudice! The *Hibernian* (Catholic, Boston) declares: "We have maintained, and still maintain, that the present wave of prohibition is not the consequence of a natural moral upheaval, but the result of a deliberate combination of anti-Catholic prejudice and selfish commercialism." Are the Catholic church and the liquor traffic so closely identified that a movement against the one is a combination against the other? If so, we may soon hear of the arrest and conviction of the advocates of Prohibition, which would appear to be in the same hostility to the church as birth control, for "insulting" the Catholics of the country by noting the fact that they are opposed to it.

There is a movement in the town of Orange, New Jersey, to put the churches and their property on the tax list. The Rev. Dr. Adolph Roeder, president of Civics and pastor of the New Church, is at the head of the movement. Orange is enormously over-churched. The total valuation of real estate is \$22,500,000, of which property valued at \$2,591,000, or more than one-tenth, is exempted for church purposes. The exemption amounts to \$50,000 a year in favor of the churches, some of which would have to pay as high as \$1,400 annually. Dr. Roeder hopes that when the facts are presented to the churches they will tax themselves voluntarily—which is surprising.

The drastic prohibition bill in Congress which raised the question whether wine could be sent into dry states for communion purposes will need amendment, it is thought, to admit the Bible, since all publications "advertising" liquors are excluded from the mails, and the Bible is distinctly a wet book. The Old Testament recommends strong drink, and in the New the Apostle Paul, in a letter to Timothy, prohibits water as a beverage and directs that wine shall be taken instead. The Bible is freely used by the liquor men as a handbook of quotations for the bibulous.

It is announced that the Carnegie Corporation has appropriated about three hundred and twenty-five thousand dollars to the pension system for the ministers of the Episcopal church. If Mr. Carnegie desires to do something handsome for the clergy, why does he not establish a foundation for the assistance of those who would like to stop preaching doctrines in which they no longer believe, but would thereby cut themselves off from their means of livelihood?

The results of Prof. J. H. Leuba's investigation of the beliefs of college students and men of science are given in his book, "Belief in God and Immortality," which readers of this paper have an opportunity to procure. How representative school children view these propositions is set forth this week in a study which Professor Leuba contributes to THE TRUTH SEEKER. This is a most valuable addition to knowledge and thought upon the subject.

The day's report on the clerical life: In Bayonne, N. J., a Greek priest, the Rev. John Krochmalny, was arrested while celebrating mass, charged with swindling a man in a stock deal. In Waterloo, Ind., the Rev. R. H. Puckett was put under a \$5,000 bond, accused of a heinous crime against his 15-year-old daughter. In Hammond, Ill., the Rev. Frank Peyton was sentenced to imprisonment for life for killing his sweetheart.

Paine Memorial Hall, Boston, Mass., is chosen by Mr. and Mrs. Michael Thomas Rush of that city as the scene of the celebration this week, March 1, of their golden wedding anniversary. Mr. Brush, at the age of 73, is still an enthusiastic exponent of Freethought and active in combating its enemies. He has made a success of life, of work, and of marriage.

All the preachers in the world cannot prove that slavery is better than liberty. They cannot show that all have not an equal right to think. They cannot show that all have not an equal right to express their thoughts. They cannot show that a decent God will punish a decent man for making the best guess he can. This is all there is about it.—Robert G. Ingersoll.

He that will not reason is a bigot, he that cannot reason is a fool, and he that dares not reason is a slave.—Sir W. Drummond.

THE TRUTH SEEKER

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions Whence? and Whither? can be given only by Science.

THE TRUTH SEEKER holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

THE TRUTH SEEKER believes in Free Speech, Free Press, and Free Mails; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinion. We neither indorse an idea by printing it, nor condemn it by exclusion.

THE TRUTH SEEKER is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted.

POLITICAL PRINCIPLES.

(THE NINE DEMANDS OF LIBERALISM.)

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.

2. We demand that the employment of chaplains in Congress, in the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of nat-

ural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Letters of Friends

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

E. L. MASTERS AND MATERIALISM

From Emil Nelson, Illinois.

To the Editor of The Truth Seeker:

In an interview with Edgar Lee Masters, the Illinois poet whose Spoon River Anthology and other excellent work is bringing him renown, H. B. S., in the Chicago Daily News commences by quoting Masters to the effect that "the materialists—the Huxleys et al.—have not added much of real value to our store of *genuine life knowledge*," and he adds, "I don't know a material 'explanation' of life that is of any real value when followed to its ultimate conclusion."

Does Edgar Lee Masters or anybody else know of any "explanation" of life or anything else that is not "material" when followed to its ultimate conclusion? He doesn't give in his interview any clue as to where a non-material "explanation" can be found; and if he had or could would it have any real value?

It is true that Masters and a multitude of others—poets and philosophers—have with great beauty of word and phrase told us that we don't know it all and even been instrumental in convincing some of us of how little we know about ourselves and the universe in which we live; but neither is this an "explanation."

That which does not exist is non-material. Other than "material" explanations are immaterial.

He says: "There are realms high and beyond the conclusions of these men." No doubt: and let us be grateful to the men and women whose imaginations have given us inklings of what we may yet know and enjoy—the truths, ideals and Utopias yet to be.

John Tyndall warns to "be careful of pretending to know more about the mystery of the universe than is given to man to know," and those who have left too great a gap between material knowledge and the other kind, at the same time trying to pass their invention off for the real thing have, sooner or later, been recognized as impostors.

Imagination is one of the greatest and it is the finest faculty of the human mind: but imagination alone does not explain anything. It must be based upon the material to have any meaning. Tyndall says: "With accurate experiment and observation to work upon, imagination becomes the architect of physical theory," as it is the architect of all theory.

Masters goes on to say: "The trouble with the materialists is that they are earth-bound, that there are things which their eyes do not see. They have buried themselves in the mud and, grubbing away among the primary cells, they bubble up to us officially that the sun isn't shining any more. They're unhealthy."

It does appear that there are still unenlightened minds which have not been made aware of the fact that it has been only with the advance of material science that man has learned his true relation to the sun and his absolute dependence upon it. There are still those among us who are obstinately ungrateful enough to withhold credit from our plodding, grubbing scientist saviors. There are still those who do not know that plague and pestilence

have receded, and that man enjoys better health as "materialistic explanations" gradually take the place of incantations and tricks of charlatans, spiritual or metaphysical.

Masters is not one of these, as he acknowledges, that "have made us more comfortable here and now."

Our poet then says he "wouldn't be surprised to hear at any time that an unquestioned connection had been made to prove or to disprove the existence of a future life. And I surely believe that they will prove it in the affirmative." "They," of course, must refer to materialistic explainers as for thousands of years non-material proofs have been advanced for a future life of which evidently none have convinced Edgar Lee Masters; probably because he can't "see it."

Religious apologists will jolly themselves along in recognizing in Masters another ally. When he says "Charles Darwin gave the Creator a dignity which he never had before," they will no doubt feel elated. They should feel grateful—to Darwin.

But when Masters gives the materialist credit as follows: "Best of all, they are steadily eliminating that most subtle enemy of progress—superstition," he acknowledges one of the greatest services to mankind on the part of materialists.

Preachers in quoting Masters will probably forget that statement.

Their trash-encumbered minds will garner all the chaff which tends to uphold their imposition and reject what hurts them.

They do not, like Emerson, "covet truth."

THE NEW RELIGION BUG.

From Geo. H. Long, Ohio.

To the Editor of The Truth Seeker:

The editor well said that the idea of a new religion simply implies a desire of its advocates to substitute one superstition for another.

It seems to me that Rationalists mistake the mission of Freethought when they sigh for numbers and for power. I think Freethought is in itself the most powerful single agent in the world, for it acts just like the hand of Time, leveling one error, one despotism, one fallacy after another to the dust.

A religion implies an organization. An organization calls for a class, a caste, and the vanity of man feeds upon the power which is delegated to it.

I think that it would be a calamity to Freethought if it ever could be concentrated and organized into a unit obeying a single impulse. The ranks would soon be full of sharks and fakers, hypocrites and time-servers, and the movement would be open to every kind of scheme which craft and personal ambition could devise. Freethought is preeminently an individual matter. Its very nature tends to disrupt organization and parties and cliques. An idea no sooner begins to get set and fossilized than the skeptic, the heretic, the Freethinker comes along and puts the pry of reason under the entire mass and in a little while something begins to give way.

The heretic has always led the way from the old to the new. His faith has always been over the wreck of ancient institutions, through the dust and smoke of battle and fagot, often spilling his own blood along the way, but the flowers of civilization and progress have always sprung up in the soil thus prepared.

Freethinkers want to enjoy liberty. They are not dethroning superstitions and despots for the purpose of bending the knee to other masters.

From William Haskell, California.—I judge by "The Letter Box" that L. R., Pittsburg, Pa., wants to know "where the raw stuff in the Bible is found." He might try Gen. iii, 25; Deut. xxiii, 1; xxv, 11; Gen. xix, 32, 36; xxxviii, 9; Judges, xix, 24, 25, 29; 1 Saml. ii, 22; xix, 24; 1 Kings xxi, 21; 2 Kings vi, 25; 2 Kings xv, 16; 2 Chron. xxi, 15; Isaiah iii, 17; Hosea i, 2. 2 Kings xviii, 27, and Isaiah xxxvi, 12, are the same. If those are not "raw" enough, try Ezekiel iv, 12, 15.

ENCOURAGEMENT FOR FREETHINKERS.

From A. T. Heist, California.

To the Editor of The Truth Seeker:

If any assurance were needed to satisfy the most exacting Freethinker that the Christian religion is on the wane, let him give a glance at the trend of public opinion and the actions of our friends the priests and preachers. See how they are forsaking the commandment, "Go ye into all the world preaching." Christ and him crucified has apparently lost all its power to attract the gullible, and the preachers of all descriptions are hunting other means of making a livelihood. Here it is railing against Socialism, there it is playing detective on gambling houses, and in other places prying out the redlight districts: anything to hold the attention of the herds, so they will come to the house of God and keep up their contributions to the "cause."

It would be a sad sight, if it were not so ludicrous—these servants of the Most High being chased from pillar to post, like so many common people. Do you know anybody who is sorry for them? They have lorded it over everybody for hundreds of years: no function was complete until "his reverence" was present; they have been the center of every gathering; they have bestowed their blessing or their curse at their own sweet will; they have browbeaten high and low; they have lied, cheated, stolen, tortured and cast into prison for the glory of their God, and now they are held in ridicule and contempt everywhere. How have the mighty fallen! I refer to an account of humiliating confession made by one of the leading preachers of Sacramento, who says: "Atheism prevails in the homes of many of this city's best citizens."

And again: "There is a certain antagonism among certain business men in this city toward church work, as conceived by those in charge of this work." And another preacher at the same function said: "The business men will not cooperate financially in a fight against vice conditions until the liquor evil has been wiped out." Hear ye, Israel! Did such humiliating confessions ever proceed from the "servants of god" in the good old times? Where is the spirit of the Inquisition and of the witch-burning days? Have Freethinkers any reason to bemoan hard times? I feel like going up to the housetop to do what the mixed preacher said Paul did—crow bitterly.

No doubt some of us have seen the humiliating spectacle the "reverend" gentleman who has been ventilating his knowledge of the scarlet woman has made of himself in San Francisco, and seen that he had forgotten to preach "Christ and him crucified" in order to show his foolish followers in that city that times have changed and men have changed since his "Lord and master" said of another scarlet woman: "Neither do I condemn thee." A sorry spectacle he presented when he had to admit, after hounding these women out of their haunts, that he had no remedy to offer them. With a savior who said "Whatsoever ye ask in my name it shall be done," this clergyman booby had no remedy!

Some of our Freethinkers are agitating for some kind of an "ism" which may be used by them as a substitute for Christianity, and which they may offer to tottering Christians and weak-kneed Freethinkers. So far as I can see, there is no need for such a thing. Rather let us explain the Christian religion to these Christians, and let common-sense do the rest. If we, as Freethinkers, will study the Chaldean system of astrology and present it to our neighbors and friends we shall see that all the old Bible stories and Bible heroes are stories relating to the motion of the heavenly bodies, and the heroes are the positions of the sun at different stages of its journey round the earth (as was then believed).

It explains all the most important incidents in these Bible stories in a far more sensible way than the way the Bible has humanized them. That stumbling-block *de luxe*, Jonah and the whale, is merely an astrological way of telling us that the sun

seems to stand still for three days, March 20, 21 and 22, of each year, and that the constellation of the Great Fish is the one nearest the sun at that time, and is pictured as having swallowed the sun. The story of Christ being born in a stable on the 25th of December is merely a Chaldean astrologer's way of saying that the sun having reached its lowest point in the sign of Capricornus, the goat had begun its northward journey. The story of Daniel in the lion's den is a reference to the sun in the month of July, or Leo, the lion. Christ being crucified between two thieves is the story of the sun passing between Gemini, the twins. And that puzzler, the immaculate conception and the virgin birth is just the story of the sun passing through the constellation, Virgo, the virgin, and is the only virgin that could possibly give birth to a child and still retain her virginity. I hesitate to tell you of the Lamb of God, because it is so ridiculously simple that you will say of me as they said of Paul of old, "Much learning doth make thee mad." But, just the same, it is another astrologer's story cooked up to confuse the wise and has been revealed to babes and sucklings. You must know, then, that the sun crosses the heavenly equator in the month of March, and is said to be "crossified," or "crucified," and as he (the Sun) is in the constellation, Aries, the ram; he has displaced the last year's ram (his father) and is now known as the lamb. And Abram (from Abba, father) again offers up his son Isaac, according to one story, or Jesus dies to save the whole world, according to another. The Fatted Calf of the Prodigal Son story is just an astrologer's way of telling us that the Sun had passed through the sign of Taurus, the Bull of the month of April—the prodigal being the sun, which has journeyed all round the earth since he left home, and the father and brother being a personification of Gemini, the twins, of the month of May. I might explain the story of the three days' temptation in June, but would rather you would exercise a little study yourselves, as you will feel better if you work these things out alone. And, besides, this has already stretched itself too long for the columns of "Letters from Friends." But I wanted very much to write a word of encouragement to those down-hearted Freethinkers who are fighting to the best of their ability and see no evidence of progress in our midst. I hope I have succeeded.

MONISM AND GRAVITATION.

From Chas. W. Russell, New York.

To the Editor of The Truth Seeker:

I acknowledge with pleasure the receipt of L. H. Magee's very interesting letter upon the subject of gravitation—the major mystery of modern science.

This young man displays powers of thought of a high order—and there are many such in the Rationalist movement.

It will not be necessary to offer a detailed criticism of Mr. Magee's theory of gravitation, for he has made the fundamental error of assuming the existence of an indivisible unit of matter—a theory long since discarded by the masters of physical science.

The concept of an indivisible unit of matter is now known to be an error. It is Monism which possesses the answer to the secret of gravitation and Monism itself is all but established as a fact.

Let us consider the evidence.

Light and heat are known to be fundamentally forms of wave-motion in the space-filling substance. This space-filling substance is called the ether. All known space is filled with this substance except where matter-forms exist. Where the ether is, matter is not. Where matter is, the ether is displaced.

Two substances cannot occupy the same space at the same time. And all space is completely filled with the space-filling substance or matter-forms. This is the first great lesson of modern scientific Monism, and Advanced Monism starts from this point.

It is known, and the evidence is now

conclusive, that matter-forms are all composed of molecules, atoms and electrons.

From the phenomena of electricity, magnetism, electric conduction through gases and liquids, and radio-activity, we are able to establish the conclusion that all matter-forms are composed of electrons and nothing but electrons.

The electron is not an independent material unit immersed and moving in the ether substance, but it is, instead, a differentiation of that substance. How can this fact be known? For answer consult the current works upon radio-activity, electricity, magnetism, etc. The apparent mass and inertia of the electron are wholly electrical, which means, in simple language, that the electron is a tiny rotating sphere of the space-filling substance. It is very easy to prove that the electron is a differentiation of the space-filling, light-bearing substance, but the evidence is too voluminous to be offered just here. In my forthcoming book, "The World Riddle and Its Solution," the subject will be found fully treated. This book may be obtained from the book department of The Truth Seeker Company as soon as it is off the press.

From the evidence we are forced to the conclusion that nothing exists except the universal space-filling substance, the source of matter-forms and the source of the qualities, attributes, powers and limitations that matter-forms display. To comprehend gravitation we must learn all we can of the space-filling substance, since it is certain that nothing else exists.

All space is completely filled with the space-filling light and heat-bearing substance. Two substances cannot occupy the same space at the same time.

The space-filling substance, both in its primary phase and its secondary phase, as matter, is in violent motion everywhere.

Something cannot be derived from nothing, not even states of human consciousness. Motion is known to be as uncreatable as substance.

Both substance and energy, or motion, have always existed. Space has forever seen filled with a substance in violent motion, and it is violent beyond all human comprehension.

That which occupies no space at all is nothing at all. Every existent reality is a phase of the space-filling substance or an attribute, quality or power of that substance. Within the limits of human reason and experience, there is no way to evade this tremendous deduction.

We must also note that the space-filling substance occupies a pure vacuum. We must note also that it is a fluid. The "gas-free space" of the chemist and the physicist is no vacuum. The space-filling substance cannot be removed from any portion of space. Where should we put it, since all space is completely filled? How do we know that all space is completely filled with this single substance? For answer study the phenomena of light, heat and electric radiation in general.

It can be proved with absolute certainty, and you may work out the problem for yourself, that no energy or power is lost or absorbed in the process of moving a fluid in a vacuum. Only motion offers resistance to motion, and it is in this fact that we find the solution of the great problem of gravitation.

Gravitation is a pull or a push. You can see that the ether substance alone cannot transmit either a pull or a push. How can it? To transmit a pull, since it is a fluid, it will have to "shorten up" or occupy less space between any two objects. To exert a push it must tend to flow toward or against the two objects which are subject to the force called gravitation.

The ether substance cannot flow and it cannot be shortened up, as it were, and hence it is certain that the ether substance itself alone is not the cause of gravitation. There must be something, then, within the ether substance that transmits the pull or the push, called gravitation.

Of all the qualities, attributes and powers of the space-filling substance only one can act to cause the force called gravi-

tation. Only the energy or motion stored in the space-filling substance can cause either a pull or a push.

There are hydrogen atoms upon the earth which have existed with absolute certainty for the past ten or fifteen billion years. If the space-filling substance offered the very slightest resistance to motion, these atoms would have long since been torn apart and reduced to their simple elements, as it were.

The ether substance alone can offer no resistance to motion, but the motion stored in the ether substance can supply what the ether alone does not possess. The motion stored in the ether substance offers resistance to every phase of motion with which it is in step.

But balance the motion in any system of revolution and the system can thereafter endure forever, and this is no idle guess, but a fact. We assume that everything which had a beginning must have an end, but this does not follow by any means. To reason correctly we must be sure we have all the factors.

An atom of hydrogen stores very little kinetic energy, or energy of revolution or translation, and yet it exists for billions of years. If the atom of hydrogen can exist for billions of years with its very slight inertia and contained energy, how much longer may a solar system exist?

Certain scientists of the first rank have assumed that all atoms are disintegrating, as are the atoms of uranium, radium, etc. This, too, is now known to be an error. The fact is that certain atoms of great complexity must disintegrate because many of their sub-atoms are still in step with current forces passing through the ether substance, but this is the exception and not the rule. I have cleared up this point in my book.

So far as the ether substance is concerned, the solar system may easily endure for all time yet to come. It is true that the sun is losing its heat, and it is "theoretically" possible that the solar system may collide with some other such system in space, but the case is by no means as hopeless as it appears.

Of course, I am biased, since I believe that evolution leads to personal, individual immortality as well as to racial immortality, but my belief is founded upon a mass of evidence that is not to be despised.

However, we have stepped to one side of our problem.

There are two phases of motion in the space-filling substance—the primary or intrinsic energy and the secondary or derived energy.

Gravitation is due to the primary or intrinsic energy of the ether substance, acting upon matter-forms as centers of secondary energy or motion.

But I must not use up too much space at one time. This is an immense subject, and it is better to offer the evidence in small installments.

MR. WASHBURN APPRECIATED.

From T. Westervelt, Michigan.

To the Editor of The Truth Seeker:

As you must know I have taken THE TRUTH SEEKER for quite a number of years. When I received it to-day, February 10, and read Mr. Washburn's article on the first page, I said, that is the clear "stuff," that is the plain common everyday talk that the common people can understand.

THE TRUTH SEEKER has a lot of good writing, and it would be robbing me of half of my life if I had to do without it; but it takes us old readers to get the pleasure out of those brainy articles, they are so deep for the common folk, the people we wish to benefit. I wish it were possible to have Mr. Washburn's article put in a circular. I wouldn't like any better fun than to hand them out. I am acquainted with a lot of business men and also working people who have never read the Bible and perhaps never will, who support the church more or less, and it seems to me that Mr. Washburn's article is so plain, so easily read that it would convert the common person, and also make the minister ashamed of his occupation.

CLERICAL DEFICIENCIES.

From E. B. Cook, Kansas.

To the Editor of The Truth Seeker:

I see by the wrapper date my year is up. To say your paper has done a grand work, would be putting it mild. I am pleased with a whole lot who have contributed to its columns!

I think the paper was established as an opponent to the erroneous teachings and fallacies of the Bible. I believe those who contribute to its columns should keep that in mind, as some men would glory in destroying it as a propagandist paper.

The churches are noted as underhanded, dishonest and deceitful; they are not satisfied with fifty-two Sundays in the year, and Sunday schools, Bible classes; they resort to the other spasmodic system so thoroughly engrafted all over the country by instituting the big-mouthed evangelist, to hog-wash the people. What a pity such a thing as Bill Sunday can preach his hog-wash and get such pay for his lies! Not a reasonable thing in it? He is a suitable instrument in the estimation of the "cloth" to bring people to Christ. I think it reflects on the ministry of all Boston or any other city that have to import such an impostor. As for me, I would not belittle my profession if I had one.

Sunday is not a real, good moralist, let alone his religious fad. He is not honest enough to give credit to those he pillages from. An honest man would give credit to the one he borrows from. I had occasion not long since of telling one of them that as a class they out-classed any class in this country for bad deeds. He said to me, "Where do you get that, sir?" I replied: "62 Vesey Street, New York City." He wanted to know the name. I told him "Crimes of Preachers." He said he would send for it. How it would open his eyes to read those charges of crime from those so-called pure teachers of innocent young people to a higher and noble life! I like to read L. K. W.'s short hits; my! but he is a good one! More like him is my idea of a man.

BLAINE ON GARFIELD.

From J. C. Boren, Oklahoma.

To the Editor of The Truth Seeker:

The following is an extract from a memorial address, on The Life and Character of James A. Garfield, by Hon. James G. Blaine, delivered before the two houses of Congress, Feb. 27, 1882: "The crowning characteristic of General Garfield's religious opinions, as, indeed, of all his opinions, was his liberality. In all things he had charity. Tolerance was of his nature. He respected in others the qualities which he possessed himself—sincerity of conviction and frankness of expression. With him the inquiry was not so much what a man believes, but does he believe it."

"The lines of his friendship and his confidence encircled men of every creed and men of no creed, and to the end of his life, on his ever lengthening list of friends, were to be found the names of a pious Catholic priest and of an honest-minded and generous-hearted Freethinker."

A WORD FROM ARIZONA.

From F. D. H., Arizona.

To the Editor of The Truth Seeker:

I would like to say a few words in praise of our paper, THE TRUTH SEEKER. I think it the best all-round paper I have ever read. It is choke full of educational and rational reading matter. If one would compare THE TRUTH SEEKER with religious papers they could very readily discern the higher intelligence of the free-minded writer. I see that Liberalism is slowly growing in my neck of the woods. The fast developing little city of Yuma has two daily papers and the editors of each are very liberal and progressive.

At two different times I have left a number of TRUTH SEEKERS at the office of the Morning Sun. When I get my Liberty pin I will visit Yuma and strut upon the streets.

Success to THE TRUTH SEEKER and all connected with it!

CHILDREN'S CORNER FOR BOYS AND GIRLS YOUNG AND OLD

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

FREETHOUGHT CALENDAR.

CONDUCTED BY FRANKLIN STEINER.

Charles Watts, February 27, 1835-February 16, 1906.

The contributions of England to the cause of Rationalism in America have been valuable, but none so much so as the distinguished Freethought lecturer and debater, Charles Watts. Mr. Watts was born in Bristol, England, February 27, 1835. Bristol is a Methodist stronghold. Here John Wesley found his strongest support for Methodism, obtained his first property, and here Mr. Watts's father was located as a Methodist minister. The lad



Charles grew up under Methodist influence, and was intended, like his father, for the clerical profession. He early took prizes in Sunday school for Bible knowledge and proficiency in other respects. When a youth he went to London and learned the printer's trade, and there met Charles Southwell and other Freethought leaders. He began to read, with the result that he became an Atheist. In 1859 he became acquainted with Charles Bradlaugh, who was then writing and lecturing under the nom-de-plume of "Iconoclast." Mr. Bradlaugh had published a paper called the *Investigator*, which had suspended publication. Mr. Watts's brother, John Watts, started the *National Reformer*, which on his death, in 1864, passed into the hands of Mr. Bradlaugh with Charles Watts as sub-editor. Mr. Watts had early shown an aptitude for public speaking, having delivered his first lecture in favor of total abstinence from intoxicating liquors when he was but fifteen years old. He also had dramatic talent, and appeared in many amateur performances. As the Freethought cause engrossed his attention, nothing was more natural than that he should go on the Freethought platform, and he became special lecturer for the National Secular Society. But his great forte was as a debater. In this he was clear, logical, eloquent in stating his own positions and quick at seeing the weak points of opponents. Forty or fifty years ago ministers would meet Freethinkers in joint discussion. Now it is almost impossible to find one of knowledge and ability who will do so. During his lifetime Mr. Watts held about one hundred debates. Among his opponents were such distinguished Christian advocates as the Rev. George Sexton, the Rev. Dr. McCann, the Rev. Brewin Grant, the Rev. Dr. Harrison, and the Rev. Alexander Stewart, as well as many lesser lights of the church. Some of his debates with the above-named clergymen have been published and make interesting reading. He was always ready for a discussion with any minister of standing, but few cared to meet him. While always a gentleman, the intellectual castigation which his opponents would receive at his hands was something terrible to behold. In 1877, owing to differences in methods of work, Mr. Watts and Mr. Bradlaugh separated, Mr. Watts, to better carry out his ideas, organizing the British

Secular Union, and establishing, in conjunction with W. Stewart Ross, the *Secular Review*. In 1883 he made his first lecture tour to the United States and Canada, lecturing in the principal cities and being well received wherever he went. In 1887, on the invitation of the Freethinkers of Toronto, Canada, he located in that city, where he established *Secular Thought*, lecturing Sunday evenings and occasionally making tours into the states. While in America, he was, next to Ingersoll, the most popular Freethought lecturer, and wherever he went drew large audiences. In 1891, after the death of Mr. Bradlaugh, he received an urgent invitation to return to England, and again take up the work there. He accepted, settled in London, and was active on the platform until a few weeks before his death, February 16, 1906. However, he did not forget the United States. He liked the country and the people, who had the pleasure of hearing him on his visits in 1893, 1896, 1898 and 1902. Mr. Watts was twice married, his second wife, Kate Eunice Watts, being a very accomplished woman and truly a helpmeet to him in his work. He had three daughters and two sons, the oldest of the latter, Charles A. Watts, being now at the head of the great English Freethought publishing company, the Rationalist Press Association.

Other events of which the past week is the anniversary are:

- Feb. 25, Sir Christopher Wren died, 1723.
- G. W. Foote, editor *London Freethinker*, imprisoned for blasphemy, released, 1884.
- Feb. 26, Victor Hugo born, 1802. Thomas Spence, tried for selling "Rights of Man," acquitted, 1793. Shaftesbury, Freethinker, born 1671.
- Feb. 27, Ernest Renan born, 1823. Longfellow born, 1807. Elias Hicks, Quaker, died, 1830.
- Feb. 28, M. E. Montaigne, skeptic, born 1533. Lamartine died, 1869.
- March 1, Freeman of Pocasset, Mass., sacrifices his child in imitation of Abraham, 1879.
- March 1, Williams pilloried for publishing "North Briton," 1769. Badby burnt for heresy, 1409.
- March 2, Bradlaugh elected to Parliament for third time, 1882.
- March 3, W. K. Clifford died, 1879. Decision against Underwood, Crookston et al indicted for blasphemy, Irwin Station, Pa., affirmed, 1884.

"Long Distance" Message Proposed.

A party of county officials from one of coal-mining districts of Pennsylvania went to New England upon a junket. Included among the tourists was the newly elected sheriff, a large, solid, self-made man, who hated to walk when he could ride.

When the party reached Portland he was in a state of exhaustion. After a morning devoted to sightseeing the visitors sat in a room at the hotel, planning fresh excursions for the afternoon. The sheriff rested upon the bed. He was favoring his feet.

"I'll tell you what," suggested one of the group. "Henry W. Longfellow was born in this town. Let's go and call at his home."

"Where is this here Longfellow's place?" inquired the sheriff.

"Not far," said the first speaker—"half a mile or so."

"Haven't we better telephone first, to see if he's home?" suggested the sheriff.

Attractive Goods.

An elderly lady entered a shop and asked to be shown some tablecloths. The salesman brought a pile and showed them to her, but she said she had seen those elsewhere—nothing suited her.

"Haven't you something new?" she asked.

The clerk then brought another pile and showed them to her.

"These are the newest pattern," he said. "You will notice that the edge runs right around the border and the center is in the middle."

"Isn't that lovely!" said the lady. "I will take half a dozen of those."

Unselfishness.

Suppose life was only a battle for self,
And nobody pitied or gave,
And none of the dead who have journeyed ahead,

Neither scholar, nor soldier, nor knave,
Ever thought of the children that followed him on

Or toiled without claiming his fee,
Can't you picture to-day as you go on your way

What a horrible world it would be?

If nobody cared whether others survived,
Or whether or not they were glad;
If each of us here labored year after year
For only the gold to be had;

If life were but striving for raiment and food,
Then the beasts in the field that we see
Would be one with the plan that is fashioned for man

And a horrible world it would be.

But the joys that we know and the charms that we claim

Are ours because somebody cared;
The pleasures we boast of and treasure the most

We own because somebody dared.
The dead have gone on leaving us to be glad

In the gardens they planted, and we must leave something behind, for the future to find;

We must work for the ages to be.

—Detroit Free Press.

Do Figures Lie?

"Abe," said Mawruss, "seems to me, y'understand, that working as hard as I do I oughter be gettin' more money."

"Well, now, Mawruss, let's see," said Abe, "there are three hundred and sixty-five days in the year, ain't it?"

"Sure," said Mawruss.

"Well, then, eight hours a day you are asleep, ain't you?"

"Sure," said Mawruss.

"Well, eight hours is one-third of the day, and one-third of three hundred and sixty-five is one hundred and twenty-two days, and that leaves two hundred and forty-three days, ain't it?"

"Of course," said Mawruss.

"Well, eight hours a day you be loafing, ain't you? and eight hours a day is another third-day off, that makes one hundred and twenty-two days?"

"That's right," said Mawruss.

"Well, one hundred and twenty-two days from two hundred and forty-three days is one hundred and twenty-one, ain't it?"

"That's so," said Mawruss.

"Well, you know every Sunday we close down, and that makes fifty-two days, and one hundred and twenty-one minus fifty-two makes it sixty-nine, ain't it?"

"That's right," said Mawruss.

"Well, then, we also been closin' Saturday half holiday all through the year, ain't it, and that makes twenty-six days, and twenty-six off sixty-nine makes forty-three days, ain't it?"

"Sure," said Mawruss.

"Well, then, two weeks of the year you been loafin' on a vacation, and that makes fourteen days, and fourteen days off forty-three days leaves twenty-nine days."

"It is," said Mawruss.

"And there was another two weeks when you said you were buying goods, and was being showed a good time by those cloak and suit fellows, and can't count that, and that makes fourteen and fourteen from twenty-nine leaves fifteen days, ain't it?"

"Sure," said Mawruss.

"And now I been noticin' you been takin' an hour off for lunch every day, and that makes fourteen days off fifteen days leaves one day."

"It does," said Mawruss.

"Well, I know you didn't work that day," said Abe, "cause that was Rosh Hashana."

The Logical Professor.

The absent-minded professor had gone to the barber's for a shave; after the operation he continued to occupy the chair; the barber thought he must have fallen asleep, and respectfully asked whether this were so. "No, my good man," he said, "I am not asleep. The fact is I am frightfully nearsighted. When I took my glasses off I was no longer able to see myself in the mirror opposite. Naturally, I supposed I had already gone home."

Sent It Home.

Over the garden fence the conversation had suddenly turned acrimonious.

"An' if yore boy, 'Erbert, ties any more cans to our pore dog's tail," was Mrs. Moggins's stern ultimatum, "'e'll 'ear about it, that's all. Oh, an' per'aps you've done wiv that saucepan wot you borrowed last Monday."

"'Erbert," asked Mrs. Grubb shrilly, "wot 'ave you bin doin' to Mrs. Moggins's dog?"

"Nothin', ma!" replied the small boy, unblushingly.

"There!" said his mother triumphantly.

"An' you returned 'er saucepan yesterday, didn't you, dearie?"

"Sent it back by 'er dog!" said 'Erbert calmly.—Chicago News.

A Natural Phenomenon.

He was sentimental—she was practical. He was poetical as they walked through the gloaming and talked of the stars, while she was thinking, seriously thinking, of her future "daily bread." "Why do these persimmon trees give forth such mournful sounds as the gentle zephyrs play through their tops, my darling?" asked he. "I don't know, George, but I should imagine that if you were as full of green persimmons as they are you would be apt to give forth 'mournful' sounds, too." Then a silence, such as could be felt, settled upon the scene, and they slowly drifted apart.

Fleeting Bliss.

First Young Idea—Say, we don't have to go to school or church or Sunday-school any more. Ain't this infantile disease great.

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THE LETTER BOX.

K., Los Angeles, and Others.—Communications for Mr. Washburn should be addressed to him at 19 Tuckerman, Revere, Mass. He has not been in New York for fifteen years.

F. C. H., Pennsylvania.—Mr. J. E. Remsburg resides at Potter, Kan. Woolsey Teller may be addressed in care of this office. Gen. William Birney died some years ago.

E. CUFF, Washington.—If we wanted an editor to print something we had written we should not approach him with a statement of our suspicion that "financial reasons" dictated his choice of contributions published. The only question is whether such contributions are available.

J. D. T., M. D., Boston.—The idea of an index to the year's contents of THE TRUTH SEEKER, to be published in the last number in December, is agreeable to us, but we shrink from the labor of preparing it. For our own use we keep track of articles, in a limited way, by means of a card index, which we take a half-hour weekly to prepare.

A. D. STONEMAN, Iowa.—The presence of the two young women in the entourage of the Burning Bush preacher is a privilege founded upon an apostolic custom. See 1 Cor. ix, 5: "Have we not power to lead about a sister?" Also compare Luke viii, 1-3: "And the twelve were with him, and certain women," which ministered to him of their substance."

E. C. W., New York.—The omission of the name of Mr. Joseph Rinn as one of the speakers at the last meeting of the Sunrise Club was wholly inadvertent, and occurred after some strenuous effort on our part to get the notice in and have it right. Rinn is the salt of the earth, the best of what you call the "bunch." We reserve our opinion of the turpitude of the party responsible for his name's being left out.

C. H. ESHLEMAN, Michigan.—We, like you, have worried some over what might be the effect on the morals of others of reading matter that never gave us a thought for our own, nor made us better or worse. Perhaps, after all, others are as robust as ourselves, and our apprehensions are unfounded. We will convey to Mr. Kusel your remark that the morals of his letter are those of the tenderloin. Comparative morality is a subject which has engaged the attention of the best specimens of our imperfect race.

MARTIN ANDERSON.—We supposed we had the poets discouraged, or that after our appeal to their better natures they would withhold the verses they were impelled to commit to paper, or send them somewhere else. But today we have to admit that the inflow of poetry at this office is larger than at any previous time since we began receiving it. We have printed the best of it, and now give yours, not necessarily as representing the other extreme:

"Glory! to the Lords in their secret courts
Who prank with their bipeds in all kinds
of sports
The very very Gods as far as man can
observe
Keep intact in glory your Pluto and
Minerva."

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DEPARTMENT OF ECONOMICS.

Poverty and Riches and Mr. Donahue.

Since our old friend Steffee used to air his views in the department of economics, nothing has appeared that revealed such inability to think and reason clearly from facts and realities as B. G. Donahue's article. How a man in his right senses can present such statements for acceptance or consideration as he does, passes comprehension.

He begins by saying we all have the same rights and privileges, and the rich become rich by their own individual efforts. Theoretically we all have certain rights; that is, just claims to freedom of action in procuring a living on this old earth, but where and how can those rights be exercised under the laws and customs that govern society? There are thousands of men in California that want work by which they can get food, clothing and shelter for their bodies; but they cannot find the opportunity to work, though they have a theoretical right. If there is no demand for their services under the capitalistic system, where every foot of land in the state is private property, or under government control, and one cannot step off the highways without trespassing, what does Mr. Donahue advise a hungry and homeless man to do? When he says all men have the same privileges he apparently does not consider what "privilege" means, for the dictionary says it is a peculiar advantage, or a right not general; so a thing that is not general does not reach all men. Had he used the word opportunity he would have still made himself ridiculous, for there is not, and never was, such a thing as equal opportunities in any civilized state of society on earth.

Our county jail had 318 inmates on Christmas day, and nine-tenths of them have been forced into it from inability to make a living by honest labor in any department of industry; for we are not making war munitions out here to give men employment; so if Mr. D. will tell the men out here in large numbers who want work and cannot obtain it, what to do, he will render great service to his fellow men; for suicides were never more common than now, and people have been killing themselves ever since I came to the state 34 years ago.

As to riches being the result of individual efforts, what does that really mean? Did any individual ever get rich by and through his own labor? No; and no one ever will. Carnegie says the man who does the work never gets rich, and we know how he made his millions. A man bought a lot here on Broadway some years ago and hung onto it until the increase in population added \$30,000 to its value. His "own individual efforts" had about as much to do with it as Baruch's in Wall street the other day when stock speculations won him a million dollars. Think how hard Tom Lawson worked to get his millions, and John D. to add to his—playing golf. Mr. Donahue refers to him and Woolworth, and says thousands of other men have done nearly as well, and any man who will "work" as doggedly and persistently as they did will attain the same results. I suggest that he make the effort right away and prove to a skeptical lot of TRUTH SEEKER readers that he knows what he is talking about. I always did admire the man who was loaded with advice for success in making money and getting ahead in the world, because of his nerve, for all I have ever seen or heard talk, had no property and were paying rent to some landlord, and even Steffee admitted he was trying to eke out an existence dabbling in real estate, though he knew the road to wealth and how to get there.

Nothing would please me more than to see him and Comrade Donahue drop off the train some day here in Los Angeles without a cent in their pockets, for what they could do, or would try to do, would be of deep interest. We are looking for tourists right now with a good fat wad made out of war munitions, to fill up our empty houses and buy gilt-edged real estate, for we are striving desperately to revive the game we know so well how to play; but any man dead broke, as Jesus always was, gets the glassy eye and the icy hand if he comes, and the best thing he can look for is two eight-cent meals a day in one of our jails, where he will soon land if he does not move on; and let it be known, bed covering nights is rather scanty with the frosts God is now sending, for one of our boarders at public expense set fire to his blankets recently to get warm.

Under the capitalistic system men find work when a profit can be made on their labor, but we now have so many vacant stores, and empty bungalows lost from inability to keep up instalment payments, the sound of the saw and the hammer is not very common. So just how men could utilize Brother Donahue's advice to make their income more than cover their expenses, when they have no income, will need supplementary advice before his wise re-

mark can be effectively utilized. Hear, hear. It would also be interesting to know why we have three classes of society as he admits—the rich, the middle and the working class—if "all men have the same rights and privileges." Do cunningly devised laws have anything to do with the great inequalities we see, or do they result from "laziness, improper eating, drinking, sleeping, incontinence, anger and thoughtlessness"? Yours for information so it can be imparted to those who need it in the struggle to exist. CHANNING SEVERANCE.

MISS BRUNZELL IS ANSWERED

Behold, a new champion hath entered the lists: a fresh gladiator is in the arena, and this time, one who cordially invites me to "come again." For the peace of mind of my new adversary, I will at once assure her that I shall always be on hand when feminine lack of logic tempts me forth. Therefore, she may expect to see me often—in print—and therefore I am here today.

My latest opponent in reference to my criticisms of woman first proceeds to state that "it appears to me as sensible to thrash a consumptive because he is a consumptive." That would surely be the height of foolishness, as long as the consumptive recognized his unfitness and did not hinder the march of able-bodied men; but when the consumptive insists upon shouldering a musket and endeavoring to march shoulder to shoulder with the fit, thereby falling in the road and tripping up his abler comrades, then it is time to intimate to the consumptive in terms varying with his degrees of obstinacy, that his room is better than his company, and he is nothing but a nuisance. The position is analogous with that of the modern woman, whose determination to shoulder the political musket is a deliberate perversion of her natural talents, and a positive danger to the welfare of the race.

Secondly, my opponent admits that woman is still an abject slave. The truth of this admission I have attempted to prove; its terseness I could not better myself, and for it I am much obliged.

Now says Miss Brunzell: "Let us examine woman's physical inability to cope with man. . . . Havelock Ellis has informed us that among savage and semi-savage people the female is not only equal to man in strength and size of body, but is partly superior." Miss Brunzell proceeds to point out the painlessness and facility of childbirth among Indian squaws, and concludes: "But this natural mother has never known corsets or the sweat-shops, so why should not the natural law of birth work its natural course?"

Why, indeed, should not the natural law of birth work its natural course? Partly, I am prepared to admit, through the false system of economics that prevails, but chiefly through the ignorance and frivolity of the very civilized women who boast their remoteness from the aboriginal as rendering them peculiarly fit for the logical exercise of the vote. "But this natural mother has never known corsets." Quite so; and be it observed, this "natural mother," free of the degenerate craving for unnaturalness evinced by the preference for a corseted figure, free of the callousness to the well-being of the future generations that this persistence in corset-wearing reveals, is also free of the hysterical craving for political notoriety that is rendering her civilized sisters a crew of loud-voiced, raw-boned nondescripts. Natural! "I thank thee, Jew, for teaching me that word." These savage and semi-savage women are in truth the natural mothers of the race, whereas the modern woman, neurotic, hysterical, erotic, fanatical, is as unnatural as the depths of mental and moral degeneration can render her.

Miss Brunzell has taken particular exception to my postulation of the likelihood of the future generation, in the event of their mothers assuming the arduous duties of practical politics, being born with faces like Bills or Petitions; and she suggests that it is perhaps better that they be born with features resembling scrub-brushes or frying-pans. This suggestion exhibits a great lack of psychological and physiological knowledge on the part of my opponent. Woman, with her peculiarly delicate mental equilibrium, and the particularities of physique that make her the mother of the race instead of the father, is utterly unfitted for any sphere wherein logic, level-headedness and calculation are the most desirable attributes. She becomes at once a zealot, a fanatic; is actuated by subtle dislikes and preferences; reduces everything from the general to the particular, and from the impersonal to the extremely personal. Imagine a pregnant woman in the environment productive of such a frame of mind. The effects upon her unborn child would, of necessity, be most injurious. But devotion to household duties, the natural

sphere of the mothers and comforters of mankind, does not tend to fanaticism and to combat; the household environment, where the woman is tactful, delicate and womanly, is one of peace and rest; and though its duties be trying and never-ending, yet in their naturalness there is nothing to wreak ill upon the unborn child. So that while there is some ground for my objection to have the rising generation perambulating Congressional Records, there is none for Miss Brunzell's parallel of the bi-pedal hardware store.

Now comes the following: "Has not the church in the past ever sought to frustrate the efforts of women to enter the scientific and political field?" Certainly, ever since the time when woman, in her innate slavishness, threw in her lot with the underlings and failures of Rome, and founded the Christian church. Let not woman bemoan the inferior status to which the church has consistently consigned her, for the tyrant, in the beginning, was largely of her own raising, and today is almost entirely of her own supporting. It is characteristic of woman that she is ever extremely active in creating a situation obnoxious to her, and then is persistent and lachrymose in looking around for sympathy and support, saying: "For heaven's sake, behold the injustice that is dealt out to me!"

Miss Brunzell observes: "By 'subtle' I understand artfulness and craftiness." I keenly regret that it is not in my power to develop the lady's understanding, but at least I can inform her that the words "delicate" and "refined" are also among the definitions of the term she disposes of so summarily. It is doubtful if "our law-makers have given us enough of that." And it is even more than doubtful whether woman's entry into political life will not tend rather to deprive her of those attributes than to infuse them into her public dealings. Woman is very chameleon-like in character. Her mind takes the color of the mental cushion it sits on. And it is always on a cushion, for it cannot, in its very nature, stand hard wood. The instance of Mrs. Besant, whose wonderful mind inevitably turned from the coldness of definite Atheism to the fantastic warmth of Theosophy, is but one among many; and the woman of average mind clings even more tenaciously to some mystic consolation or other, either admittedly or secretly, almost subconsciously, indulged, to soften for her the logical facts of a life with which she is not fitted publicly to cope.

Says Miss Brunzell: "If woman is fit to teach and plant the seed of righteousness in her young son's mind, who may be a future President, is not the mother as fit to occupy the President's chair?" Dear lady, the Missing Link fed, cared for, and taught, according to its lights, its young that was to be man, but the Link itself, while worthy in every respect as a Link, was yet not man. The mother of Alfred the Great inculcated in her son the precepts of Plain Living and High Thinking, so to speak, and Alfred profited accordingly; but with the queen-mother it ended at inculcation, while the virile son, the silver of her precepts, was transmuted into the gold of vivid action. And there you have the two spheres clearly defined.

Miss Brunzell makes the following admission and protest: "Mary, you have spanked us and we did not deserve it." In my opinion, any man or woman who can be spanked, *deserves* to be spanked. If ever occasion arises wherein I may truthfully confess that I have been spanked, I shall hold my tongue; for in suffering the onslaught, I shall have proved my deserts of it, and no one admits he got what he deserved. MARY MONICO.

MORE ABOUT MICROBES.

I read with interest Mr. Perry's remarks about the possibility of the human race becoming hairless by mechanical means. However, I believe that the force which is to cause variation must affect the nutrition of the individual before variation results.

Men have been cutting off the tails and lopping the ears of dogs for generations, but this has not produced a stub-tailed and stub-eared bulldog. This would amount to the same thing as the eradication of hair by mechanical means.

The microbes which would cause variation and thus produce new varieties or species would affect the nutrition, thus causing a fundamental change; and in the case of the hair, the hair would disappear from the whole body instead of in places.

My idea is that hairlessness has in great part been brought about much as has the American type of women. American men are called the slaves of their women, and I think most any one will agree that the ideal of a woman entertained by the average American man is a small, dainty, "cute little armful," while the American woman has sought a powerfully built, aggressive "protector." The result has been that we have produced a type of woman unable properly to function for the perpetuation of

the species and our inborn ideas have rendered us reluctant to change to the big framed and masterful woman.

Were we to use breeders' methods and mate with a view to produce more powerfully built, if less "cute" and dainty, women we would probably have less hysterics, fewer pet dogs, and fewer men cooking their own breakfasts and coming home nights to assist with the wash and fewer men engineering the nursing bottle for the almost extinct heirs to the freedom for which our fathers bled.

I do not think Mr. Perry's explanation is effective, neither do I think that the present method of limiting the family to one or two spoiled darlings is going to result in an improvement in the race.

My idea is that if the economic situation was changed so that a fair-sized family could be properly reared, the results would be far better for the offspring and for the nation. GEO. H. LONG.

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"It's an Ill Wind."—Mrs. Green: "They seem to think the war will be over very soon now, Mrs. 'Arris."
Mrs. Harris: "I shouldn't be surprised, Mrs. Green; twenty-five shillings a week and me 'usband away—I always said it was too good to last."

It Happened in Boston.—Simpson gallantly escorted his Boston hostess to the table.

"May I," he asked, "sit on your right hand?"

"No," she replied, "I have to eat with it. You'd better take a chair."

A Home Necessity.—A man took his wife to a doctor, who put a thermometer into her mouth and told her to keep her mouth shut for two or three minutes. When departing the man tapped the doctor on the shoulder and said:

"Doctor, what will you take for that thing?"

Costly Immersion.—The mayor of a border town was about to engage a preacher for the new church.

"Parson, you aren't by any chance a Baptist, are you?"

"Why, no, not necessarily. Why?"

"Well, I was just agoin' to say we have to haul our water twelve miles."

Time's Changes.—Mr. Goodleigh—Her age really surprised me; she doesn't look twenty-eight, does she?

Miss Snappe—Not now, but I suppose she did once.—Candle.

Don't Consider the Source.—"Scientists are now generally agreed that drunkenness is a disease, and that the man who drinks should be treated by a physician."

"Oh, well, most men who drink don't care who treats them."

Our Terms.—A correspondent of the New York Tribune suggests that one member of the German Embassy be permitted to remain in the United States, on these conditions: (a) that he paint himself with red and white stripes; and (b) that he be illuminated every evening.

No Wonder He Ran.—We read of Joseph, and his virtue praise, When in King Pharaoh's court he spent his days, Because a woman's wiles he once resisted— Yes, turned and ran when she audaciously insisted.

But note the fact! that painted old Egyptian creature Was hideous enough to frighten any preacher.

Rather than be entranced by such a fright,

What man who would not take incontinent to flight.

And have his name inscribed on history's pages As the most virtuous of all the ages? But had this temptress been a maiden fair,

With glowing cheeks and waving hair,

And lips just like the ripening peach That hangs so temptingly beyond your reach,

And eyes that lure and sparkle bright, Like lustrous stars upon a winter's night,

And bosom heaving warm with love, And voice as cooing as the gentle dove,

And Joseph there should chance to greet her,

He might have run, oh, yes—to meet her.

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News of the Week.

Potatoes valued at 3½ cents each, retail, were accepted in lieu of legal tender in Chicago, Feb. 22.

Judge Nott, in General Sessions, Feb. 19, granted to John D. Rockefeller, Jr., a permit to carry a revolver.

A law has been passed by the Australian government forbidding women or children to go to Europe in any circumstances.

Our ambassador to Germany, James W. Gerard and Mrs. Gerard, left Paris Feb. 21 for Madrid. They will proceed from there to Corunna.

A bill suspending grand juries for the period of the war and six months thereafter has been adopted by the House of Commons in London, Eng.

The thermometers at San Antonio, Tex., registered 91 degrees at 5 o'clock, Feb. 24. This is said to break all records for February in thirty-three years.

Governor Whitman at his second public pardon hearing Feb. 20 commuted the sentences of twenty-three convicts so that they will gain their freedom at once.

Tornadoes that swept through Alabama, Georgia and Mississippi last week killed 13 persons and injured 100 more. Most of the fatalities occurred in Georgia.

The Indiana legislature has passed a bill giving suffrage to women in presidential elections and allowing them to vote on all state officers except governor and secretary of state.

President Wilson has sent a letter to Senator Stone, of the Foreign Relations Committee, urging action in this session of Congress on the treaty to indemnify Colombia for the separation of Panama.

Of the 1,800,000 Armenians who were in the Ottoman Empire two years ago, 1,200,000 have been either massacred or deported, and yet these people were under the loving care of a "Heavenly Father"!

It is reported that Henry Frank, resuming the prefix of "Rev.," has accepted a call to the pulpit of the Metropolitan Independent church of San Francisco, formerly occupied by the Rev. Dr. C. F. Aked.

The Nederland and Rotterdamsche Lloyd companies soon will reopen their service with eight passenger steamships, between Java and San Francisco. Ports of call will be Hong Kong, Nagasaki and Honolulu.

The Association of German-American pastors, Chicago, appointed last Sunday as a day of prayer and intercession for the forgiveness of the sins of America in furnishing weapons for the European belligerents.

With the Stars and Stripes flying, the steamship Philadelphia of the American Line, carrying 243 passengers and several tons of mail, arrived home Feb. 21 after having passed unharmed through the submarine zone.

Without a roll call the House of Representatives at Washington Feb. 19 passed the bill to continue temporarily the present government in the Danish West Indies and appropriated \$25,000,000 to pay Denmark for the islands.

Franklin B. Sanborn, of Concord, Mass., said to have been the last of the old-time Abolitionists, died at Westfield, N. J., Feb. 24, at the age of 85 years. He was a journalist, with the reputation of being a philosopher.

Amazed at the legal tortures to which convicts condemned to death in Sing Sing are subjected, members of the Legislature Feb. 19 declared that if necessary the statutes should be changed to ease the final days of murderers in the death house.

An elevator with fifteen men and women as passengers, mostly in evening clothes, dropped from the roof of the New York Theatre, New York city, to the basement, eighty feet, Feb. 20. Every person in the elevator was injured and several of them may die.

The American Institute of Weights and Measures was organized at a meeting of engineers and manufacturers in Albany, Feb. 19. The movement is designed to counteract efforts to have the metric system adopted by American industry and commerce.

Carlisle, Pa., claims to have had within its limits the first place (Washingtonburg) in the United States to be named for George Washington and to have the oldest meeting house west of the Susquehanna wherein the germ of American liberty was conceived.

The Empire State Society of the Sons of the American Revolution, Feb. 20, at the Martinique Hotel, New York, dropped the Rev. Dr. Frank Oliver Hall, pastor of the Church of the Divine Paternity, from the office of chaplain because of a plea for pacifism he had made.

Henry Van Dyke, former United States Minister to The Netherlands, who

recently reached England, after resigning his post at The Hague, sailed from England for the United States Feb. 23 on the White Star liner Adriatic. The steamer is now in the war zone.

While playing with a little child in the lobby of a hotel, Feb. 19, Major General Frederick Funston, hero of the Philippines campaign and commander of the Southern Department of the United States Army, suddenly collapsed and died in a few minutes. He was fifty-two years old.

The General Presbyterian Assembly, in session at Atlantic City, N. J., last week authorized the spending of \$6,250,000 on missions. Two and one-quarter millions will be spent on the foreign fields. About \$2,000,000 has been apportioned for home missions and \$2,000,000 to other boards.

By an amendment of the City Charter of New York, adopted in a resolution passed by the Board of Estimate Feb. 23, the position of City Superintendent of Schools Emeritus has been created for the present superintendent, Dr. William H. Maxwell. The salary fixed is \$5,000 a year.

A dozen separate fires, which destroyed as many buildings, including two churches, in New Britain, Conn., Feb. 21, caused damage roughly estimated at about \$100,000 and spread consternation through the city. The police believe the fires were set and four men are under arrest in connection with an investigation.

Edwin Gould, Jr., elder son of Edwin Gould, New York capitalist and heir to part of the \$80,000,000 estate left by the late Jay Gould, accidentally shot and killed himself Feb. 24 while hunting raccoons on the Latham Hammock, a game preserve a few miles from the Goulds' big winter home on Jekyl Island, off the Georgia coast.

The Christian Lent dawned this year with more than half the world at war, and bishops and clergy have called for more fasting and prayer than usual for divine grace in the working out of the present international situation. This suggestion would have been far more appropriate at the beginning of the war—before the slaughter began.

One man was killed, four others, including two policemen, injured, probably mortally; ten others seriously hurt and scores were bruised and cut when 2,000 hungry sugar refinery strikers and their wives and children fought 250 policemen for nearly two hours at Front and Reed streets, in the most desperate riot which has occurred in Philadelphia for years.

Driven into a frenzy by the high cost of living in the east side of New York city, more than five hundred women, crying for food, stormed the City Hall Feb. 20 at noon and demanded that Mayor Mitchell give them bread. The Mayor was not in his office. The police tried to temporize with the women, but finally had to use force and drive them from the plaza.

Secretary of the Navy Daniels has failed to provide guns and gunners for the protection of American liners, and P. A. S. Franklin, head of the International Mercantile Marine, said Feb. 23 that as the line could not afford to risk the lives of passengers and crews it might be announced positively that American Line sailings had been "postponed indefinitely."

In view of the demonstrations by East Side residents of New York against the high cost of food, an investigation was made by Health Commissioner Haven Emerson, who reports that "there is obviously less dependency and real need than has been common for many years past." It is concluded that the "hunger riots" have been fomented and procured. This is evidenced by the acts of the rioters in destroying food instead of seizing it. Mayor Mitchell has appointed a food supply committee to supply those in need.

THE EUROPEAN WAR.

Germany is employing 750,000 war prisoners as farm laborers.

A sharp attack by several British companies on the German lines in the vicinity of Armentieres was made Feb. 21. The British penetrated the German position, but were immediately driven out, leaving behind, it is declared, 200 killed and 39 prisoners.

Starvation conditions continue in Greece through continuance of the Entente's blockade, despite "Greece's entire fulfillment of all conditions asked from her," a Press Bureau report said Feb. 20.

The Zeppelin campaign against London has been found to be unprofitable by the German government, and will be discontinued.

The British forces operating against the Turks in the Tigris region of Mesopotamia captured two lines of trenches near Sannaiyat, Feb. 22.

The Teuton troops that cut their way Feb. 22 into Russian trenches in Galicia were driven out by Russian counter attacks.

The German government will ask from the Reichstag at the coming session a new war credit of 15,000,000,000 marks (\$3,750,000,000).

On the Belgian frontier German troops have begun breaking down houses and the civilian population is being moved further inland. Twenty thousand troops have arrived and 20,000 more are expected soon.

Many art treasures in Alsace and Lorraine have suddenly been removed to the German cities of Stuttgart and Munich on orders from German army headquarters.

British troops on the left bank of the Tigris River, on the Irak front, took the offensive Feb. 17 against the Turkish positions at Sannaiyat and occupied two Turkish front lines on a frontage of 300 yards and 540 yards, respectively.

It is officially announced that the port of Plymouth, England, has been closed until further notice to all ships except those of the allies. Other vessels entering the harbor are punishable under the Defense of the Realm regulations, and liable to detention.

A serious strike took place at the Krupp gun works at Essen during the week beginning Feb. 11, 17,000 employees demanding higher wages and better food. The strikers were despatched to the front for punishment.

British troops advanced their lines between the Somme and the Ancre rivers, Feb. 22, greatly improving the line of offense which is steadily hedging in Bapaume.

The British army estimates issued Feb. 23 provide for an army of 5,000,000 men, exclusive of India. An additional navy estimate calls for 50,000 officers and men, bringing the total of the navy personnel to 450,000.

The village of Petit Miraumont, south of the Ancre, has been entered by British troops as a result of an advance south-east of Miraumont.

Lectures and Meetings

The New York Secular Society will meet every Sunday of the month at 3 P. M., at Masonic Temple, 310 Lenox ave., between 125th and 126th sts. Mar. 4.—"Religion and Antisemitism." By Nicholas Mitchuly.

The Brooklyn Philosophical Association (38th season) meets every Sunday at 3 P. M. in Long Island Business College, South Eighth street, near Bedford avenue, Brooklyn, for lectures and discussions. Wm. A. Winham, secretary, 146 Newton street, Brooklyn, N. Y.

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening, at 8.30, during the winter. Mar. 4.—"Reclus and Grace." By Fred Dunn.

The Paterson Philosophical Society meets Sunday evenings at 8, at 202 Market st., over Garden Theater. Live subjects; interesting speakers. Frank Bamford, 111 Cliff st., secretary.

The Boston Freethought Society meets in Paine Memorial Hall, Appleton street, every Sunday at 3 P. M. J. P. Bland, B.D., is resident speaker, and THE TRUTH SEEKER is for sale at the door.

Pittsburgh Rationalist Society. Marshall J. Gauvin, lecturer. Sunday meetings, 8 P. M., Academy Theater, 810 Liberty avenue, near Eighth.

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7.30 P. M., at the Hotel Vendome, Third street, opposite State House. O. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Twin City Rationalist Society meets Sundays at 11 A. M. in Lyric Theater, Minneapolis, Minn. Edward Adams Cantrell is lecturer. J. C. Ewing, secretary, 615 Metropolitan Life Bldg., Minneapolis.

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

Michigan Rationalist and Freethought Association meets every Sunday, 2.30 P. M., at Gerow's Hall, 55 Grand River West, Detroit. Secretary, Arthur A. Senger, 859 Rohus avenue, Detroit.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at 2.30 and 7.30, at 1417 Columbia avenue. Open platform. The Truth Seeker and liberal literature on sale. F. Garfield

Bowers, secretary, 245 N. Ninth street.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9, 10 Cawker Bldg.

The Washington Secular League meets on Sundays at 3 P. M. at Pythian Temple, 1012 Ninth st., N. W., Washington, D. C. John D. Bradley, president, 437 Quincy st., N. W.

Los Angeles Liberal Club meets in Burbank Hall, 542 So. Main street, Sunday evenings at 8 o'clock. Charles T. Sprading, lecturer. Truth Seeker and other Rationalist literature on sale.

The Church of This World, Rationalist. John Emerson Roberts, lecturer. Meetings every Sunday morning at 11 o'clock in Willis Wood Theatre, Kansas City, Mo. Mr. Roberts' services may be secured for wedding and funeral occasions. Address, 4011 Kenwood ave., Kansas City, Mo.

The Toledo Rationalist Society meets every Wednesday evening at 8, Room 133, Arcade Building, St. Clair and Jackson streets. W. M. Braun, secretary. Speakers, Dr. Rullison, J. Carl, J. Braun and K. Pauli.

The Seattle Rationalist Society meets Sundays at 3 p. m. in Strand Hall, 1525 Fourth avenue, Seattle, Wash.; L. A. Wheeler, president, 1330 First avenue. The Truth Seeker and other Freethought literature for sale at all meetings. Admission is free.

Mar. 4—"Christian Ethics as Illustrated by Local Personality." By Dr. E. J. Brown.

The Detroit Society of Truth Seekers (Lithuanian) meets the second Sunday of every month at 2 P. M. in C. O. F. Hall, Chene, cor. Trombly st.; Karl Rutkus, organizer, 338 West End ave., Detroit, Mich.

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By JAMES H. LEUBA

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THE TYRANNY OF SHAMS.

Something About the Author of the Book with That Title and Many Others.

BY MARSHALL J. GAUVIN.

In his address of Sunday, February 11, before the Rationalist Society of Pittsburgh, Pa., for which he is the lecturer, Mr. Gauvin devoted an hour to an advance introduction of Joseph McCabe of England, who was shortly to lecture for the Society, and to a review of his career and the many books with which he has enriched the literature of Rationalism. Mr. Gauvin spoke as follows.

IGATHER from his writings that Joseph McCabe is of English and Irish extraction, and that he was born in or near the city of Manchester about fifty years ago. In the ardent flush of youth, at the age of sixteen, his studious habits, his contemplative turn of mind, and his decided moral tendencies determined him to join the religious order of St. Francis; and, donning the costume of that fraternity, he entered the Franciscan cloister at Manchester. For a short time—and but for a short time—all went well. In the quiet atmosphere of the cloister his imagination painted scenes of heaven's glory, and fed itself with the fond dream that the ascetic lives of St. Francis, St. Paul and Christ marked the supremacy of excellence that ought to be emulated by all men. But soon—very soon—came a change. The cherished ideal, unable to pass unchallenged, began to be buffeted by strange misgivings. The forces of doubt began to charge the citadel of faith, and the young monk found himself now buoyed with hope, now depressed with skepticism, now satisfied that his course was sound, now painfully bent to believe that he was sacrificing his life to a vision that had no reality outside his imagination. Consulting his novice-master, he was advised to crush the adverse thoughts that arose in his mind, and to avoid everything that might unsettle his belief. That was not exactly the best advice to give to a questioning mind, but the only advice that can be given where falsehood must be shielded from the light of truth.

Upon this cheerless advice McCabe acted, until, a few years later, he entered upon the study of philosophy, or rather the contradictory and emasculated verbiage that passes for philosophy in the curriculum of Rome. With characteristic thoroughness he now waded through the whole vast range of the apologetic literature of the church, in eager search of that truth which might banish from his mind his haunting doubts. While conducting this exhaustive study he was fortunate in being guided for seven years by one of the ablest philosophical teachers of the church, a man who, as general of the whole Franciscan order, subsequently became consultor to the Holy Office at Rome. To this man he confessed week after week his difficulties and desires, and from him received the evasive answers, the groundless assertions, and the misrepresentations of science, of history, and of the views of opponents, with which Catholicism endeavors to still the spirit of inquiring minds. During these years it was McCabe's ambition to become an apologist for the creed of Rome—to write learned defenses of the religion the proofs of the truth of which he was ceaselessly toiling to find. For a time these efforts were rewarded with sufficient assurance of the correctness of his position to satisfy him with the life he had adopted, and, thus encouraged, he pressed on to the goal for which he had set out—to become a preacher and teacher of Christianity. Still, this security was

more apparent than real, and from time to time his doubts returned to perplex his mind and sadden his life to such a degree that his obvious unhappiness was observed by his friends. "After five years' study at London he was ordained a priest and appointed to the chair of philosophy." This appointment brought him wider opportunities to pursue his investigations, and of these opportunities he took assiduous advantage. Later he passed a year at the University of Louvain—the Louvain that is no more—where he took a course in fundamental philosophy, and an introductory course in biblical criticism under eminent professors.

It is dangerous for superstition to trench upon the province of critical thought, and these deeper studies of McCabe, instead of strengthening his assurance against the recurrent periods of skepticism from which he still suffered, prepared his mind for an adverse pronouncement upon the fundamentals of the faith. McCabe now saw that the whole contention of the Church of Rome against Protestantism was logically involved in the doctrine of the infallibility of the pope; and that the divine character of Christianity, resting as it does upon the divinity of Christ, is involved in the question of the authenticity and reliability of the gospels. To these cardinal points of the faith he added two others of still more fundamental importance upon which his mind had for a long time brooded with deep concern—the existence of God, and spirituality of the soul. Upon these points he now concentrated all the energies of his mind. The lesser of these doctrines, as he saw, logically depended upon the major premise of all supernatural religion—the existence of God. Unable to prove that God exists by an appeal to the facts of nature, the church insists that we must believe in deity on the authority of faith. To McCabe, thoroughly schooled in philosophy, this argument proved valueless, since faith, which is the acceptance of a doctrine on divine authority, necessarily presupposes a knowledge of God on whom that faith is based, and this knowledge of God can be acquired, if acquired at all, only by rational and therefore verifiable methods. In other words, faith in God comes after a knowledge of God, and until we know that God exists, rational faith in him is out of the question. The position held by Cardinal Newman and others, that the reality of God is proved by the character of the human conscience, McCabe could not accept as tenable, since the facts of psychology demonstrate that conscience is a purely naturalistic quality of mind. Nor could he conceive of a God who, as an external lawgiver, commanded the movements of the material universe. It is unthinkable that matter should be obedient to external commands. On the contrary, the notion that God is the potent principle resident within matter destroys the personality of the Deity and gives us not Theism but Pantheism. Thus, after having subjected every argument for the existence of God to the test of the most logical scrutiny, McCabe emerged from the maze of fruitless theological speculations into the clear light of Agnosticism.

The doctrine of the spirituality of the soul was given up when it was seen that man, as a child of evolution, risen to his present development through millions of years of unfoldment from creatures of lower form, possesses no principle of mind for which a spiritual origin must be assigned.

As for the gospel story, McCabe found the evidence upon which it rests wholly insufficient to prove its truth. He found the age in which Christ is said to have lived utterly silent as to his life and work. He found that the gospels in which his story is told were written by unknown men, in unknown places, a century or more after the events they pretend to describe; that these gospels were selected from a large number of similar writings and called inspired, while the others were rejected as apocryphal; and that the story of the Christ, as told in these gospels, had been enacted in heathen countries many ages before the Galilean peasant was born. He found, too, that the circumstances of the Roman empire at the time of the rise of Christianity were especially propitious to its spread. Thus while the divine figure of Christ dissolved in the light of history, the progress of the Christian movement could be easily accounted for on the ground of historical evolution wholly independently of the reputed agency of miracle.

Taking the gospel story as it stands, McCabe found in it nothing whatever to justify the proud pretensions of the hierarchy of Rome. He came to see, rather, that that great system of ecclesiastical tyranny is a burlesque and a mockery of the supposed teachings of the Nazarene; that its history has been marked throughout, not by meekness and mercy, but by ambition, intrigue, usurpation and vice; that the lives of many of the popes have been flagitiously corrupt; that having obtained their holy office by fraudulent and sometimes murderous means, they have extended its power by methods often as cruel as they were infamous; that the church which poses as tolerant where she is weak, is relentless in her enmities where she has unhampered sway; that she still defends the Inquisition on principles that would lead her to persecute to the death tomorrow if she could once more gain command of the world; and that so far is her leader from the infallible heavenly guidance claimed for him that in this enlightened age she is still the avowed, boastful, and energetic enemy of truth, and of intellectual liberty—the most priceless form of human freedom.

Having arrived at these conclusions after many years of laborious study, McCabe saw that his place was no longer in the Catholic church. He had spent twelve years in monasteries; he was a scholarly and highly respected priest; as the Very Rev. Father Antony, of the order of St. Francis, he held the position of rector of St. Bernardine's College, at Buckingham; he knew the malice of the church towards those who abandon her fold. He might therefore have remained within the church, enjoyed the quiet of the priestly life, kept his friends—and lost his self-respect. This he refused to do. As it was the sincerest moral motives that led him into the church, it was the same motives rectified by the light of truth that persuaded him to abandon her. The church had given him an education; he gave her in return an example of unsullied manhood. And so, in 1896, he laid aside his clerical robes forever, left all titles and dignities behind him, and made his bow to the world as a Rationalist. But for this act he paid the penalty. In an earlier age he would have been burned alive, but at the dawn of the twentieth century, when the world was in the aurora of a new regime, slander and ostracism were the only weapons left in the enfeebled clutch of Rome. Branded as a criminal by a revengeful church for having been true to himself and to mankind, his dearest friends shunned him as though he had been a victim of a frightful plague, and those who were not content merely to draw their skirts about them and flee his presence, reviled him with the bitterest reproaches as they went. 'Twas ever thus, but with the march of time the potency of this ignorant rage grows less and less; and this fact adds its quota to the larger hope of the world.

In Joseph McCabe's advance from Rome to Rationalism the church lost, though she could not know it at the time, one of the brightest ornaments

within her mighty fold, and by the same token Freethought may well be proud that such a valiant soldier entered its ranks to battle with supreme skill in the noble cause of mankind. I have said that McCabe is one of the greatest scholars living, and it will be well for me to dwell for a brief while upon his amazing achievements as a writer—upon the wondrous work he has accomplished for the education of the world. His equipment as a scholar is perhaps as broad as that of any other man of this age. More than thirty years of assiduous study of science, philosophy and history has placed the vast story of the life and achievements of humanity at his finger tips. In the fifty volumes or more which he has written and translated in the last twenty years, he reveals a wealth of detailed knowledge drawn from every department of human thought and effort which is altogether amazing. Empires and nations, religions and philosophies, moral ideas and superstitions, manners and customs, the growth of worlds and the decay of hierarchies, the primitive beginnings of human things and judicious suggestions for the improvement of our social life—these things and many more pass the reader's eyes in grand review in the pages of this master scholar and writer of our time.

But I was to speak on the Tyranny of Shams. Therefore on that subject a few words. "The Tyranny of Shams" is one of McCabe's latest books. It is a philosophical criticism of modern society—an exposé of the follies we cherish, and under whose oppressive weight we stagger and suffer. The chief of these follies is the military sham. War has had its place in the world, and has rendered its service to mankind. In the days when civilized states were surrounded by barbaric hordes, when the accumulations of ages of toil and culture were at the mercy of uncouth forces bent on conquest, plunder, and destruction, the army was the protector of liberty and life. Nor alone has war protected civilization from ruin at the hands of its foes: it has been the means of carrying civilization to barbaric lands, and of supplanting primitive wretchedness with a higher state of being. But these things belong to the old days and not to our time. In our day the nations of the world are civilized. The arts, the sciences, education, commerce, they possess in common. Their students know—or should know—the laws of political economy well enough to know that all the means by which human interests are enhanced among civilized nations dwindle and weaken in war, but flourish and grow strong under the ægis of peace.

Every civilized nation contends that it maintains an army not for aggressive but for protective purposes, and in times of war every nation involved seeks to lay the blame at the door of the enemy. While protesting peaceful intentions, nations arm with every ounce of their strength. The hunger for land, the ambition to rule, bad feelings fomented in the breasts of those foiled by secret diplomacy, fears of a neighboring nation insinuated into the popular mind by the malign influence of yellow journals—these and other such factors beget wars. Into the hands of these childish ambitions, these petty jealousies, these sneaking hypocrisies, the people's will is molded by their rulers, and men are murdered and women are widowed not because the war had to be fought in defense of a great principle of humanity, but because the issue was forced by falsehood and unreason that would not stop at murder—because, in a word, the nations are governed by a military sham. "But," say the militarists, "militarism develops character. It brings out the great qualities of courage, endurance, and progressiveness." If by this claim it be meant that militarism fattens the lamb for the slaughter, the contention is just enough. But never was there a greater fallacy, a more hollow sham, than the doctrine that war, which is the object of militarism, enhances the value of men to themselves or to their fellows. The past is the grave of dead nations, and while it is true that war helped those nations into life, it is also true that war, continued as a business, like a monstrous cancer drained the vitality from their veins, and ushered them to the tomb.

Follow the trail of the present war—that awful trail of ashes and of blood; see the finest sons of a dozen nations in their fresh-made graves; see the teachers, the writers, the inventors, the scientists, the artists—the builders of mind and the creators of wealth—whose hearts have been stilled on the field of death; see the myriads that have been crippled and deformed by wounds, and ruined by disease, who will become the fathers of the succeeding generation; behold the sacrifices that have been and are being made by nations that are wearing themselves to the bone of poverty; behold a world whose body is torn and mangled and whose mind is filled with hate; think of a victory in which the

nothing gained is purchased at the price of self-annihilation; consider well what France, England, Germany, Austria, Italy and Russia were, and what these nations will be when the roar of battle shall have died away, and then, in the soberness of your senses, ask yourself what good this war has brought the world. Militarism is a sham, war is a crime, and those who willingly submit to either are mental slaves! Let us arbitrate our disputes; let us as a family of nations disband our national armies; and let us retain an international army to serve as a police force to prevent any nation from arming, and to compel her to keep the peace.

Another sham upon which McCabe discourses, is the sham of narrow patriotism, not the patriotism which is the natural love of one's home land, but the patriotism which clings to primitive institutions which are constant impediments and sources of danger to humanity. According to McCabe, it is our sham patriotism that makes us cling to the different languages of the different countries, and to the different weights and measures, and rules and regulations that obtain beyond each set of national boundaries. These differences, he argues, are hindrances to mutual understanding in our international family life, and, consequently, barriers in the way of permanent peace. He believes the time has come when an international language should be spoken by civilized men—when Tokyo and New York, Sydney and Berlin, should use a common speech; when a mile should be of equal length in all countries and on the sea, and when the same kind of money should be used in every land. Certainly such an internationalism would add to the friendship of nations.

Then there are political shams. Kings, emperors and czars, men who, in an age that should be democratic, speak of "my army," "my navy," "my law," "my people"; men who cherish hatreds and await opportunities for revenge, are but political shams. There is no parliament in the world that represents the real interests of the people, who, for the most part, blindly elect its members. Parliaments are largely debating societies where men of wealth and influence toy with language and tinker at legislative schemes, while the people are forgotten or ignored, if not used as pawns to further private ends. The people, who do not want war, are driven into battle by political schemers, because politics, instead of being honest and democratic, is largely a tyrannical sham.

The unequal distribution of wealth is another glaring sham from which millions suffer. We allow a few men to hold vast areas of land for which they can have no possible need, while men who toil to feed and clothe the world have not an inch of ground on which to build a home. We allow the wealth produced by labor to be grasped by the few, while those from whose efforts that wealth was born live in slums, and in times of distress go hungry and suffer from the cold. This is because our means of life are not organized; because our industrial rule is not "cooperation" but "catch as catch can"; because, instead of controlling our lives intelligently, we suffer to continue an economic robbery which is a tyrannous sham.

And there are shams connected with the marriage question. As a people—I speak of the civilized world—and you may write a question mark after the word civilized if you will—we have not yet learned that marriage is a civil contract and a means to an end, and that that end is happiness for the man and for the woman. So comprehended, marriage should lose its binding force when one or the other ceases to be happy in it, else it becomes an instrument not of happiness but of tyranny. Therefore the means of divorce should be within the easy reach of any couple who have finally determined that their union is no longer tolerable. But so far is this from obtaining that a monk, an elderly bachelor in the Vatican at Rome, tells every Catholic woman in the world that though her husband break her ribs, and blacken her eyes, and spend his last dollar in drink, she must live with him; and if she leave him she shall not love another man and try again to be happy. And in Protestant lands, where divorce is allowed, it is sometimes to be had only at a prohibitive price in money, or at the cost of a tale of woe, and sometimes of falsehood, told in court, which many people refuse to tell. What is the secret here? The tyranny of another sham.

In our educational system there are numerous shams. Children are taught many things that are of no possible value. History which teaches the names of kings and the dates of battles; geography which teaches far-fetched facts that will only be forgotten; grammar which consists of a parroting of rules to the neglect of proper practice in speaking and writing—these things and many others are

shams in our schools. Children should be taught general principles rather than particular details. History should be made an interesting story with as few names and dates as possible. Grammar should be taught in verbal lessons that impress the mind, rather than by the repetition of rules that memory abhors. Important facts about other countries should be substituted for details about our own. Bible readings about the Patriarchs, or the doings of the Children of Israel, should give place to simple lessons from science as to the formation of the world, and the story of its diversity of life; and above all, the great lesson of international brotherhood should be taught in every school.

And then there is the clerical sham. Men with long faces, standing in pulpits and preaching in a solemn falsetto voice, that a tribal God had personal dealings with men; that the literature of a primitive people is that God's infallible word; that that God became a man and died to save us from his own wrath; and that if we do not believe this we shall all be damned. This barbaric preaching goes on in gilded churches every Sunday of every year, in spite of the fact that it is now known to be false from A to Z. Thus in another department the lives of millions are dominated by a sham. These shams and others Joseph McCabe discusses at length with fullness of knowledge and deep philosophic penetration in a carefully written work of some three hundred pages.

Will these shams last forever? Will man forever be a slave to things that oppress, degrade, and destroy him? Notwithstanding the lamentable conditions of the world, the wars and the rumors of war, the insolence of tyranny, the oppressiveness of laws, the prevalence of poverty, the widespread misery of humanity due to the influence of a thousand causes, we may yet hope for vastly better things. For the world is awakening, and a better day is dawning. Slowly but surely despotism is handing the sceptre to democracy, war is preparing to give place to peace, exploitation is melting into justice, falsehood is yielding to truth, supernaturalism is fading into humanity—man is coming into his own.

New York's "Infidel Missions."

The New York city Freethought street meetings seem to have aroused the church people. This is a sign of the value of the meetings, as the tactics of the church have been to ignore all Rationalist activity as long as they could. When they are obliged to say something it means that they have felt the sting. It seems that a Mr. John N. Wolf, superintendent of the Beacon Light Gospel Hall, has furnished some information concerning these meetings for the *Missionary Review of the World*. Like all Christian sources of information, Mr. Wolf is not always accurate, yet what he says is of interest. He speaks of "several Infidel organizations in New York city, known by various titles that do not indicate their real character." He then tells of their outdoor meetings "in all the principal thoroughfares at noon and at night," where Jesus Christ is held up to ridicule, and many blasphemies are uttered. "If they are so bold in their 'ridicule' and 'blasphemies' in the open air 'in all the principal thoroughfares,' Mr. Wolf might be kind enough to explain how this coincides with his other statement about the organizations 'known by various titles that do not indicate their real character.'"

Another thing that disturbs Mr. Wolf and the *Review* is the "distribution of Infidel literature." "books and pamphlets written by Tom Paine, Robert G. Ingersoll, Voltaire and others." Here he, like most Christians, knows of no prominent Infidels except these three he mentions. If he wishes to enlarge his vocabulary of prominent Infidels, I would be pleased to furnish him the names of about two hundred more, in all walks of life; the works of some of them being sold at the meetings which are causing Christians so much solicitude. He also speaks of the street speakers selling a "monthly magazine," for "the purpose of 'educating the public and freeing them from the bondage of religion.'" Of course, it would not do for Mr. Wolf to tell his readers that this "monthly magazine" is THE TRUTH SEEKER, and that it is published weekly. He might then be the means of someone's hunting it up on the first occasion and buying a copy. He prefers to do as Comstock did in his "Frauds Exposed"—attack this journal without mentioning its name.

"A third form of this satanic activity is the debate, held sometimes in public squares and sometimes in halls. . . . These debates are often carried on by educated and able men, who display considerable familiarity with the subjects. The enemy of God has able generals." Is the cause of God so weak that it has failed to attract to itself "able generals"? Judging from some of these debates that I have heard, I think this is the trouble.

"Another method employed to spread Infidelity is the establishment of 'Sunday schools.'" We are glad also to hear that there are Sunday schools in the Metropolis, where children are taught facts instead of the fables, follies and falsehoods of Christianity.

Mr. Wolf speaks of the "young men, who make up most of the audiences." Well, it is refreshing to learn that the young men are buying books, reading and thinking for themselves instead of spending their time in the saloons and the churches. This is not a good omen for either the church or the saloon.

Mr. Wolf ends by saying: "This aggressive Infidelity and Agnosticism are a challenge to the Christian church to proclaim the gospel by word and deed to the unchurched and unsaved multitudes of men, women and children in our cities. . . . Many pastors and laymen are recognizing the opportunity offered by the street meeting to reach the masses.

. . . If the average Christian layman were only half as energetic and enthusiastic in witnessing to his faith as the average 'Freethinker' is in voicing his unbelief, the activities of organized Infidelity in New York city would be met by such a wave of aggressive evangelism as has not been known since apostolic days." Has not the Christian church been proclaiming the gospel "by word and deed" for nearly nineteen hundred years." Unfortunately, the "word and deed" have been the cause of its condemnation by the great majority of reading, thinking people of the twentieth century.

Wherever Freethinkers have held street meetings they have invariably compelled the church to do the same. I have many times seen the two side by side, with the Freethought meeting having a large audience going up into the hundreds and the religious meeting having a "corporal's guard," even though the latter was reinforced by an organ and a choir. Come along with your street meetings, Brother Wolf.

In the "wave of evangelism," "not known since the apostolic days," we shall want to see five thousand people fed with five loaves and two fishes, with "the fragments that remain" filling twelve baskets. We may see "fear come upon every soul" and five thousand converted on hearing one sermon; but we are more likely to see that it takes five thousand sermons to convert one person. When the church arrives at the happy time when it realizes that the people do not want "evangelism" but do want sense, there might be some hope for its life.

FRANKLIN STEINER.

God and My Neighbors.

Professor Felix tells his pupils, "I should hate to believe that when I die that will be the end of me."

It seems to be a fixed principle among Christians, from the Perfect Hypocrite down to Professor Felix, that what one longs to believe true must be so. Yet should that principle be carried into the courts (as I fear it sometimes is), and judges and juries should go by preference instead of by evidence, the administration of justice would be destroyed.

By advocating such a principle, people undermine the foundations of public morality. Justice and wisdom require that one should decide according to the evidence, and if the decision is not to his liking, accept it nevertheless, and make the best of the situation.

A Freethinking gentleman of my acquaintance, a member of THE TRUTH SEEKER family, regrets that he is so bound by certain conditions that he can say and do but little openly for the cause of liberty.

His business is one that makes him quite dependent on the favor of the public. He has a family of whom he is very proud and very fond. These are of course dependent upon him. And at home he has three generations of sensitive Christian women to keep in good humor.

But I understand that sometimes, when he gets too much stirred up, he opens his mouth and makes remarks.

He tells me that he has been an unbeliever ever since his youth, was made so by reading the Bible when a boy of about eighteen years.

Not long ago he accompanied his wife to a watch meeting. Here the final exercise was that the devout knelt down in a circle, hand in hand, and sang "God will take care of you."

To my friend this was quite a joke, for he knows that none of the singers depends on "God" to take care of him and that one who really should try to do so would be likely to be sent to the mad-house.

According to the newspaper, a bill designed to destroy the trade in corsets has been prepared by

an Indianapolis lady, Mrs. Anna Hoeltke, and will soon be brought before the legislature by Representative-elect Wm. S. Woods.

Mrs. Hoeltke is reported as having said in an interview:

"The corset has killed more women and children than whisky, tobacco, war and famine. This worse than barbarous custom of deforming the waists of girls and women is far more injurious than the savage custom of flattening the head or the Chinese custom of binding feet.

"Reports indicate that thousands of deformed babies are born every year as the result of mothers binding their waists with corsets. The government has passed laws prohibiting the sale of habit-forming drugs. What is the government going to do to prevent the coming generation from living in a whalebone prison before birth?"

It would seem that the women might give the men a rest while they investigate a few matters such as corsets, shoe heels, exposed chests; but they will not be likely to do so, and Mrs. Hoeltke's plan to use the arm of the law to rob them of their darling waist-constrictors is like that of the woman who fancied she could wipe up the ocean with her mop.

The story looks to me like a joke on the prohis.

Timothy has been apologizing for some of "God's" mysterious dispensations. He says that there is often a good purpose wrought out by what seems hardship, and illustrates thus:

"You know that this has been a hard summer for farmers. Early in the season there was too much rain, and crops were damaged or destroyed. Later came drouth to prevent the farmer from succeeding with later crops. But men are so greedy and grasping that it is well for them to have losses to teach them to depend upon a Higher Power. For example, a man had a fine forty-acre field of wheat just ready for harvest when a heavy rain caused a near-by stream to overflow and ruin the wheat. Probably this loss was good for the owner to keep him chastened and humble."

But Timothy's deity (granting that it is he that cuts up these capers with the weather to punish some person or persons for too much greed) seems to hit the wrong person. It is the poor that suffer most, the poor farmers who cannot afford to lose a crop, and the poor of this and other lands who need plenty of good wheat to make them bread and cheap and abundant corn to make them meat. The ones that suffer most are they who expect nothing but a bare living and are content if they get even that.

According to the Book, Jehovah did some queer jobs of punishing. To punish David for the debauchery of Bathsheba and the murder of Uriah, Jehovah slew an innocent child. David tried to bluff the god by a pretense of great sorrow, but had a quick recovery when he saw that his bluff had not worked. Also Jehovah "punished" David by causing Absalom to make his father trouble, but it was the young prince that got the worst of it.

But a stranger case of punishing was that of Jehovah's slaying seventy thousand of the king's unoffending subjects after David had caused a census to be taken. This is incomprehensible to our modern ideas, which are very different from the ancient one that the subject is the property of the king.

However, as the mountain woman said to the missionary when he told her the story of the cross, "Let us hope it ain't so."

Orson tells me that before his marriage he did some bad things, but since that time he has been good.

He was a farm laborer, a ruddy-cheeked rustic beau, who delighted after his day's work was done to clean up and go "a-courtin'." But after various courtships he married Netty, a rather plain young woman who had a little money.

A few months after the wedding came the first baby. Since then others have come about as fast and as regularly as the angels could get around with them. The young couple bought a farm with Netty's money, but, mayhap because they have had so many babies, were compelled later to sell it. Then, with what they could save out of the sale of the farm, they bought a smaller place, going into debt on that.

However, Orson is perfectly good ever since his marriage. What it was bad that he did before that event, I have never learned. I have never heard of his having damaged any woman (with the possible exception of his wife), and he couldn't have injured himself to any appreciable degree, for his health is magnificent. But, they say that Netty's health is somewhat broken.

The Reverend Ezra is about to read to his congregation the bee-you-ti-ful story of Ruth, and

pauses to speak a word of admonition. He wishes to warn the young against reading love stories, "silly, sickening love stories," and he puts on a look as though he is about to "throw up." "Put here, my young friends," and his face shines oilily, his lips drip honey, as lovingly he strokes the Book, "you will find in plenty love stories, the purest, the noblest, the most elevating." That of the love of Absalom for Tamar, perhaps.

Ezra used to say, "The man that takes time and pains to learn something he can never use is a fool."

Judging from his talks to the Reubs on the subject of evolution, he never erred in learning too much.

Jim used to read fiction, but he got religion and quit that evil practice. Now he reads the Bible and "God's Revivalist."

God seems to be reckless with his own property. Here goes another church.

"Rockport, Ind., Jan. 3, 1917.—St. Bernard Catholic church at Rockport was destroyed by fire, the fire originating from a Christmas tree which one of the sisters was lighting. The loss is \$20,000."

Mrs. Schmidt is proud of the parochial girls' school. Says she, "It is a fine school. Several of the young lady grajates have been permitted to the bar."

Who remembers the little boy who went fishing on Sunday and was drowned?

A devout lady attended the midnight mass. She went home, ate a lunch of crackers and canned salmon, remained up, and attended the five o'clock mass. Later she was taken violently ill and died within a few hours.

The graduates of our high school were collected in one of the churches and preached at as one of the graduation ceremonies, the preacher using the text, "Seek ye first the kingdom of God, and all these things shall be added unto you." The reverend gentleman exhorted the boys and girls to take his dope and then go forth to do and conquer. He called their attention to certain things waiting to be done here on earth while they are waiting for a call up yonder—the world to be won for Christ, justice to be wrought on earth, etc. And my friend Heine, Freethinker and ardent Socialist, was so charmed with the preacher's mention of existing social and economic iniquities that he tells me he wrote the clergyman a letter expressing his appreciation of the sermon. Says Heine to me: "Of course the man put in a lot of other-world foolishness. He had to, to satisfy his flock. But he is evidently at heart a Socialist and a Rationalist."

But I am inclined to think that Heine is self-deceived, that in his case the wish is father to the thought.

Heine is a bright fellow, a good talker. His great aim is the success of Socialism, and he makes all subservient to his efforts in that direction. He opposes forming a Rationalist organization, lest it distract interest and attention from the Socialist political movement. When he talks with me he seems to be quite as Atheistic as am I, but he says, "I talk thus to you; but when I talk with others who are believers in God and immortality, I take the deist position, for I must not excite the opposition of such as cling to the ideas of God and immortality. That would hurt the Cause."

So evidently Heine blows hot or blows cold as in any particular case he may deem it good policy. And he thinks the preacher is fooling the mossback orthodox, but he may instead be fooling the Socialists. And is Heine fooling the other fellow or is he fooling me? *Quien sabe?*

It seems that as regards some of our Socialists, who are somewhat Rationalistic, their opposition to the church is caused not by any firmly grounded objection to supernaturalism but by the church's opposition to Socialism. And it is probable that should the Socialist movement ever become so strong that the church must compromise with it and become its alma mater, such Socialists would be ready to fall into its arms.

ROBINSON CRUSOE.

The Jew still prays: "Blessed art thou, O Lord our God! King of the Universe, who hast not made me a woman." How does he know this is anything to be thankful for?

"Give me chastity and continence, but not now," prayed St. Augustine (Confessions 8:7-17). There are many clergymen who can repeat that prayer and find it answered.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT, 1873

CONTINUED BY E. M. MACDONALD, 1883-1909

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There is no God for the poor. Poverty kills religion.

Nature gives every man a brain and a voice, but Nature gives no man a religion.

Prosperity can worship. It can give thanks. But what have misery and suffering, hunger and want to be thankful for?

The one dominant question which confronts the individual is not What shall I make of my business? but What shall I make of myself? Every man is intimate with only one person, himself. Every man must live all of his life, in closest relations with himself. It is most important that every man make as clean, as healthy, as true a man of himself as possible in order to assure a clean, healthy and true life to enjoy.

If Americans or lovers of American institutions wish to save this nation from the curse of Romanism, let them at once demand that all church or ecclesiastical property be taxed and that the parochial school be abolished. In doing these two things Roman Catholics as well as Protestants and nonsectarians of all kinds will be greatly benefited. You can do no person a greater good than to free him from the power of the Romish priest—the worst slavedriver on earth.

What sense is there in putting the motto "In God we trust" on our coins, when the word "Liberty" is on them? In liberty there is no place for God. No god can be as large or as magnanimous as liberty, for all gods are made by men, but liberty is the mental atmosphere of the universe. The god of any man is limited by the human mind, but liberty is larger than the minds of all men. To be free is to be free from worship of God, because worship restricts the act of the mind.

The man whom the world is looking for is not the man who said: "Come unto me, all ye who labor and are heavy laden, and I will give you rest," but the man who can say and back up his saying: Come unto me all ye who are hard up and I will assist you. The world does not want salvation, it wants help. The here is bigger and more important than the hereafter. It is persons who are cold, who are hungry, who are ragged, that need help. Let souls get out of the way until bodies are cared for.

Does anyone know of anything good that ever came out of a convent or a monastery? A house of old maids or of old bachelors can never be a home in the true sense of that word, and a nation is made of homes, not of cloisters. No great man of this country was a monk or even a priest, and no great woman was a nun. It does not improve womanhood to lock it up in a convent, nor mankind either. When an institution can thrive only by shutting the world out of it, it is the duty of the world to destroy it. Making men and women for God does not make them any better for men.

L. K. W.

Arguing the Repeal.

The newspapers of Hartford, the capital city of Connecticut, where before a legislative committee the hearing on the repeal of the blasphemy statute took place February 22, gave a due amount of space to the argument of Theodore Schroeder, attorney for the Free Speech League and for Michael Mockus, in support of the bill to repeal. The *Courant* of February 23 said, in part:

"Probably for the first time since 1642 a committee of the General Assembly heard the law read in the halls of the Capitol and listened to appeals for its repeal. The law follows:

"Any person who shall blaspheme against God, either of the persons of the Holy Trinity, the Christian Religion or the Holy Scriptures, shall be fined not more than \$100 and imprisoned in a jail not more than one year, and may also be bound for his good behavior."

"Theodore Schroeder, who said he represented the Free Speech League, was the first speaker to appear before the committee to ask that the law be repealed. Mr. Schroeder told the committee that the law was part of a system of the colonial days and would work havoc today, if enforced. The law, he said, was written at a time

when the union of church and state was an actual fact and when theological qualifications were necessary for officeholders.

"The law, Mr. Schroeder pointed out, violated at least five sections of the constitution, among them being the right of free speech, the right of liberty and the pursuit of happiness and the right of equality. No man, he said, had ever undertaken to define what blasphemy means or what the trinity means. The statute does not define the blasphemy of God and the law today could not be interpreted according to the theological conceptions of 1642.

"If you deny the truth of witchcraft today," Mr. Schroeder told the committee, "you cannot live up to this law. This statute would make it impossible for such a man as Billy Sunday to deliver his sermons in Connecticut. If you do not believe that the whale swallowed Jonah or the story of Adam and the rib in the Garden of Eden then you are in for it, according to this law. A statute of this broad scope ought not to be allowed on the books."

The report in the *Hartford Post* was substantially the same. The representative of the *Times* treated the hearing facetiously, and warned the students of Yale, which is in New Haven, that their "carefree little ditty about how 'Old Noah he built himself an ark'" was blasphemous within the meaning of the statute. Mr. Henry F. Fletcher of Enfield, who is reputed to be the author of the repeal measure, pointed out that Goethe, Haeckel and Nietzsche are all blasphemers according to the law as it stands, yet all of them are read in Connecticut. Introducing himself as a Materialist, Mr. Fletcher said he believed that without knowing it he had been an habitual criminal, under the terms of the law, ever since he was fourteen years old.

It is not to be wondered at that nobody appeared before the committee in defense of the disreputable old statute.

Tabernacle Evangelism.

There are many evidences in our day which go to prove that Christianity is a decaying religion. One of the most marked of these is the strange and "unchurchly" methods now being resorted to in order to revive an interest among men in this diminishing phase of human society. These new methods have taken the form of Tabernacle Evangelism, or as it is better known, "shed" revivalism. It is to an exhibition of this novel plan for resuscitating a moribund issue that the people of New York city are zealously invited by the advance agents of its most notorious exponent, "Billy" Sunday.

The industrious student of mental science finds no difficulty in understanding this astonishing mania for extra-ecclesiastical methods of salvation which has seized the Christian church of today. To face vast congregations night after night, to be a leading topic of newspaper reporting and discussion, to be the most-talked-of people in the community for weeks, to be showered with personal gifts, to be given credit for hundreds and thousands of "converts"—all this sort of thing makes a powerful appeal to a very general type of religious mentality. It might well be compared to the enthusiasm aroused by the glamour and display of the Roman gladiatorial contests, which reached their climax of excitement when, at a signal from the emperor, the enormous crowd of spectators turned the thumb upward as a token that the combatant might live; and all to be followed by a profitless period of mental and moral lassitude, until the doors of the great Colosseum again swung open to remind the waiting crowd of pleasure-loving enthusiasts that the annual show was again about to begin.

The general impression among religious people is that this sort of emotionalism, this wild enthusiasm which is the universal accompaniment of Tabernacle Evangelism, is what the churches want, and what they are willing to pay for. Since the rise of Sunday in this business of soul-saving for so many dollars a soul, it is computed that more than 400 "evangelistic parties" have been plying their money-making trade in the different cities and towns of the country. Advance agents of these "parties" are bidding against each other to get into communities. They offer the local authorities as high a sum as ten per cent. of the free-will gifts if they will agree to open to the evangelistic

party certain large towns within their territory. The business is financially profitable. Pastors receiving a salary of \$1,500 a year have been known to acquire an income of \$40,000 a year and more, when they took up with the new method of religious propagandism. Billy Sunday has been in the business for twenty years, and according to his rating in financial circles, it will not be long before he must be classed among the millionaire part of the population.

The serious defects in this new religious system are already being appreciated by many thoughtful persons within the church itself. There is a growing feeling that the new evangelism will wrest from the pastor of the local church the opportunity and responsibility of evangelistic leadership, and will encourage him to feel that if the unconverted people of his community are to be led to Christ, he must go into highly organized and widely advertised campaigns under the leadership of grotesque, flamboyant and sensational itinerant propagandists. "This," says one preacher, "would be a colossal blunder—a blunder which would injuriously affect the spiritual life and efficiency of the church for generations."

Have we not here a confession as to the declining status of the church of our day? There are two reasons why a man is willing to relinquish his work that it may be done by another: they are, inefficiency and indifference. If a man *cannot* do his work he is always very glad to find somebody who will do it for him; if he is indifferent about his work and does not *care* to do it, he is equally glad when another volunteers to do it for him.

There can be no doubt of the fact, believers themselves being the judges, that the Christian church has lost much of its power to effect its old-time results. It is said of Billy Sunday that the chief benefit of his work is not the number of individuals who are converted, but the general toning up of the ethical standards and the *revival of the spiritual life of the church* in the community. It is certainly a most extraordinary state of affairs in the Christian church when the services of an ex-baseball player are cordially invited in order to revive the spiritual life of its members; and this notwithstanding the large amount of adverse criticism which the evangelist and his vulgar methods have received from all classes of the people. In spite of his low-born speech and inhuman condemnation of those who differ with him; in spite of his grotesque gyrations upon the platform, calling forth a rude hilarity and hand-clapping from the credulous multitude; in spite of the exaggeration he indulges in in the reports of the number of converts, and the large personal gifts he welcomes and receives, the various churches still cling to him as if upon him alone depended the amelioration of the race and the successful perpetuity of the Christian religion. If anything could more clearly show the unhealthy depths to which religion has fallen, we must confess our ignorance of it.

In explanation of the archaic theology which is the stock in trade of this chief of tabernacle evangelists, it is urged by his friends that it is clearly that type of gospel which the world needs and is hungry for. In other words, the world today is in need of a revival of hell with all its medieval horrors; of a renewal of the spirit of hate and persecution, of bigotry, credulity and class distinction, with all the other undesirable conditions which have always made up the religious society.

If these be the need of the day, then, surely, the hope of the world has vanished. That man was a *poor* prophet indeed who read the signs of the times in terms so very unlikely of fulfillment. Never will the world again return to such an inhuman theology. Never again will it sacrifice the spirit of truth and brotherly love for the cruel and immoral conceptions of the monkish mind. Billy Sunday with all his troop may sing and talk themselves into a condition of paranoia, and excite multitudes into a similar state of mental aberration, but the man of reason and experience will never

more be brought under the spell of that most debasing of human influences, dogmatic religion.

Tabernacle evangelism may for a while create a temporary renewal of interest in religion, as it is at present creating much excitement, but, like similar efforts in the past, when the great furore is over, and men settle down to normal and legitimate duties, the next decade will witness the pious revivalist very busy again, laboring with the zeal of his predecessor to convert anew the "holy brethren" whom friends distinctly recall having seen "hit the trail" ten years ago.

And so the foolish work goes on and will go on until reason and common sense sit enthroned above church and creed; until superstition and religious fanaticism are supplanted by a noble humanism which will find its sphere of activity in respecting self and in ministering to the happiness of others.

Ideals and Practice.

The one page which THE TRUTH SEEKER yields to the discussion of economic, social and political questions is thought too much by one correspondent, who says he is a reader. We have an idea that he objects less because he does not care for these matters in a Freethought paper than because he there meets with opinions with which he cannot agree. That is a human weakness. Writing from Havana, Cuba, the correspondent says:

TO THE EDITOR OF THE TRUTH SEEKER:—I see that some of your readers complain that you give too little space to social reform, so I hasten to say that in my opinion you give too much. In yours of January 27 you mention Purdy as a Freethinker, yet what would he think of your frequent references to war, his chosen profession? Apparently you always keep the white flag at the masthead, as you so often refer to war in disparaging terms. This, permit me to suggest, is where you dabble in "social reform," which in its essence implies that the past is a "mistake" and that the future is going to be oh, so different! I suppose that I may be a good Freethinker and still believe war is as valuable as quinine. Again in a later number you refer deprecatingly to the action of the authorities in locking up birth-controllers. And yet I suppose I may be a sound Freethinker and believe that the birth-controller would perform a public service by committing suicide themselves instead of trying to implant the practice as a national or racial cult. Mr. Editor, I do not question your right to get up a paper for people who like the kind of paper you are now giving them, but as these other readers of yours seem to think that suggestions are in order, I desire to offer mine—a Freethought paper devoted to Freethought! Yours truly,

J. HERBERT FOSTER.

A man may be a Freethinker, as Mr. Foster supposes, and hold the views he has expressed. If to be mistaken forfeited the right of Freethought we should all be in poor standing.

There are perhaps Freethinkers who believe in war as a biological imperative, which we do not; and the standing of neither as a Freethinker is thereby impaired. It is a fact, nevertheless, that abolition of war has been one of the advocacies of Freethought in all times.

Freethinkers have been impelled to oppose war because war imperils all the guarantees of liberty, including that of speech. As Spencer said, war suspends all the moral laws—everything inhibited by civilization follows in its train.

One does not feel that he can look with approval upon what is now taking place in Europe and remain human in his sentiments. He cannot contrast war conditions with those of peace, and decide that he prefers those of war, without abdicating his reason. Hence our preference for peace at any price, and we cannot admit that such a preference needs defense. Furthermore, we should not expect to make any the worse soldier if called to the defense of human rights invaded, nor did the late G. H. Purdy because he substantially agreed with us. One may have an ideal without being compelled by consistency to practice it in circumstances over which he has no control, as he may believe in universal health and yet take quinine when he needs it. Peace is too fundamental to be called a "social reform"; it is a necessity to life, liberty and the pursuit of happiness.

A sound Freethinker, as Mr. Foster hopes, may "believe that the birth-controllers would perform a public service by committing suicide themselves instead of trying to implant the practice as a national or racial cult." The freedom of thought is

not imperiled by holding or expressing that belief. The matter takes a different aspect when the right of the birth-controllers to advocate their views, or to impart to others such knowledge upon any subject as they possess, is denied. Our critic will take notice that we have not gone beyond defending the freedom here alluded to, and that we have not recommended or maintained the propaganda on its merits. That is an open question. Family limitation would plainly be desirable in some instances, and not in others. Birth control being neither compulsory nor catching, we submit it to the freedom of discussion and leave it there.

It is our good fortune not to be obliged by conviction of error to retract or apologize for statements that we make in THE TRUTH SEEKER. One correspondent avers that we are not quite patriotic enough, yet he puts humanity above patriotism. That was our position in what was said about "invasion." Our statement that projecting an explosive against the side of one of our passenger and freight ships is an invasion, seems to be admitted by the pacifist-patriot. And two days after the number of the paper setting forth this sentiment had appeared, former President Taft, addressing a manufacturers' association at the Hotel Biltmore in New York, said that the act was "of the same nature as if our country were invaded"; that "our people who are on the decks of our ships under our flag on the high seas are where international law says they have a right to be," and that if they are attacked "it is an assault upon our territory." (Compare THE TRUTH SEEKER, Feb. 24, page 116.) We hope the critic will observe that we are in the presence of a statement of fact, not of opinion.

Points to be kept in view are that asking fair play for the birth-controllers is not indorsing their propaganda, and that there is a difference between peace and non-resistance. Self-protection is the first law of nature, but it has never passed into an axiom that an escaped lunatic should not be remanded to his asylum by the use of such force as may be necessary.

Too strict an interpretation of the suggestion, "a Freethought paper devoted to Freethought," might eliminate our News of the Week, the household page called the Children's Corner, and In Best of Humor. The segregation of the Department of Economics protects the reader from the chance of being beguiled into reading an essay on social reform where he expects something else, and we believe it needs no vindication or apology. We can evade world questions and world activities only by the alternative of suicide presented to the birth-controllers by Mr. Foster.

The Sword of Jesus.

Whether or not Christ came to bring peace on earth, it is certain that some of his ministers have another mission. We read in a recent dispatch from Washington that the clergy of the district are citing the Bible to prove preparedness for defense is a national and sacred duty.

Stirred by an attack on the House floor by Representative J. H. Moore of Pennsylvania upon the Rev. R. H. McKim of Washington, a well-known Episcopal minister, the preachers have taken up the cudgels in derogation of Mr. Moore.

Congressman Moore scored the Rev. McKim for signing his name to an advertisement appearing in certain eastern papers condemning Germany's course in the submarine controversy and urging the United States to prepare for trouble. Mr. Moore declared it a minister's duty to preach "peace on earth," and asserted that if Christ came to earth today he would not select the Rev. McKim as his mouthpiece.

Dr. McKim in reply said:

"The Bible from end to end, both from the Old and New Testaments, crowned with approval the national heroes who fought against aggression and invasion. Neither Christ nor his apostles ever told the soldiers of their day to abandon their profession if they would come into the church. The highest praise Christ ever gave a man was to a soldier, a Roman centurion.

"Jesus Christ is described as 'first king of righteousness and then king of peace'; that is, justice must come before peace, because peace has no moral significance except as the exponent of justice."

Rev. C. Ernest Smith said:

"When our Lord, Jesus Christ, came to talk about peace between nations he had this to say: 'Think not that I am come to send peace on earth, I tell ye nay, but rather a sword.'"

"Therefore, Mr. Moore's reference to peace on earth was entirely illogical, but this comes from talking on a subject one knows little or nothing about."

The Washington clergy will not allow a layman unrebuked to teach them their Bible, but they see no reason why they should not teach the layman his political duty. The notion that all hot-air is from God and that they are his blowpipes still possesses them. They depreciate peace, as compared with justice, because everybody knows what peace is while only themselves can define justice—a metaphysical conception. The world might be at war perpetually if the clergy and other God-intoxicated individuals could control its destinies.

The protest of Archbishop Mundelein and other Chicago Catholics against the withholding of public appropriations from their child-caring institutions exposes the "charitable" pretensions of the church. A charitable person or institution is one who gives of his or its own substance. When the state provides the funds it is not a church but a state charity, and to the taxpayer belongs the credit. The church that receives and professes to administer public funds is no more charitable than an undertaker who buries a pauper from his establishment at the expense of the community, or than any other concern carrying out a public contract. The employees of the Catholic institution receiving grants from the public treasury for the support of inmates are paid from the profits of child-caring. The Freethinking taxpayer contributes his quota to the support of the concern; so do all non-Catholics, thus making the charity Catholic only in name and in the proportion that Catholic contributions exceed the non-Catholic; and when it is remembered that in this country Catholics are about one to ten of the population, that proportion is not large. And since the institutions pay no taxes, while their employees make a living out of them at the community's cost, the claim that they are Catholic charities rests on a narrow basis of fact. When Catholics erect these places, pay the taxes on them according to their value as real estate, and then settle the bills without calling on the state or municipality for an appropriation for that purpose, they will deserve to be called charitable. As the business is now conducted, they are grafters. When New York proposes to examine the books of the Catholic institutions receiving public funds, the archbishop threatened in effect to cease receiving or supporting the city's wards and to dump them all on the steps of the city hall. Archbishop Mundelein in more guarded language says that without public grants the care of two thousand children of Chicago must be relinquished to the city authorities. He lets go the pretense that providing for them is a church charity, and appeals mainly on behalf of the children's "souls," which he predicts will be lost under the care of the state. We have never supposed that Catholic institutions were maintained for charitable purposes or for any purpose except to make it possible for the church to control the religious belief of their inmates. Archbishop Mundelein's protest confirms that view. Here in New York the spokesmen of the church are inveighing against the plan of the mayor to support dependent children in their own homes by helping their parents. The church wants possession, and to be paid for its services while training them as Roman Catholics.

The New York *American* appointed last Sunday as a day for prayer in all the churches that God would be with President Wilson and guide him. What good can these prayers do? God might prefer to be with Mr. Wilson, but the Kaiser spoke first, and "He" is guiding the German army. Is the deity a bird, as Sir Boyle Roche would inquire, that he can be in two places at once?

THE JESUS COMPOSITE.

A Personality Fabricated of Mixed and Refractory Elements, Without Reality.

In Mr. Eccles's first article, in proof of a "Jesus historical" (T. S., Oct. 28, 1916), he sets forth two Jesus entities, one Jewish, the other a Gentile. The former he believed to be an historical character, while the latter he admitted to be mythical. Having now disposed of Josephus and Origen as subjects of previous debate, I return to this original theme.

I wish to premise that apart from the Oriental elements of the present New Testament Jesus we have two Jesus characters that were launched many years apart. The first one was in fulfilment of Jewish prophecy of a coming savior and redeemer, a metaphysical mediator between God and the Jews, as set forth in Matthew. The second one was supplied to meet the demand created by the fall of Jerusalem, at a time when the Jews were in sore distress. This was in fulfilment of another Jewish prophecy, namely, for a political deliverer, a reincarnated Moses or Joshua, the messiah of the prophets, and is set forth in Luke.

Neither of these fabricated personalities was of Jewish manufacture, however. The former was undoubtedly launched from Antioch, while the latter one was more probably hatched in Rome. Both were without doubt fabricated by Gentiles as lures for Jewish converts to the religion at issue. As shown elsewhere in this paper the book of Luke is dedicated to the bishop of Antioch, and while it may also have been written there, the messianic agitation is supposed to have been more active at Rome after the fall of Jerusalem.

During many of the first decades of the Christian sect the Jewish scriptures were exclusively used, and all efforts were made to perfect their establishment by the incorporation into them and into the composite Savior and later Savior-Messiah of everything Hebrew. In the transition to the New Testament there followed the Old Testament Apocrypha, and then apparently a number of apocryphal epistles and gospels appeared before the canonical books of the present New Testament.

With the lapse of time, as the sect gained in Gentile conversions and Jewish antagonism caused it to lose its many Hebrew adherents, it appears that a movement of progressive elimination of Jewish features was inaugurated; the Pauline epistles, the first three gospels, and the gnostic books were expurgated and repeatedly revised by additions and subtractions, interpolations, prefixes and suffixes, until they became finally canonically fixed. Even then, however, were many sly alterations, extending nearly up to the present time.

During the transition period other elements stole in, such as Oriental myths, older religions and Greek philosophy. Investigation brings to light a surprising array of legends and prophecies of divine, semi-divine and political personifications identified with Christ, Nazar and the Hebrew name *Joshua* (the Latin of it *Jesus*) and modifications of these names. Also we obtain fragmentary bits of knowledge of a number of pre-Christian sects with names based upon the above, to which we will allude presently.

It is not surprising that in that age and locality where religious deception, chicanery and fraud were common, and where a rich field was promised in duping an ignorant and impressionable people itinerant mendicant secular priests did their best to "put it over" the Israelites, or that their successors later did finally succeed with the degenerate and retrograde Romans.

The whole project was a studied adaptation to a race, age and to circumstances, with the motto: *Anything to succeed.*

Mr. Eccles, admitting a mythical element in the Christian Jesus, proceeds then to the Jewish Jesus, whom we regard as a "man of straw," designed for ulterior purposes. Mr. Eccles seeks to establish his full historicity by a theory that involves (1) the proof that the Christian Jesus is a typical Jew, and (2) by authenticating references to him by Josephus.

His claim to an original theory, which he has virtually accused Mr. C. G. Muskrat of plagiarizing (T. S., Dec. 9, 1916)—namely, that Jesus was not crucified at the time stated, but lived until he reached about fifty years of age—is not to be considered. The early Christian father, Irenaeus (A.D. 192), in his second book against heresies, chap. xxii, stated that St. John told his master, Polycarp, who in turn told him, that Jesus was not crucified as timed in the gospels, but lived until he was nearly fifty. Thus Mr. Eccles's theory is a restatement of Irenaeus, and while it is so much against the crucifixion legend, it in no way tends to prove that the entire Jesus story

is not also a myth. In other words, disproving a thing in part does not establish as truth that against which it does not submit specific evidence.

We note that whereas Irenaeus's statement necessitates antedating Jesus' birth by nearly twenty years, Mr. Eccles's hypothesis, accepting the biblical birth date, advances the life period the same length of time.

We find in the New Testament a promiscuous jumble of persons. In the critical comments of the Encyclopedia Biblica, in order that the text may work out correctly, one must, for example, substitute Paul for Simon Peter. We have John the Baptist, John the disciple, John the Elder, John the Divine, John son of Zebedee, John of Ephesus, John of Asia Minor, just John, etc. Again we have James the Just, James brother of our Lord, James brother of Jude, James the disciple, James son of Alphaeus, James son of Zebedee, and many another unidentified James. The opportunity for wild speculation is without limit. Having worked out a theory that harmonizes with one group of incidents, one soon collides with a stone wall of irreconcilables from some other direction. Such is the commonplace experience of Biblical scholars.

There are some instances where the only satisfactory conclusion is that changes have been made in the text for the express purpose of covering up certain connecting links. Especially is this true when they appear out of place.

There are hidden bases for the Jesus elements of Jewish prophecies that merge in the Christian Jesus medley. Let us follow this clue; if we do not get anywhere, we can return to our starting point.

At the outset we can detect a motive for distorting the evidence we now seek to reconnect, for we observe that a drama has been staged which sets up a composite Christ Jesus, who was born about the beginning of the Christian era and died approximately in the year 30 of the same. We are without real evidence, however, since everything to date that has been submitted as such vanishes under close investigation.

The Jesus of Luke is offered as fulfilment of the prophecy of a political messiah and deliverer of the Jews who must come of the seed of David and out of the town of Bethlehem where David was, for the Pharisees knew that the anointed of the Lord can only be a son of David. To be a king of the Jews he must descend from David and be born in Bethlehem. As he must be brought in intimate relations with Jehovah, he is baptized by John the Baptist in the Jordan.

That Jesus was the first child of the legitimate marriage of Joseph and Mary is expressly stated, and that Mary came to Joseph a virgin and conceived by him is the opinion given by the Rev. T. K. Cheyne in the Encyclopedia Biblica, vol. iii, p. 3350, as based on Luke, thus admitting his human status. The Jewish rite of circumcision followed on the eighth day.

The Jesus of Matthew was of divine origin, begotten of the Holy Ghost, a miraculous conception, announced to Joseph by revelation—a process of generation entirely foreign to Judaism, but common to paganism. This Jesus was a Nazarene (Nazarean) and *came and dwelt in a city called Nazareth, that it might be fulfilled, which was spoken by the prophets that he shall be called a Nazarene.* We observe that Matthew xiii, 54, and Mark vi, 1, give Nazareth as the native place of Jesus. Conversely, Joseph's home in Matthew is Bethlehem, and in Luke Nazareth. In the words of Dr. Cheyne: "Every unprejudiced eye will perceive that the Nativity narratives of Matthew and Luke are mutually exclusive and irreconcilable."

The infant Messiah of Luke is announced by the angel's words to the shepherds and the song of the heavenly host, while the divine child of Matthew is heralded by the appearance of the star in the East. The newborn messiah of Luke received his first adoration from the shepherds, while the divine child of Matthew received his from the Magi. The messianic infant is pictured as Jewish, while the divine child is of the Orient and more mythological. Matthew's "Thou shalt call his name Jesus, that it might be fulfilled," is derived from "They shall call his name Immanuel."

The Jesus of Luke was born at the time of the taking of the census by Quirinus, governor of Syria, which was in A.D. 8, while the Jesus of Matthew was born prior to the death of Herod in the year 3 B.C. Herod's slaughter of the innocents is inferred from Matthew's narrative to be sometime after the birth of his Jesus. Professor Schmiedel attributes the divergence between Matthew and Luke to prophecy, which we may well agree is largely the case; nevertheless, being taken from two diverse prophecies the prophecies, apart from their common appropriations from Mark, present two diverse characters under the name of Jesus, which

in the case of Matthew is given in fulfilment of prophecy in lieu of "Immanuel."

Matthew and Luke present pedigrees of Jesus that do not conform. Matthew's genealogy significantly traces to Abraham, while Luke's traces to Adam, and they differ otherwise. Luke's narrative in general is discredited by Schmiedel. The Jesus of Matthew has a pedigree, extending back to David, of but twenty-eight generations, whereas that of Luke has forty-three generations in the same time. The ancestral names are almost entirely different.

The paternal grandfather of the Jesus of Matthew was Jacob. His Jesus was taken into Egypt. He preached his first sermon on the mount, and he taught non-resistance. The paternal grandfather of the Jesus of Luke was Heli, and his Jesus was not taken into Egypt. He preached his first sermon on a plain, and taught and practiced resistance.

The Jesus of Matthew was a divine evangelist, superior to all his apostles, while that of Mark was not superior to John the Baptist, who, as Sawyer says, literally evangelized the people. The Jesus of Matthew departed from the old superstitions, while Luke's was essentially the messiah born to be king of the Jews.

HOMER WAKEFIELD, M. D.

Jesus Christ—Myth or Reality.

The interesting articles appearing lately in THE TRUTH SEEKER, upon the mythical or real existence of Jesus, take us away from the well-beaten path of every-day life and lead us among musty book shelves and authorities whose very existence has almost passed from, or perhaps never entered, the mind of the average man.

For the great majority of us, this question of the existence or non-existence of Jesus hinges not at all upon whether such and such a chapter, or book or verse, was interpolated or forged; but what everyone must have asked himself at some time or other is, What was the use?

When the preacher or teacher wants to picture God's power and wisdom, the process is generally to draw upon nature and to fill the mind with ideas of the wonderful adaptability of God in fitting the means to the end.

Gradually, then, the lesson extends from the realm of nature with its inscrutable God, to the Christ—God in the form of man—and then the preacher or teacher endeavors to ascribe to Jesus the magnificent power and wisdom which the processes of nature reveal to the mind. What is the result?

"Search the scripture in a devout and believing spirit," the student is advised. The result of the effort of man to endow the mind of Jesus with the wisdom and power of God is identical with that of the attempt of anyone to draw a picture or representation of some unknown animal. No one can do this without drawing upon nature and copying into this strange beast parts of the anatomy of beasts already known or described. And then at the most a monstrosity is made—such, for example, as the Beast of Revelation.

That is just what happens to Jesus when men attempt to give human embodiment to the power generally called "God." The Jesus of the gospel is a monstrosity, and nothing else, if a comparison is made between him and God.

This of necessity classes the story of Jesus with all the other myths.

It is quite common for those who seek to put the last interrogation upon an opponent in debate to take up a leaf or a grain of sand and say, "Can man make this? No? Then, since it is a reality, some power greater than man made it, and that power is God!"

The question naturally arises: Does God necessarily lose his power and his greatness when transformed into man (Jesus)? If not, how then can we account for the ignorance and lack of wisdom which the whole story of Jesus reveals?

If it is the truth that everything is known by God from the beginning, and that everything must come to pass according to God's almighty wisdom and foresight, according to his plan, how is it then that this whole religious question resolves itself into a process of evolution, that the laws which have produced man as we know him today have also produced the religious views of the present. The history of religion is as full of adaptations, survivals, rudiments and reversions as is the history of the anatomy of man.

One needs but to read the gospels to realize just how densely ignorant Jesus was, and at that he was no more ignorant than those who surrounded him. But the monstrous part of the Jesus story deals not with his ignorance, but with the paltry miracles and wonders which are introduced into the story to com-

pensate the lack of real mystery and incomprehensible power as exhibited in nature.

Jesus has to perform sleight-of-hand tricks like a side-show fakir or patent medicine doctor to "put over" his claims, and even at that no one knows what Jesus ever did or said. He never left a line or even his autograph, and the world has been in a turmoil of perplexity ever since the time he is said to have lived in trying to figure out just what he did say or what he means when he said it.

Theologians never arrive at an agreement, but scientists sometimes do; and when the effort of man is directed to reading nature first-hand, he is not confronted with forgeries or interpolations, as Thomas Paine long ago called attention to, for the book of nature cannot be tampered with. The record is there. It is straight. It waits only for man to decipher.

This cannot be said for the gospels of Jesus. They do not agree. They do not exhibit that dazzling wisdom which the "hand of God" in nature exhibits. There is no logic or meaning in the story, for in the end nothing comes of it.

The first time I ever read the gospel of Matthew entire, I could not repress a smile. The whole story, so long and laboriously drawn out, failed in its conclusion to justify its supposed purpose. It appealed to me like the story of the man who asked the native to direct him to a certain house. The native took great pains to elaborate his directions and finally said: "And then you come to a white house at the end of the lane. Well, that ain't the house."

The whole story of Jesus as we have it is an attempt to teach mankind a lesson, to fill him with love and reverence for God the almighty, who is trying to correct an early mistake or indiscretion; and all through the story Jesus is kept hammering away upon the idea of the justice and mercy of God, and passing it out that God never fails those who have faith; and then with his last gasp he acknowledges that he has been imposed upon and exclaims in mortal agony, "My God, why hast thou forsaken me?"

The whole story loses its point, just as does the effort of its writers, who with tales of miracles and wonders fail to match the inscrutable mystery of the universe.

Jesus believed that all which he predicted would come to pass in his day. He did not know any of the things that a modern schoolboy knows. The whole story has been told and retold, age after age, in other religions, and there is nothing new, nothing in wisdom exceeding the experience of those who preceded him; and, besides, God is trying to remedy one mistake by making another. He is endeavoring to square accounts with Adam and his descendants for an injustice; and to work out his plan he puts an equal stain of injustice upon poor old Judas; and finally Jesus himself becomes disillusioned when he reaches his last gasp, so that God is still where he was when he condemned the first pair and all who came after for no reason whatsoever.

There are those whose faith will be rekindled if it can be shown that such a man really lived, just as there are children whose doubts are temporarily set at rest if they may go and see Santa Claus in the department store.

If it pleases some persons to nurse the desire for an historical Jesus, let them nurse it; but when they at last find him they may expect to find a character such as "Elijah" Dowie of Chicago or the inmate of some asylum who, having whiskers like Jesus, feels that he must necessarily be Jesus.

What is the use of building a story of wonder and supernatural happenings to show the marvelous power of this "Son of God" if in the end the structure must tumble about the ears of him who at last cried that he was forsaken?

The conclusion that any rational man will reach must be that, as an Irishman might say, Jesus was a myth even if he did have an actual existence.

GEO. H. LONG.

The All-Important Question.

If the "Jesus Historical" has not been worn threadbare, to the exhaustion of all possible light that can be thrown on the question, we plead by way of review to be allowed to submit the following observations.

Those readers who have been following carefully this discussion will recall that Mr. Eccles contended that there was a real personage called Jesus, and known as the Christ, as a basic truth for the gospel stories, and he brought in Josephus as a historical authority.

Dr. Wakefield raised the point that the passages in Josephus alluding to Jesus were probably forgeries or interpolations, and asked the very pointed and telling question why, if those passages were

originally to be found in Josephus, Origen did not make use of them in his debates with Celsus, when he was so hard pressed for historical data to establish this very point in controversy, the historicity of Jesus.

It was clear on all hands that Origen was familiar with Josephus, since he referred to him in other connections, and it was likewise clear he was oppressed by a scantiness of history to establish his contention; and if he did not avail himself of this history the conclusion is almost overpowering that these passages were not to be found in Josephus at that time.

Mr. Eccles denies that Origen did not refer to these passages in Josephus, but claims on the other hand he did so, and quotes direct from Origen to establish that fact, inclosing the quotation in proper marks, which enables us to see it and to judge for ourselves, the quotation being as follows: "I would say to Celsus . . . that one who lived but a little while after John and Jesus wrote how that John was a baptizer unto the remission of sins; for Josephus testifies in the eighteenth book of his Jewish Antiquities that John was the Baptist and that he promised purification to those that were baptized. The same Josephus also, although he did not believe in Jesus as the Christ, when he was inquiring as to the causes of the destruction of Jerusalem . . . ought to have said (italics Mr. Eccles's) that their machinations against Jesus was the cause of their miseries; yet, as one not remote from the truth said, 'these miseries befell' the Jews by way of revenge for James the Just, who was the brother of Jesus that was called the Christ." (T. S., Feb. 3, 1917.)

It is certainly remarkable that so accurate a debater as Mr. Eccles would put before us the above quotation to establish the fact that Origen relied upon Josephus to establish the historicity of Jesus, when its very inspection proves the opposite.

Mr. Eccles does intimate that Origen probably culled the "what ought to have been said" from some manufactured book, presumably of Josephus, that has not come down to us and whose forgery was probably detected, while Origen would imply that someone other than Josephus, whom he is careful not to intimate, had said what Origen should have said.

Unless there be some elision or other in Mr. Eccles's article to connect up his claim that Origen relied upon Josephus to establish the reality of Jesus, his answer to Dr. Wakefield's point is more of an evasion than a candid refutation.

As the debate now stands, the all-important question is this:

If there was a genuine passage in Josephus referring to Jesus the Christ at the time of the debate between Origen and Celsus, how does it come that Origen did not make use of it?

Dr. Wakefield says he did not; and if he did, let Mr. Eccles point out where he quoted the passage showing that he did so, and not one altogether impertinent to this debate, or give us some satisfactory reason why Origen did not refer to Josephus.

HUGH M. MARTIN.

How Best to Use Time and Effort

Did Jesus live or did he not is a fruitless and a wearisome topic to discuss in this age of the world and in the presence of modern intelligence. Whether he did or did not is of no more importance to anybody, except a person so silly as to think he needs a savior to keep a God of love, justice and mercy from sending him to hell, than to know who struck Billy Patterson, or who the next preacher will be to go wrong. What difference does it make whether the trash and nonsense called Christianity can be traced back to a real Jesus or an ideal one, that some visionary conjured up when afflicted with religious insanity. The question for consideration should be: Is this ancient mess of absurdities, so disgusting to reason and common sense, true or not true. There is nothing about it that can stand the test of reason for one minute, and anyone who cannot be convinced of that fact in about fifteen minutes' use of rational thought is the victim of arrested development, deep-seated prejudice and unlimited credulity; or he does not dare to use his brains and accept the result of clear thinking. If it is possible to show such a person that his Jesus was not a real flesh and blood man, that will not stop him from retaining his hold on Christianity; he will still claim it to be a system of morals the world cannot afford to discard, for to do so, in his opinion, would be to invite disaster; so he has got to be shaken loose from the whole business by thoroughly dissecting its absurdities regardless of their origin.

I have no brains to wear out on such follies as trying to show that a system of religion that cannot stand before the bar of reason and successfully

defend itself was the product of a man or a myth, or whether man or God made it in the remote past. It is the thing itself we want to get after, and when all efforts to combat Christianity are applied directly to its fool doctrines, better results will follow. A man who can really believe that an infinite God with power to control an infinite universe—which God-believers are coming more and more to accept—ever came out of the sidereal regions and lived for thirty-three years as a finite human being is not a sane and rational man, and as an intellectual opponent he is of no more account than a child just learning to talk. To argue or reason with an insane man is a most foolish waste of time. If a Christian is not sufficiently developed to have passed that stage of credulity, he cannot be reached by any mental force that Rationalism uses. Until the desire exists in a man's mind to think, to study and to investigate, he cannot be touched or influenced by anything that goes after his cherished and satisfying superstition. We can never hope to reach some persons, but there are large numbers who are slowly waking up and wanting to know whether their faith is well founded or not, and we should find great pleasure in convincing them that their mother's religion had some serious defects that impair its value.

People who are mentally dead because the faculty to reason was killed in childhood by the priest will not find any interest in Freethought propaganda; for, as Voltaire said of philosophy in his day, it soars over their heads. Vast numbers of the human species do not think and never will, and we must recognize that fact and waste no time on them, for there is a higher grade on which all progress is dependent; and, as the lowest grade simply reflects the mental action of those above them, in no other way will they ever be moved or lifted up. Imitation is their stronghold, and to do as they see others doing is the rule by which the incapables live, move and get through the world.

Only those who think and reason are of any benefit to progressive forces, and while it is a bit discouraging to know that a large per cent of the human family will never take to science or philosophy, or concern themselves much about the way society and government are run, we can tie to the great middle class with confidence that they can and will push the world along, for they are surely the great force that has done things in making modern civilization.

The printing press has so completely usurped the lecture platform that the man who talks to an audience is a back number. Ideas can be put forth a thousand times more effectively by the printer than the preacher or the public speaker, and to circulate good literature and to get people to read it is the thing to do, and on its success hinges the weal or woe of humanity. Instead of wasting time and efforts to keep up public speaking to the same old audience, all of whom are emancipated, Freethinkers should disseminate leaflets, pamphlets, books and papers in keen competition with religion and superstition, and use that method in preference to any other. Try to get into the public press on every possible occasion, for an idea sent forth in that manner is very likely to reach someone ready and waiting. We do not get any young people at Freethought lectures, but, if of the middle class, they do read the papers; that is about the only way we can reach them and get them started as Rationalists. Many papers these days receive and publish letters from the people and to the people, something very uncommon a few decades ago, and while some of them are very cautious about religious controversies, radical ideas get in that lead to a desire for wider range of thought; and, once a person gets the habit of thinking, there is no stopping-place until complete freedom is attained. Most writers of letters in this city reveal freedom from religious bondage, and the exchange of thoughts quickens mental activity in any community; so let the printer do your talking every chance you can get.

Los Angeles, Cal. CHANNING SEVERANCE.

The church that does not allow investigation, that teaches that all doubts are wicked, attains unity through tyranny, that is, monotony by repression. Wherever man has had something like freedom, differences have appeared, heresies have taken root, and the divisions have become permanent—new sects have been born and the Catholic church has been weakened. The boast of unity is the confession of tyranny.—R. G. Ingersoll.

Life at the greatest and best is but a froward child, that must be humored and coaxed a little till it falls asleep, and then all the care is over.—Goldsmith.

Education is a better safeguard of liberty than a standing army.—Ficcart.

Book Notes.

It is a fact, generally recognized by educated and refined people, that the most serious indictment ever made against the character of the Roman Catholic church had reference to its lack of moral superiority, rather than to the improbability of its theology. It has been the practice of that church rather than its deistic theories that has awakened in the minds of men a fear lest its continued growth should prove to be a menace to public morals and to the permanency of state authority.

This lack of morality on the part of that church has not been a mere conjecture made by persons prejudiced against Catholicism, but a well-grounded judgment based upon the authoritative teaching of the church as set forth in the writings of its leading theologians. Among these theologians St. Alfonso Liguori occupies a position of marked distinction, and his Moral Theology is more extensively used, and his authority more frequently quoted, than any other doctor of the papal church. The moral teaching of the Roman church having been given to the world for the most part in the Latin language, it has rarely been accessible to anybody unfamiliar with that tongue. Translations have occasionally been made into the English, but for one reason or another they have not found their way into the places where they would do the most good in enlightening the judicious regarding the sinfulness of Romanism.

We have before us an excellent pamphlet of thirty-six pages prepared by Mr. H. C. Uthoff, bearing the title: "The Moral Casuistry of St. Alfonso Liguori." The purpose of the author of this work is to exhibit in outline the unethical character of the teaching of that "prince of moral theologians." He first presents by numerous quotations the facts as to the exact place occupied by St. Alfonso as an authority in the church. He shows convincingly that no teacher stands higher in the Roman church as a moral guide than the well-known founder of the Redemptorist Order. This he follows with a sketch of the saint's life, which is followed in turn with "Points in His General System."

This latter forms the body of the little work. It is here that the writer gives specimens of Liguori's unmoral precepts, and elucidates in a very interesting way the conditions which underlie the system known as Casuistry. That part of the work having to do with Mental Reservation is of striking interest, and will offer an explanation of many a peculiarity witnessed by us in the behavior of certain religionists. The quotations referring to adultery, drunkenness, falsehood, perjury and venial sin give a sufficient idea of the character of the moral theology that has dominated the church of Rome since Liguori issued his celebrated book in 1753.

In the closing section the writer makes some sensible remarks on Liguori's "Abandonment of Absolute Ethics," and draws certain conclusions, which are both practical and edifying. For a small work it is one of unusual interest and usefulness, and will be found very convenient for informing oneself at a glance of the distinctive features of Roman Catholic morality. It is followed by a sufficient index. Price, fifteen cents. Address the Truth Seeker Company.

A Mistaken Author.

It seems strange that in an age of printing and universal education a person holding a degree from the University of Pennsylvania should attempt to pose as a historian without at least securing his facts and quoting his authorities.

This was one of my lessons when attending school, but there are exceptions to all rules, and the two books, "Literary Philadelphia" and "Robert Morris—Patriot and Financier," by Ellis Paxon Oberholtzer, whose degrees came from the same university that conferred the degree of M.A. on Thomas Paine in 1780, are the exceptions. The writer simply records his prejudices against the principal patriots of the American Revolution. Of Thomas Paine he states in "Literary Philadelphia," page 95:

"The most violent of the literary representatives of the new philosophy was Thomas Paine. He could never write except with a decanter of brandy beside him. . . . His cleverness was evinced in 1776 by the astonishing success gained by his pamphlet, 'Common Sense.' The 'Farmer's Letters,' written eight years before, was a historical and legal argument; the other pamphlet empty rhetoric and addressed to men's passions. The one was addressed to men's reason and was the work of a substantial citizen of Pennsylvania of deep and sound learning; the other of an intellectual adventurer."

Which work produced the greatest results? Which work converted General Washington? I ask.

"The victory at Trenton General Washington freely ascribed to Morris's timely aid in supplying him with large sums of hard money. This and other patriotic acts were now forgotten."

What about Paine's "Crisis"? The historian must have overlooked them.

"When in Luxembourg prison, awaiting his summons for the guillotine, he spent his time writing an Atheistic work, the 'Age of Reason.'"

Oberholtzer deserves to rank with Teddy the Terrible. This *deistical* work's circulation today is 10,000 copies per year.

It is true, however, that his hero, Robert Morris, too suffered imprisonment in Philadelphia for three years six months and ten days, which shows the republic's ingratitude.

"What Voltaire was to the revolutionary movement in France, Franklin was considered to be in America."

"In this country there appeared a host of men possessed of the same views, such as Jefferson, Samuel Adams, Thomas Paine, Rittenhouse, Bryan Matlack and many others whose names are now unrecognizable at this day!"

If, like the author of these books, I believed in censorship, this so-called history would be placed under the ban.

JAMES B. ELLIOTT.

Joseph McCabe Speaks in Brooklyn.

On Thursday evening, March 1, Mr. Joseph McCabe of London delivered a lecture before the Brooklyn Institute of Arts and Sciences on "Stellar Evolution." While the subject was of special interest to the student of astronomy, it was none the less instructive to the ordinary layman.

The lecturer commanded the close attention of his audience for an hour and a half, during which he traced man's developing conception of the Cosmos, beginning with the Babylonian idea of an arched vault, through the Grecian thought and on up to the present day, with its faint realization of the stupendousness of the subject. He characterized as the distinguishing trait of the thoughtful mind today the ability to say "I don't know" as it faced the difficult problems being constantly proposed by nature. In the course of his lecture, Mr. McCabe referred to what he called the "flippant assertion so often heard of late that the nebular hypothesis has been discredited." To show the falsity of this statement, he pointed to the proven existence of not less than 250,000 nebulae now known to the astronomers. The United States, he said, is now foremost in the astronomical world, due to the great observatories, such as Yerkes and others, which have been located here.

In discussing the controversy that has raged about the existence of canals on the planet Mars, the lecturer said that while nothing definite was known on the subject, he nevertheless pinned his faith to Professor Lowell's idea, as he considered him the keenest observer and an astronomer who had the privilege of the use of one of the finest observatories in the world. The interest of the lecture was increased by the use of photographic slides, which Mr. McCabe brought with him from Europe. The audience, which numbered more than five hundred persons, was most generous with its applause.

Mr. Stanley J. Clark, a Freethinker, with whom we have not happened to come into communication, is having a good time in Texas debating with the local clergy. In Dallas, Texas, he lately took on the Rev. Joseph Warlick, a Christian elder, and discussed with him the fallibility or infallibility of the Bible in the city auditorium hall in the presence of "twelve hundred impartial persons," as the *Dallas Dispatch* reports. "A stop watch was held on the applause," says the same paper, "and it was found that the Agnostic 'missionary of Infidelity' was given just four minutes more appreciation than the Christian." At one point a woman, who does not appear to have been altogether impartial, arose and "shrilled": "God ought to strike you dead." She was addressing Mr. Clark, who merely remarked: "There's your Christianity." In imitation of Washington's biographer, the Rev. Dr. Weems, who used to sell the "Age of Reason" and its "antidote," the Bible, "a man went through the audience selling the 'Gospel Guide' with one hand and a book of Thomas Paine with the other. He didn't let his right hand know what his left hand did." Mr. Clark is booked to discuss the divine origin of the Bible at Blue Ridge, Texas, March 20 to 23, with Ben M. Bogard, a noted debater of the Baptist communion. We learn from Mr. Dwight Spencer of Coalgate, Oklahoma, that Mr. Clark is the undefeated champion of Rationalism in the Southwest.

There are said to be "200,000,000 of men" in Islam who pray constantly. The women must be awfully patient creatures to put up with them.

NOTES AT LARGE.

The Belgian's Children Fund is still soliciting "in the name of God." The motto is: "God reigns, and in his name the Belgian children must be fed."

It is intimated that if Americans fail in their duty toward these Belgian children, God is liable to do something to us that we won't like.

In such an event we shall know what to think of God, although at present our thought of him is that he does nothing to or for anybody.

The Christian deity, according to the conception of him that is held up for our adoration and worship, is an inexorable dispenser of punishment. He will punish us for our fault in not responding liberally enough to the relief of the Belgian children, but hardly so severely, we may hope, as he is now afflicting those children, who suffer through no fault at all.

We should like to have the Belgian Children's Fund explain its God and the reason for appealing to him. Admitting our derelictions and that we deserve and must prepare to receive divine castigation, we are yet curious to know why a God who has the capacity to take vengeance on Americans should not, if he is benevolent, employ that same capacity to take pity on these suffering children and relieve their wants.

That course would very much simplify the problem, since by feeding the children, whom he has allowed to be made destitute by the Prussians, he would never have thrown upon us the test of charity and the burden of dispensing it under the pains and penalties of his wrath.

One query follows another. If he reigns, why did he not shield the Belgian children in the first place, instead of marching with the German army, as we are assured he did by the kaiser, whose word, as a theologian, we have no more reason to question than that of any other revealer of God's will, purposes and movements in war time.

If God had the disposition to relieve the Belgian children, he could not make the plea of poverty as an excuse for not carrying out the best of intentions on the broadest scale. In this country alone property valued at some two billions of dollars (\$2,000,000,000) stands in his name, with no tax on it. Could he move the trustees of this property to assess it at the rate paid by property not God's, a fund of say forty millions would result—enough to provide for the Belgian children as long as the war is likely to last.

We might call attention to the fact that the same causes that impose hardships on the children of the Belgians are pinching our own. The relief sent to other nations has put us in a position to be relieved. Last year's crops of vegetables was too small for the necessities of the world, and we are paying three prices for staples—5 cents per pound for potatoes, 15 for onions, 8 for cabbages.

Annually we have a day of national thanksgiving to God in view of abundant harvests. Were we not premature in thanking him last year, when the crop was too small to go 'round?

We have viewed this subject from all sides, and at no angle can we see where God comes in except as a derelict, or discover any relevancy in the assurance that he "reigns."

Since the European war broke out, every thoughtful person has endeavored to find a satisfactory explanation of the precise bearing that the war may have upon the future of Christianity, seeing that this great calamity arose among nations whose leaders and people generally are Christian. Cardinal O'Connell of Boston attributes the war to the widespread Infidelity among heretofore Christian nations, during the last fifty years. The ready answer to this view of the matter is that the men professing to be unbelievers were everywhere opposed to the war, unless such men as the emperor of Germany and the late emperor of Austria are to be looked upon as Infidels! No one knowing the facts of the case can doubt for a moment the religious character of the present war; it is not a case, as were the Crusades, of Christians attacking infidel nations, but it is plainly a twentieth century exhibition of how cruelly and dastardly certain *Christian* nations can make war upon other nations of the same religious belief. The cardinal is annoyed because the fact of almost all the warring nations being Christian is everywhere emphasized; and so to offset this consideration, he feels it necessary to confuse the situation by declaring that 'the monstrous outcry raised against religion because of this world conflagration is but the very outcome of a half century of Infidelity and war against religion.' This is but the old story over again of the identity of wickedness and Infidelity, which is the stock argument in use among Romanists to cover the infamous annals of the papal

organization. *The only means by which the Catholic church will ever be able to dim the heinousness of its own crimes will appear when it has completely established the overt wickedness of some institution baser than itself.* We cannot imagine that this will ever be done. Contrary to the opinion of the prelate of Boston, Cardinal Gibbons of Baltimore thinks that war is perfectly compatible with Christianity, for did not Jesus say that he "came not to bring peace but a sword"? Apart from the lack of agreement between these representatives of Rome, it would seem that his Eminence of Baltimore is strictly correct. The intrinsic character of Christianity is undoubtedly martial. No religion has given such an unquestioned inspiration to war as has that religion. A great part of its nomenclature is derived from the military profession and from the requirements of state governments. Even its God is known as "the Lord of Hosts," who "teaches men's hands to war and their fingers to fight"; and its hymns are tuned to a soldier-like strain, as if penned in the atmosphere of militarism. If war be consonant with Christianity, then it is an act of the highest injustice to attribute its cause and maintenance as exhibited in the present European conflict to any source other than that growing out of the religion's genius for tyranny and persecution.

When the Rev. W. A. Sunday, America's most distinguished Protestant clergyman, addressed a woman's meeting in Erie, Pa., in 1911, the report of his remarks about the superiority of Catholic religious training over Protestant made him say:

"If a number of Catholic girls are taken and put in a room on one side of the hall and an equal number of Protestant girls are put on the other side, in a given time the Catholic girls would still remain virtuous, while the Protestant girls would every one be prostitutes." (See the *Erie Dispatch*, June 30, 1911.)

As it is a habit with Protestant ministers to concede the superior moral system of the Catholic church, the Rev. Sunday got away with his statement and was not rebuked until recently, when he came to Buffalo and an organization, doubtless an auxiliary of the Guardians, called the Protestant Girls' Defense League, wrote him a letter to inquire whether he had been correctly reported. At this time it is not known how the inquiry was received by the evangelist, or what was his response, if any. His monstrous statement is of course false, since statistics show that Catholic girls are as prone as Protestant to become prostitutes. Religion is no protection against misfortune. At the time Dr. Sanger wrote his "History of Prostitution" there were in New York more Catholic than Protestant women of this class, although the Catholic population was the smaller. In 1913, when a Moral Efficiency Commission in Pittsburgh numbered the fallen women of the city, there were about two-thirds as many Catholic as Protestant females among them, and Pittsburgh is a Protestant community. Ignorance and a weak mind, with lack of parental care, put girls on the street. But the Rev. Sunday never had any genius for facts or for correct statement when facts were known. His denial of the words attributed to him would be inconclusive.

The man of God whose curiosity or instincts lead him into forbidden places has an advantage over the layman when it becomes necessary to explain his motives. It happened recently that the police of Pittsburgh, in the course of the day's work, raided an alleged disorderly house, whose inmates, as the Song of Songs says, were black but comely. In their final search of the place, after rounding up three colored women and two white men, they discovered a third male Caucasian "in a bedroom trying to hide behind a trunk." Him they apprehended, to discover later that he was the Rev. Frederick A. Gould, pastor of the Mount Washington Methodist Episcopal Church. On his depositing \$15 as a forfeit the prisoner was released and he did not appear at the hearing in the police court. To the public and before the official board of the church the Rev. Mr. Gould explained his mission in the house and behind the trunk. For many years, he observed, he had been a student of the saloon and social evils. We quote:

"Yesterday afternoon, after making several pastoral calls, I went to town for an umbrella left to be repaired, and, having time, went to the Hill district, going through several streets and alleys.

"Passing a house about 5 P. M. I was openly solicited, and, bent on getting evidence, in my unthinking zeal I went inside.

"Within five minutes the house was raided and I was arrested with the others. It was a most unwise thing to do to go alone into the place, and I have no other excuse to make than that given, and have already paid a penalty of keen suffering for my well-meant mistake in judgment. Naturally I was excited and frightened, and did not know what to do."

A sad result of unthinking zeal for virtue. The Rev. Mr. Gould's official church board accepted his account, as we do, and gave him assurance of continued confidence, while disapproving of his indiscretion in pursuing a vice crusade alone. But a layman would be obliged to furnish a better alibi than that he was simply sociologizing, or his friends would look upon him with speculative eye.

Professor Bacon of Yale was right in his sarcastic comments on the public press and the way an official denial of a misrepresentation is allowed to lag behind the original sensational report. On December 2 Professor Bacon gave an address at Haverford College, Philadelphia, in reporting which the newspapers said that he had characterized as a "forgery" a passage in Matthew dealing with the virgin birth, and had supported his view by citing "original manuscripts of the Bible." On January 2 the eminent Prof. Morris K. Jastrow, president of the society before which the paper was read, published in the *Philadelphia Public Ledger* a correction of the misreport. On February 3 THE TRUTH SEEKER published a letter by Professor Bacon from which it appears that on the occasion in question he did not touch the virgin birth at all. Despite all this, the newspapers and their correspondents up to the present time have not ceased to discuss the proposition, attributed to Professor Bacon, that the virgin birth is a forgery exposed in the original manuscripts of the Bible—as though any man on earth had the slightest idea what the said "original" manuscripts may or may not have contained, since we have nothing but changed and rewritten copies. Professor Bacon wrote in the letter published in this paper that he hoped soon to inform the public what he really did say; and THE TRUTH SEEKER, as the only newspaper so far as we know that has made an unsolicited correction of the sensational report, will be glad to learn.

It occurred to the Rev. Dr. Christian F. Reisner, a Methodist minister of this town, to ask a number of persons whether it is ever right to lie. Most of them gave qualified answers, such as its being a matter of conscience, but one Zoe Beckley said yes, "if by the telling of a lie something salvational is accomplished." This may be approval of lies told for the glory of God. Catholic moral theology admits of so many equivocations as almost to dispense with truth-telling altogether. Rationalists, we believe, do not concede the legitimacy of lying under any conditions; it disturbs the orderly processes of the universe. Huxley, we may repeat, said that if wife and son, fame and fortune, were taken from him one after another as a penalty, still he would not lie. But Huxley was devoted to things scientific, not salvational.

A newspaper clipping sent in by an Oklahoma subscriber tells how one Jim Stanley of Muskogee gave his wife a beating because she would not attend his church, and was fined one dollar and costs by the court. Husband and wife are Christians, but he belongs to the First Baptist Church and she to the First Christian Church. The lady told the court that while she was willing to let her husband and children attend Baptist services, she would "be blown" if he was going to take her there when she didn't want to go. She is of the stuff the martyrs were made of, and he of the material that gave martyrs a chance to become such. His dollar and costs will be returned to him, doubtless, when Christian zeal is rewarded with a heavenly crown.

It is an occasional diversion of Mrs. Marilla M. Ricker to vex the public library board of the town of New Durham, N. H., where she was brought up, with the offer of a set of the works of Robert G. Ingersoll. Her last offer was made in September, 1916, and she has a letter from the librarian, dated February 21, 1917, declining the gift. "We think on the whole," writes the librarian, "the sentiment is against our accepting your offer. We ourselves have no personal objections to them, but think it would not be advisable for us to put them in the library." Did somebody say that Ingersoll's work was completed forty years ago? In New Hampshire it has not reached the stage where they dare to read him and find out what it was.

It was announced from Philadelphia, on the strength of a call sent out by the Federal Council of the Churches of Christ in America, that on a recent Sunday "seventeen million church members" would pray that divine wisdom would direct the acts of President Wilson in the present international crisis. If President Wilson receives divine guidance, in what form will it present itself, and how will these seventeen million know whether

he acted upon it or used his own bean? It is a foregone conclusion that, whatever Mr. Wilson may do under divine guidance, those not approving his course will be as ready to say so as though they had not by their prayers put everything in the hands of their god.

Of 1,923 inmates of the Arkansas penitentiary 49 declare they have no religion, or at least no denominational preference. According to the report of the State Penitentiary Commission, the sects are represented by the following numbers of adherents: Baptists, 859; Methodists, 622; Presbyterians, 205; Episcopalians, 71; Catholics, 76; Holiness, 39; Christian Scientists, 2. The report as condensed in the *Arkansas Democrat* notes that while nearly all occupations are represented in the penitentiary, newspaper men, dentists, lawyers and doctors are exempt. The clergy are not reported upon, but their sectarian followers make up approximately 90 per cent of the criminal class.

The "bone-dry" law passed by the Arkansas Senate exempts the clergy from its operation. This is Section 17:

"That nothing in this act shall make it unlawful (1) for any priest or minister of any religious denomination or sect to order and have shipped and delivered wine for sacramental purposes; nor for any common carrier, corporation or person to ship, transport, carry or deliver wine for said purposes to any priest or minister of any religious denomination or sect."

The section places no restriction on the amount a minister or priest may bring into the state. Perhaps the exemption is intended to encourage more young men to enter the ministry.

Humanity forbids the compiling of a "round-up" of persons who go insane over religion, but one day after another brings reports of enough to make one possible. This case is from the *Binghamton, N. Y., Republican* of recent date: "Miss Minnie Benson, 27 years old, an East End resident who has taken much interest in religious matters during the last few weeks, was taken to the State Hospital yesterday, violently insane. She is obsessed with the idea of religious uplift and continuously sings hymns and prays. She was a constant attendant at the tabernacle revival."

The call of the German-American pastors of Chicago for a day of prayer "to repent for America's share in the bloodguiltiness of war" sounds as if our hyphenated citizens were approaching their maker in a spirit of sarcasm. They may be sincere, but in asking God to restrain the nation from war while war is being thrust upon it is a useless agitation of the atmosphere.

The Texas legislature has declined to pass the bill, introduced and supported by the Baptists, providing for the inspection of monasteries and convents. For some undisclosed reason, the measure was bitterly opposed by Catholics, who ought to be pleased to show goods.

A prayer to God: Forgive us our trespasses as we forgive yours.

The \$50 Prize.

It is too early for anybody to appear and claim the prize of \$50 offered by Atwood Manville, our Missionary Editor, to the subscriber of THE TRUTH SEEKER who should in the next six months procure the insertion in any magazine sold on the subway newsstands in New York of a 2,000-word article attacking the Bible for its inaccuracy, immorality, contradictions, barbarity, and so on. An article by Mr. Manville himself, who is the author of "The People vs. the Holy Bible," was declined by a magazine editor on the ground that interest is no longer felt in the subject. How an editor could reach that decision without making the experiment is not plain. We are of the opinion that were the magazine editor to print a strong Bible-smashing essay, he would discover through the receipt of criticisms from the clergy and others that there was quite an excited interest in such articles—more, perhaps, than he would relish.

There is no lack of fairly good writers who would be glad to get \$50 for an article of 2,000 words. Are there biblical critics, polemics, among them, or is such criticism a lost art?

With a view to making lecture engagements, Franklin Steiner desires to communicate with Free-thinkers or Liberal societies in the following places: Wilkesbarre, Ashland and Newmanstown, Pa.; Baltimore and Hagerstown, Md.; Waterbury, Bridgeport and Norwalk, Conn. Letters will reach Mr. Steiner if addressed to him at this office.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Free-thinker who is not a regular subscriber.

OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions Whence? and Whither? can be given only by Science.

THE TRUTH SEEKER holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

THE TRUTH SEEKER believes in Free Speech, Free Press, and Free Mail; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinion. We neither indorse an idea by printing it, nor condemn it by exclusion.

THE TRUTH SEEKER is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted.

POLITICAL PRINCIPLES.

(THE NINE DEMANDS OF LIBERALISM.)

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.

2. We demand that the employment of chaplains in Congress, in the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of nat-

ural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Letters of Friends

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

BIBLE AND TRUTH

From B. A. Plummer, Iowa.

To the Editor of the Truth Seeker:

I see by the press that the Gideons are very persistent in an effort to place Bibles in the hotels throughout the country. The Gideons are no doubt sincere in thinking that they are doing a pious and charitable act, but from the standpoint of the scientists, Catholics, and students of sacred literature (see Encyclopedia Britannica) it is quite credulous, for none of these consider the Bible an authority.

You see it was like this: King James appointed a commission in 1607 consisting of forty-seven persons to translate, revise and formulate the Protestant Bible, and that commission finished their work in 1610.

The Catholic church is the Mother Church and therefore sponsor for the Bible. Now the facts are that the Catholic Bible has six more books than the Protestant Bible, and there are many differences too numerous to mention, besides at least one hundred square contradictions. The Bible tells incredible stories about Jehovah, God of the Jews, and also about some other noted Jews, like Abraham, Isaac, Jacob, et al. Jehovah sanctioned falsehood and deception, to wit:

And he said "I will go forth, and I will be a lying spirit in the mouth of all the prophets." And he said "Thou shalt persuade him, and prevail also, go forth and do so." "Now, therefore, behold the Lord hath put a lying spirit in the mouth of all the prophets" (1 Kings xxii, 20-23).

"If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet" (Ezek. xiv, 9). "O Lord, thou hast deceived me" (Jer. xx, 7). "Wilt thou be altogether unto me as a liar?" (Jer. xv, 18). "God shall send them strong delusions that they should believe a lie" (2 Thess. ii, 7). God said unto Adam: "In the day that thou eatest thereof thou shalt surely die." Adam lived to a good old age after that.

God commanded Moses to deceive Pharaoh, rewarded the midwives for their deception and instructed Samuel to deceive Saul. For her treason and lying Rahab is rewarded. Paul canonizes her as a saint. David, Elisha and Jeremiah, three of God's holiest men, were deliberate liars (1 Sam. xxvii, 8-11); (2 Kings viii, 7-15).

"Christ taught in parables that he might deceive the people" (Mark iv, 11-12). Paul says: "Being crafty I caught you with guile."

Jehovah's "chosen people" had a mania for killing, for when they were not slaughtering and roasting bullocks so that Jehovah might "smell a sweet savor" they were slaughtering their fellow men, and Jehovah would assist them by making "the sun to stand still for nearly a whole day" for Joshua to complete the slaughter of innocent people.

Again Jehovah shows how bloodthirsty he is when he commanded "Thou shalt smite every male with the edge of the sword; thou shalt save alive nothing that breatheth." "Thou shalt utterly destroy them," "but the women and the little ones thou shalt take unto thyself" (Deut. xx, 16; Num. xxxi, 18).

Yet when it came to hard scrapping Je-

hovah wouldn't be in it with the Kaiser, for he "could not drive out the inhabitants of the valley because they had chariots of iron," while the Kaiser has driven out the inhabitants of several "valleys" and they had much worse things than chariots of iron (Judges i, 18).

It is the same today as it has been in the past. It is only the credulous or superstitious who accept the Bible as infallible authority.

I write this in the interest of the Truth, for "the Truth shall make you free."

NOTES CONCERNING PAINE.

From J. B. Elliott, Pennsylvania.

To the Editor of the Truth Seeker:

One of the most important publications in New York three score years ago, which lived about five years, was *The Age of Reason*, a liberal and independent paper, edited by Peter Eckler, Sr., and published at 21 Ann Street. It published the lectures, debates, etc., that were held by "The Society of Liberals," that met on Sunday afternoons at Eagle Hall, 26 Delancy Place.

This society celebrated the birthday of Thomas Paine with appropriate services in 1850. Gilbert Vale delivered his lecture on "Paine's Part in the Declaration of Independence," and at the meeting April 15 he announced that the Thomas Paine farm was advertised for sale, and that a committee was appointed to ascertain the price and terms. On the 15th of April following Mr. Vale announced that the Paine farm had been purchased for the sum \$5,500, and \$1,500 had been paid, leaving a balance due of \$4,000.

He also announced that on the 4th of July there would be an excursion to the Paine farm at New Rochelle, and that a steamboat had been engaged to convey the excursionists, and carriages were to be in waiting to take them to view the monument erected in Paine's memory. A country dinner was to be served. Speaking, dancing and other amusements were part of the program.

The particulars of the first dinner in Paine's house to Liberals will be sent for the next article.

THE MARRIAGE TIE.

From C. H. Eshleman, Michigan.

To the Editor of the Truth Seeker:

In reply to a communication headed "Notes on the Marriage Tie," in THE TRUTH SEEKER of February 17, it should be stated that the marriage ideal is more than a man-made affair; it is a law of nature. It has its origin among the lower animals, but its highest development is seen in the life of humanity. It is the only method by which man and woman may fully render to each other the obligations involved in their relationship; the only method by which the father may be assured the offspring are his own; the only method by which children may receive of the care of those who bring them into the world, so that they shall have permanent homes, and loving and thorough training for the work of life. There are remarks in the communication to which I am replying that in order to exercise all possible charity I will assume are either not seriously meant or have not been grasped in their sinister significance.

If this writer has in mind a system that is an improvement over the marriage ideal and that fulfill the conditions of marital relationship and the welfare of the children, let him by all means fully explain it. Until then, the marriage tie is sacred. "Sacred" is not too strong a word. To regard it lightly is not only erroneous in theory; it is criminal.

HELL.

From Dwight Spencer, Oklahoma.

To the Editor of the Truth Seeker:

Rationalists every now and then fall into the happy mood of thinking all the believers in a genuine, real, red-hot hell have about died out, and that what few who still live are ashamed to say it out loud, that they believe in a hell fire.

My happy mood was given a jolt last

week when I received a postal card from Mr. James Dotterer, of Inola, Okla., telling me "mammonism belongs to the lower regions, where a cubic inch of ice is worth a million dollars." Think of it, Comrades, writing such valuable information on a postal card! Well, I got busy right away. I wrote Mr. Dotterer, who by the way is a "Christian Socialist," and asked for information as to where this "lower region" was located, and stated I was thinking of going into the ice business next summer and would not object to having a few mammonized millions. I told him I never had gotten acquainted with God, but with mammonized dollars it was different. I have at least seen them at a distance and know their power. I didn't use a postal card in writing to Mr. Dotterer either. My communication was sealed.

Then Mr. Dotterer answered on another postal card and, among other things, said: "The rut you seem to be in will lead you straight to hell. However, methinks when you arrive at the gate the devil will not admit you. For you would monopolize his business." I henceforth got busy and penned the following letter, which is self-explanatory:

"Mr. James Dotterer:

"I am going to have you arrested if you don't quit writing to me on postal cards. Do you suppose I want everybody to know I am on the road to hell? Some people might take what you say for the 'honest gospel truth,' and then my standing in society would be destroyed. You want to be more careful in the future.

"Now, don't you give it away. I have got some designs on hell. I would capture it, if you would tell me where it is, and turn the poor devil and his little imps out on the cold, cold world. Then I'd move hell up to the North Pole and open up that region to settlement.

"I promise to grant you, Thomas W. Woodrow, and the rest of Bouck White's disciples a large tract of land, on which to try out your wonderful theories of Universal Brotherhood, Christian Socialism and the co-operative commonwealth. I promise to furnish this colony with free heat for a period of fifty years. At the end of that period, if 'hell ain't froze over,' possibly I'll extend the time."

MAN BEFORE RELIGION

From a Baptist Preacher, Alabama.

To the Editor of the Truth Seeker:

I am a very happy reader of your paper. My eyes were opened before I saw a copy of THE TRUTH SEEKER. Their being open was why I saw it, but they get open wider as I go on seeing the paper.

To one who has never known anything but orthodoxy it would repel, and that is the only fear I have of the paper not becoming popular, except among those who are thinking a little. Poor things! You know they cannot help it. They were taught orthodoxy—it was ground into them just as it was into me. And I never would have gotten away from it if I had not fallen into the hands of science, the redeemer from superstition. I got this in a Denominational College after I was 35 years of age.

I will soon be 50. I have preached for twenty-nine years, and from my own experience my judgment is that public schools, where science is taught, and in our universities and colleges, which have to go deeper into that rich field, are the agencies to give relief.

My! how people need to be saved from religion—at least its products; and if from its products, then from it.

Most orthodox people think they are saved by religion, but since religions have developed such institutions, exercising such lordship over human life and work we must be saved from it. Not until about three years ago did I dare question a statement made in the Bible or a demand made by the church. I had doubts and suspicions, it is true, but to question was to invoke the hell-fire of God upon me.

About this time I began to think for myself on these questions. I reasoned in this

way: If the Bible and religion have had a beginning and have grown up out of man's religious experience, then man is older than either, and had to exist before and independent of either. They are products, therefore, of man's effort to adjust himself to his environment and destiny; therefore, they are man-made. So then man and not religion is the creator.

Now which should be free, the institution created or those creating and receiving it?

LECTURE BY AN EX-PRIEST. From Libby C. Macdonald, Chicago.

To the Editor of The Truth Seeker:

We've just had a most interesting lecture, "Why the Catholic Church Opposes Birth Control," with William F. McGee, ex-priest, as exponent of the question on Percy Ward's platform. It will be impossible to give any but brief extracts from it. Said Mr. McGee:

"In the year 2000, seventy-five years hence, when birth control will have been definitely established as a universal custom, the Catholic church, i. e., what is left of it, will tell the world that she inaugurated the scientific regulations that brought about this most wonderful reform. This has been her method in the past. Roger Bacon in the thirteenth century tried to inaugurate scientific methods of study. The church imprisoned him. She stood against the freedom of science and every art until they became the commonplaces of human life. Then she boasted that she was the mother of them all.

"Church opposition to what she called sin is very illogical. If the Christian theory is true, everyone should sin as much as possible. Redemption is free and pays for all sin. God's justice is satisfied and he has no right to ask more.

"From the great encyclical letters of Leo XIII, from Wynne's authorized "Christian Marriage," February 10, 1880, we quote the modern opposition of the church.

"Page 69: To decree and ordain concerning the sacrament of matrimony is, by the will of himself, so much a part of the power and duty of the church that it is plainly absurd to maintain that even the smallest fraction of such power has been transferred to the civil ruler."

"Page 71: Certain it is that in Christian marriage the contract is inseparable from the sacrament, and for this reason the contract cannot be true and legitimate without being a sacrament as well."

"The opposition of the church comes from:

"1. The early Manichean idea that marriage is unholy, indecent.

"2. The idea that woman is a shameless creature, the cause of all human woe.

"3. The instructive knowledge that with birth-control established the church will lose its control over women. This means the death of the church shortly.

"The inner consciousness of having done wrong and the knowledge that his wrong must be revealed to the confessor gives the church a powerful control over the minds of her children. It is analogous to the power which unscrupulous policemen hold over their stool pigeons.

"From St. Alfonso Liguori is the following:

"A man may beat his wife at will.
"A wife must bear children under circumstances which will cause disease and death.

"De Matrimonio et de Sponsalibus.
"He who embraces the religious state, abandoning a woman whom he has sworn to marry, does not sin, because in such a promise is always included the reservation of devoting himself to the priesthood."

"The man who seduces a woman by means of an oath to marry her, but without having any such intention, is not bound to marry her, especially if the woman is of a condition inferior to his—i. e. peasant girl and noble; or a poor girl and rich man."

"If the young woman did not know that her seducer was of better condition than her own, she has no right to demand of him what he is worth when he marries one of higher rank than she."

"Equally if the man fears loss by keeping his promise to marry someone, made under whatever circumstances, he may decline to fulfill it."

"In general a promise of matrimony may be broken for the sole reason that celibacy is preferable to matrimony."

"Ignorance allowed the church to make the body indecent from the neck down, so that modesty blushes with shame at the sight of the nude—that is Catholic modesty.

"Ignorance enabled the church to make the biological necessities of life filthy and sinful, so that thoughts, words, looks, emotions and desires are to be subjected to the scrutiny of a priestly confessor.

"In the last thirty months the world has lost nearly ten millions of lives, wasted the accumulated energy of the last forty years, and put a tax on our children and children's children which will be a curse for many future generations.

"As a suggestion for serious thought, let us question the wisdom of the mothers and fathers of the last sixty years in Europe. Let us ask ourselves seriously if the present war could ever have started if there had been universal birth-control of a scientific character. I doubt it very much.

"The church acquiesces in this war. She does not dare—she, the infallible moral guide of humanity—does not dare to do more than condemn the wrong in general terms. What have generalities ever amounted to? Why is she not able to focus the attention of the world upon the specific facts which caused the war, so that humanity as a whole may repudiate and destroy them?

"The church says birth-control is unnatural, and therefore immoral, sinful, base, harmful to individuals and to society, a menace to church and state.

"Let us say that nature is the greatest enemy of humanity. The only advance in civilization has come from the subjection and exploitation of nature by man.

"Nature is not wise; it is not loving, it is not economical, it is not moral. It is flaunting in its unchastity; its prodigality is not so much reckless as it is riotous. Its cruelty is savage, and 'red in tooth and claw.' Nature seems but a 'blind Cyclops, hurling stones of destiny, and not in fury.'

"Rev. Bertrand L. Conway, Paulist missionary, speaking to a packed audience at St. Mary's Church, made some exceptions to the marriage rites. He said:

"Some men have been known to marry while they were drunk. Indeed, some men would have to be drunk or they wouldn't marry at all. When I was a priest in New York a young woman of forty-eight came into the rectory one night with a young man of twenty-eight. The young man was profligate; he was very drunk."

WHAT IS A "REAL" CHRISTIAN? From C. J. Boren, Kansas.

To the Editor of The Truth Seeker:

Almost every time we pick up a newspaper we read where some propagator of the Christ doctrine has committed an atrocious crime. Rationalists will point to the circumstance and say to the believer: There is your Christianity! But whenever we charge these crimes, with which history's pages are covered, up to Christianity, our friends, the Bible apologists, will exclaim, Yes, but that is not "real" Christianity.

I ask the question, then, What is "real" Christianity? Our religious brothers in America say that the war in Europe was not caused by Christianity but because the people there are not "real" Christians. We ask, then, at the end of 2,000 years' teaching how many real Christians are there on earth? We often wonder what it takes to constitute a real Christian. To believe in the Darwinian theory of evolution is to be a disciple of Darwin. To be a disciple of Christ or a Christian one would have to believe in and follow the teachings that are said to have been taught by Christ. Let us examine some of the commands of which he is said to be the author. "He that hateth not his father and mother, his brothers and sisters, yea, he that hateth not even his own life, cannot be my disciple."

Any man who could look into the eyes of his old gray-haired mother, who had suffered death that he might live, and hate her, is not worthy of life, here or anywhere else. And yet to be a "real" Chris-

tian one must not only do this but must leave all your loved ones behind and take up your cross and follow on. Just pause and think of the homes that have been broken up, of the deserved wives and hungry children that are the result of this monstrous fraud. There is a white woman lodged here in the city jail. She was arrested in the suburbs of the city, in a haystack for keeping company with a negro man. I went to see her and talk to her, and as I gazed at her faded hair and wasted form, I said to myself: she must be a Bible victim! I asked her if she had ever been married and she said yes, and that she was the mother of three children who are now in the orphans' home.

She said she believed the Bible and that if it was not for that book we would not know anything. But who can blame her. She has been taught that the Bible is the word of God, and the Bible sanctions adultery. I believe that anyone of ordinary intelligence, after having read and just half studied this aged lie will agree with me that there is not, and never was such a living thing in existence as a "real" Christian.

The most infamous crimes of which there is any historic record are sanctioned by this book.

To-day we see a mighty nation bowing its head to this gruesome and bogus doctrine.

Europe to-night is a scene of professed Christianity; what would it be if we had the real stuff?

O good people of America, when will you awake and realize that the progress of the world is not due to Christianity, "real" or otherwise, but to those who have opposed it?

AGNOSTICISM AND SPIRITUALISM.

From P. O. Hopkins, Ohio.

To the Editor of The Truth Seeker:

May I say a few words to my good friend, Mr. Thomas, regarding his ideas of Spiritualism and Agnosticism?

He says Agnosticism with him was only a belief. That being the case, little wonder he was not satisfied with his "belief." But Agnosticism is more than a belief; it is an absolutely proven condition, for it has been demonstrated beyond any doubt whatever that no man knows or can possibly know anything whatever about a condition beyond life here. Reason and science tell us death here is the end of all intelligence so far as the individual is concerned; but that is Atheism and, as reason and science can not penetrate beyond the things seen and touched, Agnosticism takes the more conservative and positive position that any intelligent existence after life here has ceased is unknown and unknowable and not simply a belief; for believing or disbelieving a thing is of no value whatever so far as evidence is concerned.

It is evident, therefore, that you were not an Agnostic, but believed you were until a great sorrow overtook you. You had never delved deeply into the subject, but merely scanned or scratched the surface. For there is nothing more consoling on losing dear ones than Agnosticism. We know they are not tossing in a fiery hell or playing on a harp surrounded by the murderers and persecutors who have gone before.

Now as to Spiritualism, I know many kind, sincere and honest people who are firm believers in the cult and I respect them just as I do all people who are honest in their opinions. But, from my own experience in trying to get into Spiritualism, I am satisfied they are mistaken, although many of them are intelligent and educated.

The writer has investigated considerably along that line, but has never been able to discover any fact or "condition" that convinced him he was talking to, or receiving messages from, departed friends. I have attended public lectures and seances as well as private seances, and they have at all times appealed to me as being just about as worthy of

acceptance as the old purgatory and hell-fire-and-brimstone doctrines of the orthodox pulpits. One thing I like about the Spiritualists, however; they are quite tolerant and do not condemn those who differ from them.

Undoubtedly, Brother Thomas, you have merely a belief that Spiritualism as taught by its adherents is a fact, but facts and beliefs have little relation. Then why not dig deeper into the questions and endeavor to arrive at a rational conclusion? Really, I hope and wish that Spiritualism is the unadulterated truth, but until the disembodied spooks come forth in a convincing manner, I must remain outside the pale of the adherents.

A SCIENTIFIC QUESTION.

From S. A. Bassett, Kansas.

To the Editor of The Truth Seeker:

As a subscriber who has not the research to read up and find out the answers to ideas absorbed in or from your paper, I would like to ask the following of Mr. Russell or David Eccles or any posted man: Given matter in motion (falling bodies), will not the resulting energy produced thereby, sufficiently alternate matter to make the two elemental conceptions inseparable? That is, matter may be so attenuated by force that the electron, a product of energy, can not be distinguished from matter.

THE CATHOLIC ATTITUDE.

From Charles Hunt, Illinois.

To the Editor of The Truth Seeker:

Your reply to Catholic Critic, Jan. 20, shows the Catholic attitude. The church is so scared that the smallest objection is sinful. I know of a Catholic who returned some correct quotations from a pope with this written across: "You poor fool." How this applies to people who fairly quote, I cannot tell. The church could be destroyed in a year if actual quotations from popes, prelates and editors, were spread broadcast.

IMPRESSIONS OF A MAN AT SIXTY.

When we pass sixty stages
In life's short span;
Of the three score and ten
That's allotted to man;

We may get sorely kicked
From pillar to post;
If we don't cash in
And give up the ghost.

As young people think
They're superior to old,
At about the same ratio
That brass bears to gold.

We come to this world
Without any say;
And most will pass out
In the very same way.

Some have led lives
That were not lived in vain,
By spreading true sunshine
For heart aches and pain.

But some have been zealous
For their own selfish greed,
While some who were lazy,
Their brains went to seed.

Yet most do their best,
But for reasons unknown;
They try hard, but fail.
Is the fault all their own?

Perhaps there was used
The wrong kind of clay,
And our heads weren't fashioned
In just the right way.

If all are not equal,
What's wrong with the plan?
Is it fault of the maker,
Or fault of the man?

F. F. FISK.

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When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

FREETHOUGHT CALENDAR.

CONDUCTED BY FRANKLIN STEINER.

Gerritt Smith, March 6, 1797—December 28, 1874.

This abolitionist and great Freethought philanthropist was born in Utica, N. Y., March 6, 1797. His father, Peter Smith, was at one time associated with John Jacob Astor in the fur trade, and became afterward the largest landowner in New York. Mr. Smith graduated in 1818 from Hamilton College, Clinton, N. Y., with the highest honors of his class, excelling as a student and an orator. He studied law, more with the intention of using it as an aid to him in business than to practise it.



GERRITT SMITH.

He fell heir to his father's vast estates, which lay in forty-two out of the then fifty-nine counties of New York. He was a model business man, prompt and thoroughly honest. As an instance of the latter quality, in 1837, owing to failure to collect his rents, and fearing that he might be compelled to sell valuable property, he traveled to New York city and approached his father's old partner, John Jacob Astor, for a loan of \$250,000. That tight-fisted old Dutchman complied, taking only Mr. Smith's verbal promise to pay. In due time the debt was liquidated. While rich from the cradle, Mr. Smith early came to the conclusion that it was an injustice to the propertyless for one man to hold so much land. In 1842 he started to give away 200,000 acres, in small farms of fifty acres, to deserving white and colored people, often aiding them to erect homes thereon. He was by this not only a pioneer land reformer but a practical one. He established and supported the Oswego Orphan Asylum and made large contributions to Hamilton College. In 1857 he established a colored farming community in Essex County. So much did he give away to deserving poor people that when he died he did not have one-eighth as much as when he started in life. And yet, in spite of his works and the works of others we have mentioned and will have occasion to mention in this department, Christians continue to ask the old question, "What have Infidels done for the good of the world?" They certainly ask it from either pure mendacity or hopeless ignorance. In 1824, Mr. Smith married a second time, his wife being a Miss Fitzhugh of Maryland, whose father was a slaveholder. This brought him into contact with slavery and made him an Abolitionist. At first he believed that the only proper solution of the slavery question was by the colonization of slaves. He joined a society for that purpose and became one of its officers. Later he changed his views, holding that the negro should not only be free, but should remain in the United States. From this time on the abolition cause had the benefit of his time, ability, eloquence and money. In 1852 his friends invited him to become an independent candidate for Congress. He did so and was elected, notwithstanding that both the Democratic and Whig parties had already nominated their candidates. He was a supporter of John

Brown of Osawatimie, without knowing that Brown intended violence. Yet, when Jefferson Davis was imprisoned for two years, Mr. Smith with Horace Greeley and several others went on his bail bond. But not slavery alone demanded his attention. He was an equally strong opponent of the use of both tobacco and liquors. He preceded our modern "peace advocates" in his opposition to war by almost three-quarters of a century. He believed that women had the same rights as men, including the right to hold property and vote. He worked for prison reform, and sought the establishment of juvenile reformatories, and always aided education in a substantial manner. His home in Petersboro was an open house, being always filled with guests, white and black, most of whom were there by their own invitation. His death occurred December 28, 1874.

Of Mr. Smith's religious views, Appleton's Annual Encyclopedia for 1874 says: "When a young man Mr. Smith became connected with the Presbyterian church. . . . In 1850 his views on religious subjects . . . were modified, enlarged and changed. His new belief found form in the religion of Nature, or what he called 'Rationalism.' He was a subscriber to the Boston Investigator, and once in renewing his subscription he wrote the publisher: 'Bad as some people think your paper, nevertheless I read it, and I think I read it with profit.' In 1864 Mr. Smith published a book called 'The Religion of Reason,' from which we quote two extracts:

"A religious creed is entirely proper. Every man should have one. But a church creed is improper."

"Many clergymen are among the best of men. Nevertheless, such an order is wholly unauthorized and exceedingly pernicious. Their assumption of an exclusive right to teach religion makes the teachers conceited, dogmatic, arrogant, tyrannical; and their hearers lazy in mind and slavish in spirit."

Let Christians name their best men and Freethinkers can more than duplicate any one of them with Gerritt Smith. His biography has been written by O. B. Frothingham.

Other events of which the past week is the anniversary are:

March 4, Inauguration Day.
March 5, Laplace, Atheist and astronomer died, 1827. Foote, Ramsey and Kemp sentenced to 12, 9 and 3 months imprisonment for blasphemy. London, 1883.
March 6, Davy Crockett died, 1836.
March 7, Sir John Herschel born, 1792.
March 8, H. W. Beecher died, 1887. Sir William Hamilton born, 1788.
March 9, Gall, founder of the system of phrenology born, 1758. Mirabeau born, 1749. William Cobbett born, 1762.
March 10, Mazzini, Italian patriot, died, 1872.

Editorial Courtesy.

It is said that the return of a manuscript to its author may imperil the life of the Chinese editor and that only by the invariable use of the most gracious, courteous and apologetic language can he expect to avert the awful wrath of the contributor whose manuscript is declined, and save his own editorial head from swift decapitation. The following letter from a Celestial editor, accompanying the return of a manuscript, surely denotes tactfulness and a realization of the direful consequences if the recipient took offense thereat:

"Most honored brother of the sun and the moon: Your slave is prostrate at your feet! I kiss the ground before you, and implore you to authorize me to speak and live. Your manuscript has permitted itself to be looked upon by us, and we have read it with enchantment. I swear on the tomb of my ancestors that I have never read anything more exalted. It is with fear and terror that I send it back. If I allowed myself to print this treasure, the president would immediately order me to use it forever as an example, and forbid me to dare

to print anything inferior. My literary experience enables me to declare that such literary pearls are only created once in ten thousand years, and this is why I take the liberty of returning it to you."

Paradise for Cohen.

Barney Bernard, the Hebrew comedian, says a friend of his, named Cohen—when Barney tells a story his friend is always named Cohen—dreamed that a coreligionist died and went to Heaven, arriving at the Pearly Gates simultaneously with a person of color.

As Saint Peter swung the portals ajar the black man scrooged in.

"My son," said the good Saint, "you are about to receive your reward for your good deeds done in the flesh. In addition to welcoming you into Paradise I have the power of bestowing upon you one great gift. What is your dearest wish? Speak and it is yours."

The newly-arrived rolled his eyes in earnest thought.

"Well, suh," he said at length, "ef 'tain't too much trouble I believes I'd lak to have a millyun dollahs."

Instantly the fortune was in his arms. As he stood there dumfounded by his good luck, tongue-tied with astonishment, and popeyed with joy unutterable, Cohen's compatriot slipped gently into the Celestial precincts. To him Saint Peter turned.

"My son," he said, "what is your wish?"

"Not very much, Mister Saint Peter," said the latest comer. "All I want is fifty dollars' worth of phony jewelry and halluf an hour alone with that colored gentleman."

Interested Politeness.

A bright-eyed little boy in a sailor-suit saluted the occupants of a passing motor-car so quaintly that they stopped to give him sixpence.

"You're very polite, little fellow," the lady motorist said. "Do you salute all the strangers who pass in the same way?"

"No, no, ma'am, only motorists," the boy stammered, fingering his sixpence nervously. "Father says I've to be polite to them, because motor-cars bring him trade."

The lady seemed disappointed.

"What is your father's trade, my little man? Does he repair motor-cars?"

"No, ma'am; he's an undertaker," was the little fellow's response.—*Tit-Bits*.

College Boys Growing.

Measurements by scientists bring out the interesting fact that the American college athlete of today is a much larger man than his father was, and is constantly growing. The average height of the Yale athlete today is an inch and a half more than it was five years ago; he is 22 pounds heavier, with three inches more chest development and 42 cubic inches more lung capacity; the average height of the Yale athletes is now 5 feet 9.9 inches and their weight exactly 170.5 pounds. At an examination of Harvard athletes Professor Sargent found that they were an inch taller and from four to five pounds heavier than were the students of thirty years ago.—*New Bedford Mercury*.

Answered One Anyhow.

An applicant was undergoing a civil service examination. With a view to testing his knowledge of history, the examining officer asked him what he knew of the Punic wars. "The name sounds familiar," said the applicant, "but I can't just remember when it was or where it happened." "Don't you know anything about Scipio?" "No, sir." "Surely you have heard about Hannibal?" "Oh, yes, I know all about Hannibal. That's where Mark Twain used to live."—*Youth's Companion*.

His Part.

"So you confess that the unfortunate young man was carried to the pump and there drenched with water? Now, Mr. Fresh, what part did you take in this disagreeable affair?"

Undergraduate (meekly)—"The left leg, sir."—*Christian Register*.

As the Angels.

The late John Townsend Trowbridge, author of "Darius Green and His Flying Machine," had a plain way of expressing himself.

A girl asked Mr. Trowbridge's advice one day about marrying an impecunious young poet.

"How much does he make?" Mr. Trowbridge asked.

"Oh," said the girl, "he only makes about \$6 a week. He's no pay-your-own-way poet. But," she added, fervently—"but he says he will treat me like an angel."

Humph," said Mr. Trowbridge, "I suppose so. Nothing to eat and less to wear."

Unstable Knowledge.

General Butler was at one time a member of a commission to examine young applicants for admission to the bar, and before him came a youth who failed. Finally, Butler asked: "What would you like to be examined in? You have failed in everything we have suggested." The reply came, "Try me on the statutes; I'm up to them." Butler shook his head solemnly. "My friend," he said, "I'm afraid you won't do. You may be ever so familiar with the statutes; but what is to prevent a foolish legislature from repealing all you know?"

A Skilful Mixer.

When it comes to mixed metaphor the prize must be awarded the San Francisco afternoon paper which decorated its front page with the line: "Congress Casts Net in 'Leak' Probe." The fellow who can stick a probe in a leak and then haul the thing in in a net deserves a higher job than writing wood-type headlines.—*San Francisco Star*.

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Would grace the breast of Sheba's queen;
And will lend grace in coming time
To queens of beauty more sublime."
(Impromptu by Eliazur Wright.)

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THE LETTER BOX.

HERLICK.—Yes, the papers you name are getting THE TRUTH SEEKER. The Mission to the Editors works well. One paper of wide circulation to which this journal goes under that plan contained three quotations in a single issue.

J. G. JEFFRIES, South Dakota.—Do not let the likelihood that we have already seen an article of interest deter you from sending it along. Better it were duplicated than missed. The piece you forward has furnished the editor with a text.

W. J. S., Richmond Hill, N. Y.—Your letter is received and referred to the parties most in interest. Thank you. The typographical appearance of THE TRUTH SEEKER is a matter of deep concern to us, and if it were permitted we should be glad to make it the best specimen of the printer's art in the world.

A. D., MARCKRES, Vermont.—The three 1883 copies of the Boston Index are welcomed, and worth reading. Our pleased attention was attracted by this item: "Mrs. Ralph Waldo Emerson wishing at one time to have the children christened, Mr. Emerson said he would not object, whenever a minister could be found to christen the children who was as good as they were."

A. C. S., Alabama.—When a correspondent does not wish to attach his name to a communication printed in THE TRUTH SEEKER, we do not furnish his address to anyone. We only forward letters addressed to him in our care. It is for him to choose whether he shall reveal himself to his correspondent. Of course when you get a letter from someone in a distant state it looks as if he had got your address, but such is not the fact. The superscription was written here.

C. E.—Older Freethinkers like you (and like us) were introduced to the evidence against the historicity of Jesus forty years ago. We find it as new to younger ones now as it was to us then, when the standard books on the subject were those written by the Rev. Robert Taylor, long before the days of Robertson or Drews or W. Benjamin Smith. It is the penalty of living past middle life that we must read so much that we have read before; but knowledge is not transmitted by inheritance, and as a consequence the facts must be repeated for the benefit of the younger generation as they were for ours.

W. I. H., Washington.—There is a Free-thought society in Seattle, meeting weekly. The president is L. A. Wheeler, 1330 First avenue. A preacher who has become a convert to Freethought and is prepared to lecture might interest the brethren there. But lecturing does not seem to be greatly in vogue at present. Unexplainable changes take place. There used to be lecture bureaus that laid out country-wide circuits for lecturers, but they have passed, and probably could not be revived. If you wish to lecture to Freethinkers you might introduce yourself to them by submitting some of your work for publication in THE TRUTH SEEKER.

H. M., M. D., Illinois.—It is related that R. D. Blackmore, author of "Lorna Doone," wished to say in his preface, "The writer neither dares nor desires to claim for it the dignity or cumber it with the difficulty of a historical novel." The proofreader inserted a letter *n* before the *or*; the author marked out the *n*, but another proofreader inserted it again, and the word was printed as *nor* despite the author's struggles. It was the kindly offices of the printer or proofreader on THE TRUTH SEEKER that caused, despite our efforts, the name of the church father in the heading of one of your articles to be printed *Origin* instead of *Origen*. We carefully marked in the *e*, but the informed and conscientious workman was not to be misled, so "Origin" was retained.

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The R. P. A. ANNUAL 1917

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DEPARTMENT OF ECONOMICS.

When Women Become As Men

Mr. Babb, you are welcome to my little band of opponents. May you long swell their number!

Your first statement regarding me, while strictly to be classed as denunciation, yet contains a compliment for which I thank you. You say: "... If an individual is suffering from mistaken ideas, obsessions and general incompetency as to scientific data, facts and mistaken historical conceptions, she is one." Your admission that I am suffering from general incompetency as to "mistaken historical conceptions," while a compliment paid in a rather unusual form, is yet one for which I appreciate. Again, thank you. I have ever sought to achieve incompetency in this particular direction, and your observation is encouraging.

Having made this personal recognition, I relapse into the conventional third person and get along with my refutation.

Says Mr. Babb of me: "Her attempts to show that woman is physically inferior to man are but pure abstractions. In remote times she was the physical equal of man." Of certain peoples, this was and is still true, but, unfortunately for Mr. Babb's contention, we are not dealing with the hefty females of New Guinea or Patagonia, but with the degenerate, neurotic and hysterical females of the so-called most advanced country on earth. From scientific statements made in the paper *Physical Culture* one may learn that the modern woman to be man's physical equal must be 25 per cent stronger than he, to compensate for her inferior development. If it were the Patagonian and New Guinea ladies who were clamoring for Political Freedom, I should say: "Mesdames, physically you are parallel with man; prove but your mental equality and the vote is yours." But, dealing with the hyper-civilized white woman, with her race-suicide doctrines; her frailty and nervousness that render twilight sleep a necessity; her flighty-minded divorce facilities, most numerous where woman has a voice in the legislature; her wild and wanton waste in dress, revealing as it does a hysteria and craving that she has not the brains sensibly to satisfy; her degenerate elevation of pet dogs to the rank of babies; her insane cult of every new and fantastic philosophy and philosopher that comes along; her relegation of her husband to the role of meal ticket; her superstitious support of doctors in default of brains to evolve a rational diet on which to build the bodies and minds of those whose health depends solely upon her efforts; her church-going propensities; her *penchant* for erotic novels and moving pictures; all these things cause me to say to my sisters: "We are not fit. Happy are the few among us who realize that fundamental fact; for we, although unfit, are not fools."

Then comes this mysterious observation: "It appears to me that women are nearly emasculated at the present day in so far as sex function is concerned, and this is due to our ignorance of things sexual." So women are "nearly emasculated!" *Nearly!* If this be so, then I fear that most of our men folks have been most unkindly deceived. But surely Mr. Babb cannot have looked up the word very recently or he would know that emasculation is an attention possible to be paid to the male sex alone, and from which the vagaries of Nature have inevitably excluded us. I cannot deal further with this remark of Mr. Babb's, as his strange use of the term to which I have referred, renders his meaning ambiguous; but if he will consult his dictionary and revise his sentence according to the definitions that bind him, I shall be pleased to thresh this point out to a finish.

Now, let us see. "These characters (i. e., those I chose to illustrate my argument of woman's incapacity for position of public responsibility) are made to represent woman in the past, present and future. One can take female characters from past history and show that woman is the embodiment of all the virtues and wisdom possessed by the race. ... There is no logic in this style of argument." And, pray, do we not take men of history as representatives of men in the past, present and future? Do we not cite Washington, Lincoln, Napoleon, Nero, Machiavelli as eternal types to which men may rise or fall, according to their particular individual traits and opportunities? And as to the women of history whose careers shine out as apotheoses of female virtue, who are they? *Not they who actively reigned or ruled.* Wherever a queen has been on the throne, she has been the puppet of her favorite courtiers, a victim of her own vanity; and whenever a monarch has been dominated by a feminine hand behind the throne, as in the case of the four last Capets, the result has been even as was that in the case of France—degeneration, revolution and disaster. The women who

stand out happily in history are those who filled some place suited to their feminine attributes, to the peculiar and proper scope of womanly activity—the mother of Alfred the Great; Florence Nightingale; the famous women of France's revolutionary period, who attracted to them and encouraged all the brightest wits of their day, not in emulation, but in that wonderful counter-attraction and encouragement that spring from intercourse between womanly women and manly men. Queen Victoria is often cited as a great queen. She was—in this way, that she did not interfere with the dealings of the intelligent men of her reign; that she did not obstruct their paths with feminine vanity, or impose upon their activities the embargo of her limited female apprehension, so preventing or forbidding service in her country's welfare. Her usefulness as a queen lay in her inactivity in public life, and not in any positive capacity. As a woman she was of the old school, autocratic and intolerant, but happily for England she displayed the opposite of these characteristics as a queen.

Here is a sentence: "It is true that woman in the past has produced but a few great characters as compared with man, and this because of her subjection." I am not going to make any unfeeling criticism of this statement; I am just going to transpose its terms. "It is true that because in the past woman has produced but a few great characters as compared with man, therefore her subjection." That's all.

Mr. Babb thus adjoins us: "Let us try the experiment of taking a group of young females and raising and educating them as the male is educated, and the product will be masculine as masculine standards go." George Eliot once said: "Prophecy is the most gratuitous form of error"; and lest it appear illogical for me to quote one of my own sex, let me here say that Frederick Harrison in his "Life of George Eliot" draws attention to the fact that she treated the whole Feminist movement with utter disregard, and in so far established her right to be quoted as a woman possessed of enough sense to warrant quotations from her spoken or written words. Therefore, Mr. Babb is indulging this particular form of error when he predicts that a new system of education is going to eliminate from girls menstruation and maternity, with the corresponding mental conformation and limitation produced by the exercise of these functions.

But in a wild flight of fancy, let us for the moment assume that Mr. Babb is right. In the name of Nature, what use will such females be, either in the economy of Nature or Society? As the old saying has it, they will be neither "fish, flesh nor good red herring." Can not the strenuous advocates of equality between the sexes see the insult they hurl at the very sex they pretend to uphold, when they practically say: "Women, you're not a bit of use as you are, but wait until we make you just like us, then you'll be all right." Happily, nature herself is against their unseemly project, and she, the infallible and logical mother, will prevent her silly children from their self-damnation.

It appears to me, also, Mr. Babb, that "modesty in the sexes is about evenly divided," but you do not hear men boasting of their superiority in this respect, while with women it is most sickeningly asserted as a self-evident fact.

There is a strain of Christian charity within me that makes me thankfully happy that I addressed my challenge exclusively to the ladies, for, while I did so solely because until then my adversaries had all been of that sex, and with no desire to obviate the intervention of my masters, still the limitation successfully prevented Mr. Babb from the futile search that his acceptance of my gauntlet must have occasioned him. Ladies, your male champion's acceptance of my glove was a mere feint, and the list is still open to you. With lance in rest, I wait.

MARY MONICO.

PATRIOTISM.

THE TRUTH SEEKER editorial on our national obligations does not seem to me to be sufficiently patriotic. My forbears were officers in the Civil, Revolutionary and Colonial wars, and my great grandfather was one of the signers of the Declaration of Independence, so the spirit of patriotism should be in my veins. However, there is evolution in patriotism as in all else, and the spirit that impels one to work for his country's good may be manifested in other ways than those formerly considered essential. A hundred and fifty years ago it was necessary for a gentleman to resent any insult, real or imagined, by challenging the offending party to a duel, but such an absurd idea of honor has disappeared. Nations have not yet become emancipated from this fallacy and

still believe that a declaration of war satisfies their honor better than a declaration that they are unalterably opposed to war. The United States has suffered many losses on the seas, and has taken no belligerent steps toward reprisals, and has been abused by many of our own citizens for such passivity, but can any one doubt that we are considered by the majority of "civilized" nations more honorable than the country that has shown the greatest military prowess?

Everyone is entitled to defend himself; that is, he has the right to love himself; but love of his family is finer than that, and love of his country is still finer, and love of humanity is the noblest of all. When it is said that an attack upon one of our ships is practically an invasion, that is right in one sense, but such an attack, outrageous as it is, is an incidental aggression not aimed primarily at us, and our verbal protest is a record of our disapproval. If we can accomplish the abandonment on the part of others of their outrages by war, there may be some excuse for a declaration of war, but when England's great fleet has not been able to stop the submarines, how shall we be able to do so? After all, if we enter the war it will not be for humanity but for ourselves, so the comparative cost to ourselves is a fit subject for discussion. Even in the Spanish war, the slogan was "Remember the Maine" rather than "Remember the maimed." To save a few hundred lives, we would sacrifice thousands, perhaps hundreds of thousands of lives of our citizens, and risk acquiring the same spirit of hate that war necessarily engenders.

Our honor is safe if we act honorably, and it is debatable whether we may not be of greater service to humanity by standing steadfastly by our principles and encouraging both sides to adopt disarmament than by adding our force, which is comparatively ineffective at a distance of three thousand miles. PACIFIST PATRIOT.

SUFFRAGE AND GOD.

"Ohio, like Illinois, grants women the privilege of voting for President, but New Hampshire still hesitates." This item I copied from a New York paper. Do you want to know why New Hampshire hesitates? It is simply this. New Hampshire and all New England have not yet outgrown Puritanism. Its dark shadow still casts a gloom over our land. According to the Christian Bible, man was made first, and woman was an afterthought, and afterthoughts must bide their time. It seems to me that it is time for afterthoughts to come to the front and be recognized politically, but there may be "watchful waiting" ahead of us. Blackstone declares that the right of personal security, the right of personal liberty and the right of private property are the three principal or primary natural rights. Natural rights are national rights in every sense of the term, and the possession of these rights necessarily implies the means to secure and enforce them. In a republic that means the elective franchise, to secure these rights governments are instituted among men deriving their just powers from the consent of the governed, says the "Declaration of Independence." When did one-half of our people consent or have opportunity to consent to the government established over them by the other half? The right to vote may be regulated, but it may not be denied. To refuse the suffrage to women merely because they are women is not a regulation of the franchise. What is it? In my opinion it is a *crime*. Thousands of professional men and thousands of non-professional men who are educated are guilty to my mind of what might be called the crime of silence. Many clergymen may not be guilty of suppressing the truth, but they are guilty of not telling the truth. They do not perhaps assert what is not so, what is not true, but they refuse to voice their convictions. There is a pulpit habit (and I might say that the habit is not confined to the pulpit) of ignoring facts, which is culpable inasmuch as it permits men and women to be wrongly classified. I do not expect a man to wantonly cast aside his equipment for earning his living and defy a hostile majority, but I do say that a man who is convinced that to call the Christian Bible the word of God is to lie ought to look about and see if there is not an honest opening somewhere in the world for an honest man. Perhaps the editor of a religious paper or of any other paper is guilty of the crime of silence oftener than any other person. No man can be always writing without sometimes having doubts arise as to what he ought to say, but when he is treating a subject of vast importance to mankind and knows that what he says will be regarded as reliable, he is in duty bound to write what to him is true. I am willing to allow that a man may honestly differ with me upon the subject of the Bible's divinity, but I expect him to be honest enough to tell me wherein he finds the reason or excuse for his difference. Just when and where a man should keep

silent must be settled by each individual, but when a vital question like the following: "Is the Bible the Word of God?" is up for discussion, I hold that everyone is bound to give his candid opinion. There is too much evasion on religious matters, too much hiding of convictions in dishonest silence. When a man says he is not obliged to jeopardize his living and that of his family by opposing the religious majority I wish to assure him that the world respects honesty yet a while and, more than that, it will defend honesty. But that is not the point. If to him the Bible is the work of man, with man's thoughts upon various subjects, why should it injure him to say so? *That is the point.* Is mankind more ready to shield and protect a lie than the truth? If so, let us know it. If our society is founded upon a lie, would it be a crime to expose it? You cannot defend the Christian religion today without defending a lie. It is not true that the Bible is the word of God. It is true that too many people are guilty of the crime of silence in respect to the character of this book. MARILLA M. RICKER.

THE WAR.

Each morn, and with the coming night,
I scan the press with eager eye;
In hope to see some flickering light,
Shine through war's darkened, smoky sky.

Ten thousand guns renew each day
The belching of their smoke and shell;
Ten million soldiers nightly pray
Deliverance from the awful hell.

'Tis not from choice the soldier kills
His brother, who, when war's declared,
Becomes his foe against his will
Through "Higher Ups" his rage is bared.

Some handful, scum of parasites,
Who would usurp a world-wide sway;
Applied the torch, today ignites
All Europe in a bloody fray.

Blood-suckers, nonproducers, who
Live high on honest labor's toil,
Yet know not what it means to woo
An honest penny from the soil.

When once again the sword is sheathed,
And subjects' tongues are free to speak;
There's something yet unknown, be-
queathed,
Which king and emperor need not seek.

What mockery attends the third
Unholy Christmas of the war;
When prayers to God are ever said,
Imploring power to kill and mar.

Instead of peace, good-will towards men,
They pray for skill to war and fight;
Self-glory and their country's gain
Become for them the only right.

With murderous aim he plays the shot
In hopes to kill some fellowman,
Whom he ne'er saw, and knoweth not,
Yet such is war; he kills who can.

In far off cities from the fray
Bells may ring out glad notes of pride;
'Tis vain for him who fights today—
His peace is gone, his hope has died.

When shall this awful carnage cease?
And wisdom, once again enthroned,
Shall guide their hands in ways of peace
And pardon crave from thousands
wronged? —R. H.

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In Best of Humor.

Futility.—"I wonder why it is you can't argue with a woman."
"You can; but it doesn't do any good."

Found Out.—"There are a lot of girls who don't ever intend to marry."
"How do you know?"
"I have proposed to several."—Puck.

Impediment.—Billy—"I would lay the world at your feet but for one thing."
Milly—"And that is?"
Billy—"Some other people are using it."—Judge.

Practical.—Po—"Your roommate says that he is a practical socialist."
Dunk—"He must be. He wears my shirts, smokes my tobacco, and writes to my girls."—Pitt Panther.

As He Saw It.—"John, dear," wrote a lady from the Capital, "I enclose the hotel bill."
"Dear Jane, I enclose a check," wrote John in reply; "but please don't buy any more hotels at this price—they are robbing you!"—Tit-bits.

Expert.—Manager—"Yes, we have a vacancy in our financial department. Have you had any experience in finance?"
"I'm supporting a \$10,000 wife on \$5,000 a year."—Life.

Oh! What a Change!
One hundred years ago today
When wilderness was here,
With powder in his gun, the man
Went out and got a deer.

But now the thing has changed—
And on another plan,
With powder on her cheeks,
The "dear" goes out and get the man.
—Exchange.

Too Much Knowledge.—They had been spooning a bit, and when she raised her face from his shoulder and they both observed the white streak on his coat he patted her affectionately, and said:
"Never mind, dearie, it will all brush off."
At this the young thing began to sob.
"Oh, Harry," she exclaimed, hiding her head again on his shoulder, "how do you know?"

Economy.—"I found such a wonderful bargain," said Mrs. Flatter.
"What was it?" asked her husband, a resident of Back Bay.

"You know I went down-town to buy a hat. Well, just as I got in the store, they put up a sign, 'All hats at half-price.'"

"So you only had to spend half of the money you intended."

"Oh, no, I bought two hats instead of one."—Chicago Herald.

Dull.—The pretty girl of the party was bantering the genial bachelor on his reasons for remaining single.

"No-oo, I never was exactly disappointed in love," he mediated. "I was more what you might call discouraged. You see, when I was very young I became very much enamored of a young lady of my acquaintance; I was mortally afraid to tell her of my feeling, but at last I screwed up my courage to the proposing point. I said, 'Let's get married.'"

"And she said, 'Good Lord! Who'd have us!'"

Experience.—"Have you ever had any experience in handling high-class ware?" asked a dealer in bric-a-brac of an applicant for work.

"No, sir," was the reply, "but I think I can do it."

"Suppose," said the dealer, "you accidentally broke a very valuable porcelain vase, what would you do?"

"I should put it carefully together," replied the man, "and set it where a wealthy customer would be sure to knock it over again."

"Consider yourself engaged," said the dealer. "Now, tell me where you learned that trick of the trade."

"A few years ago," answered the other, "I was one of the 'wealthy-customer' class."—New York Telegraph.

Easing the Editorial Conscience.—Only a few days ago the editor of a paper in Indiana grew tired of being called a liar and announced that he would tell the truth in future; and the next issue of the paper contained the following items:

"John Bonin, the laziest merchant in town, made a trip to Belleville yesterday."

"John Coyle, our groceryman, is doing a poor business. His store is dirty and dusty. How can he do so much?"

"Rev. Sty preached last Sunday night on 'Charity.' The sermon was punk."

"Dove Sonkey died at his home in this place. The doctor gave it out as heart failure. Whisky killed him."

"Married—Miss Sylvan Rhodes and James Collin, last Saturday, at the Baptist parsonage. The bride is a very ordinary town girl, who doesn't know any more about cooking than a jack rabbit, and never helped her mother three days in her life. She is not a beauty by any means, and has a gait like a duck. The groom is an up-to-date loafer. He has been living off the old folks at home all his life and is not worth shucks. It will be a hard life."

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News of the Week.

The price of foodstuffs in New York is reported to be tending downward.

Great Britain has placed nearly \$100,000,000 in contracts with American ship-builders.

The steamship Frederik VIII, with Count von Bernstorff and his party on board, left Halifax, N. S., Feb. 27 for Copenhagen.

President Wilson will sign the District of Columbia prohibition bill, passed by Congress to become effective Nov. 1 next.

The Pekin cabinet decided last Sunday that China should join the United States in breaking off diplomatic relations with Germany.

Two hundred and fifty United States marines were landed at Guantanamo, Cuba, Feb. 27 to protect the large foreign owned sugar mills and plantations.

General Jose Miguel Gomez, leader of the Cuban revolution, and his forces have been defeated signally by government troops under command of Colonel Collazo.

Col. Walter Katte, who built the elevated railroads in New York and was noted for other important engineering work, died here last Sunday at the age of 86.

The Rev. Bouck White, pastor of the Church of the Social Revolution, is on trial before a jury for burning the United States flag in a melting pot with other national emblems.

Two of the leading daily newspapers in Athens, Greece, the *Patris* and the *Nea Hellas*, have been suppressed by the royal government for exposing King Constantine's pro-German intrigues.

Herman Ridder, late editor and proprietor of the New Yorker *Staats-Zeitung*, left liabilities of more than \$250,000 and assets of \$17,986, according to an accounting filed Feb. 21 by Mrs. Mary C. Ridder, his widow.

Mr. Benjamin F. Fell, the oldest resident of Passaic, N. J., who voted at twenty-one Presidential elections, died Monday night, Feb. 26, at the home of his daughter. He celebrated his one hundredth birthday on Sept. 20 last.

The port authorities at Buenos Aires March 1 boarded the Dutch steamer *Amstelland* and seized a bag containing 1,500,000 marks and addressed to the German Transatlantic Bank branches in Buenos Aires, Santiago and Montevideo.

August Schraeder, the "divine healer," died at the county hospital, Los Angeles, Cal., March 1. He was under indictment with Francis Schlatter, the "second messiah," for fraudulent use of the mails. The two fakirs "blessed" handkerchiefs and sold them.

Germany is now drawing upon church bells for war requirements. An order appropriating bronze church bells after March 1 is published in the German press. One bell in a chime may be retained in default of other means for summoning the congregation to worship.

Captain C. W. Visser of the Dutch freighter *Samarinda*, which arrived at New York March 3 from Rotterdam in ballast to load for Japan and China, told how he had rescued 179 persons from five vessels torpedoed or bombed by German submarines in the Bay of Biscay on Feb. 3.

The Bethlehem Steel Company at Sparrow's Point, Baltimore, Md., announced Feb. 28 that it had received contracts for two cargo ships of 10,000 tons each from the Cunard company. It was announced that the ships are the first to be built in this country for the Cunard company in fifty years.

The Federal Trade Commission finds that there has been no shortage of news print paper, and no increase in the cost of production that would justify the increase in price. Paper is costing more because manufacturers in Canada and the United States band together to obtain unreasonable profits.

The American freighter *Rochester* dropped anchor March 4 at the mouth of the Gironde, France, three days after her sister ship, the *Orleans*. These two vessels were the first to leave the United States, flying the American flag, after diplomatic relations between Germany and the United States had been severed.

Heavy sentences were imposed in the Bergen County (N. J.) Court Feb. 21 on John Degan, alias "John Doyle," and Martin Ellis, who were convicted of attacking a young woman they lured to a lonely place on the Palisades. They were sentenced by Judge George G. Tennant to serve not less than twenty years in the Trenton Prison, and also were fined \$5,000 each.

Three thousand German residents of Mexico, pledging "all for the Fatherland," are said to be using money, threats and promises to array Mexicans of every faction against the United States. The Society of the Iron Cross in Mexico, com-

posed of practically every German in the Republic, has seventy-five branches in Mexican cities, and each branch is an active agency for German activity among Mexicans.

President Wilson was sworn in for his second term at the Capitol on Sunday, March 4, in the presence of his cabinet, and again Monday on the inauguration stand before the Capitol. He issued a statement Sunday in which he said: "A little group of wilful men, representing no opinion but their own, have rendered the great Government of the United States helpless and contemptible." In this he referred to about a dozen pro-German senators who by filibustering defeated the bill to arm American vessels against attacking submarines.

THE WAR.

President Wilson officially confirmed the charges of a German attempt to stir up Mexico and Japan to war against the United States when he sent to the Senate February 28 a message giving Secretary Lansing's report on the subject.

In a violent counter attack on the Northern Rumanian front Feb. 28, the Russians won back most of the positions on both sides of the Jacobeni-Kimpolung high road lost to the Germans the day before.

Shattered and disorganized, the remnants of the Turkish forces from Kut-el-Amara have fallen back toward Bagdad, with the British troops still at their heels. In the last week alone more than 2,500 prisoners have fallen into the hands of the British.

The Rumanians have made substantial advances, dislodging the enemy from a height north of the River Zaval and sweeping in a number of prisoners.

Destruction of a German submarine in the Atlantic by the British steamer *Knight Companion* was reported March 1 by the steamer's officers on her arrival. The steamer was several days on her way to New Orleans, according to the story, when she sighted a German submarine.

During February the British captured 2,133 German prisoners, including thirty-six officers. The following villages also were either captured or surrendered to them by the withdrawal of the Germans: Ligny, Thillo, Lebarque, Warlencourt, Pys, Miramont, Petit Miraumont, Grandcourt, Puisieux-au-Mont, Serre and Gommecourt.

The German government has offered to replace the seven Dutch merchantmen which were torpedoed off the English coast last week with German freight ships until the end of the war, on condition that Holland purchase them afterward.

German destroyers bombarded Broadstairs and Margate, England, early Feb. 26. One woman and one child were killed, and two persons were injured. Two houses were damaged.

A British destroyer was sunk with all hands in the North Sea on Thursday, March 1, the Admiralty announced Mar. 3. It is believed she struck a mine.

Hamadan, an important city of Western Persia, has been captured by the Russians. The message adds that the Russians are pursuing the Turkish troops, which are in retreat.

A new Zeppelin, on speed trials at Ghent, caught fire on Monday, Feb. 26, and was completely destroyed. The dispatch says that the crew of the Zeppelin perished with their airship.

The past week on the Somme front has been marked by a steady advance of the British and continued retreat of the German forces. The British have extended their line to cover 25 miles of front, thus relieving the French.

Sinai and Olympus

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Lectures and Meetings

The Sunrise Club.—The eleventh dinner of the season will occur Monday evening, Mar. 12, at the Café Boulevard, Broadway and 41st st. (entrance on 41st st.), at 6.45 o'clock. Subject: "The Mann Blackmail Act." Leading speakers: Winnifred Harper Cooley and James F. Morton, Jr. Dinner, \$1.25, including tips. If you will attend, notify Edwin C. Walker, secretary, 221 W. 138th st. Telephone Audubon 4295.

The New York Secular Society will meet every Sunday of the month at 3 P. M., at Masonic Temple, 310 Lenox ave., between 125th and 126th sts. Mar. 11—"Does God Exist?" By Thomas Wright.

The Brooklyn Philosophical Association (38th season) meets every Sunday at 3 P. M. in Long Island Business College, South Eighth street, near Bedford avenue, Brooklyn, for lectures and discussions. Wm. A. Winham, secretary, 146 Newton street, Brooklyn, N. Y. Mar. 11—"Modern Thought and the War." By Henry Rowley.

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening, at 8.30, during the winter.

Mar. 11—"Kropotkin's Mutual Aid." By Harry Kelly.

The Paterson Philosophical Society meets Sunday evenings at 8, at 202 Market st., over Garden Theater. Live subjects; interesting speakers. Frank Bamford, 111 Cliff st., secretary.

The Boston Freethought Society meets in Paine Memorial Hall, Appleton street, every Sunday at 3 P. M. J. P. Bland, B.D., is resident speaker, and THE TRUTH SEEKER is for sale at the door.

Pittsburgh Rationalist Society. Marshall J. Gauvin, lecturer. Sunday meetings, 8 P. M., Academy Theater, 810 Liberty avenue, near Eighth. Mar. 11—"The Council of Nice."

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7.30 P. M., at the Hotel Vendome, Third street, opposite State House. O. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Twin City Rationalist Society meets Sundays at 11 A. M. in Lyric Theater, Minneapolis, Minn. Edward Adams Cantrell is lecturer. J. C. Ewing, secretary, 615 Metropolitan Life Bldg., Minneapolis.

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

Michigan Rationalist and Freethought Association meets every Sunday, 2.30 P. M., at Gerow's Hall, 55 Grand River West, Detroit. Secretary, Arthur A. Senger, 859 Rohus avenue, Detroit.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at 2.30 and 7.30, at 1417 Columbia avenue. Open platform. The Truth Seeker and liberal literature on sale. F. Garfield Bowers, secretary, 245 N. Ninth street.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9, 10 Cawker Bldg.

The Washington Secular League meets on Sundays at 3 P. M. at Pythian Temple, 1012 Ninth st., N. W., Washington, D. C. John D. Bradley, president, 437 Quincy st., N. W.

Los Angeles Liberal Club meets in Burbank Hall, 542 So. Main street, Sunday evenings at 8 o'clock. Charles T. Sprading, lecturer. Truth Seeker and other Rationalist literature on sale.

The Church of This World, Rationalist. John Emerson Roberts, lecturer. Meetings every Sunday morning at 11 o'clock in Willis Wood Theatre, Kansas City, Mo. Mr. Roberts' services may be secured for wedding and funeral occasions. Address, 4011 Kenwood ave., Kansas City, Mo.

The Toledo Rationalist Society meets every Wednesday evening at 8, Room 133, Arcade Building, St. Clair and Jackson streets. W. M. Braun, secretary. Speakers, Dr. Rullison, J. Carl, J. Braun and K. Pauli.

The Seattle Rationalist Society meets Sundays at 3 p. m. in Strand Hall, 1525 Fourth avenue, Seattle, Wash.; L. A. Wheeler, president, 1330 First avenue.

The Truth Seeker and other Freethought literature for sale at all meetings. Admission is free.

Mar. 11—"Criminal Sociology." By J. Kalina.

The Detroit Society of Truth Seekers (Lithuanian) meets the second Sunday of every month at 2 P. M. in C. O. F. Hall, Chene, cor. Trombly st.; Karl Rutkus, organizer, 338 West End ave., Detroit, Mich.

Tacoma Rationalist Society meets every Sunday at 3 p. m. in Maccabees Hall, 1109 Broadway, Tacoma, Wash. Mar. 11—"From the Episcopal Church to Rationalism." By Scott Bennett.

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THE FUTURE OF RELIGION

The Church Can Not Prolong Its Existence Unless It Discards the Supernatural.

BY RICHARD ELLSWORTH.

The greatest illusion that has ever taken captive the mind of man has been that of the perfection of Christianity. Christian advocates treat their religion as the compiler of certain official war reports has treated the facts of the various campaigns—studiously ignoring or slurring over all unpleasant truths, and giving an air of verisimilitude to an imaginative account by inserting one or two minor facts too patent to be omitted. The birth of Christ is represented as dividing darkness from light. It marks an era which brought something unique and transcendent into the world. Whether by human agency or by divine, there appeared on the corrupt soil of Paganism the flower, immaculate and immortal, of the Christian ideal.

This belief is natural to the orthodox Christian—that is to say, to any one of the numerous and contradictory sects that claim to represent orthodox Christianity. But it persists among people who have abandoned all the dogmas of Christianity and expressly repudiate any claim to be described as Christians. "They look upon the Galilean as a moral genius who first perceived and taught many things which were hidden from the hearts of mankind, who first poured the oil of pity upon the waters of strife, who discovered the jewels of compassion and brotherly love in human clay. And from this conception they proceed to make it 'almost a point of honor' to regard Christianity as having conferred unprecedented blessings on the world." The Christian era is much more to them than a calendar period; it is the epoch which opened when the harsh laws of the struggle for existence felt, for the first time, the power of perfect altruism.

Now that a dozen of the most enlightened nations of Europe are engaging in a war, unequaled by any of the military horrors of the past for ferocity and cruelty, it would seem that the time has come for an entire revision of the astounding claims made for Christianity by its devotees. History has to be read anew, and in a spirit of scientific detachment, before one realizes the supreme fallaciousness of these claims as contrasted with authentic ecclesiastical records. If we sum up the victims and the agony of religious wars and persecutions through the Christian era, we are presented with a new standard of comparison. "On more than one battlefield there stands, untouched in the midst of ruin, a crucifix. The caprice which spared the image of Christ is alleged to be divine; if it be so, then God does not disdain irony. Two thousand years have passed since he spoke his saving message and died to prove it valid; do the corpses of millions of his followers multiply the proof?" This seeming recognition of a sacred object by the heavenly powers may be very gratifying to a pious Christian sentimentality, but it is highly derogatory to the alleged perfection of the Christian system, and to its determination to appropriate to itself all that is best in the world's civilization.

For the great majority of writers—and the majority of bookmakers have been Christians—the ethical history of mankind has been contained in the Old and New Testaments. They knew little of the moral heights attained by ancient civilizations, or of the lofty moral precepts of religions founded centuries before Christianity. Concentrating their attention on one corner of the world and one short section of time, they ignored the first

glimmerings of morality in animal life, the slow and fitful broadening of the dawn among primitive human societies, and the clearer light towards which nation after nation pressed in its evolution. Indeed, few of them sought to penetrate behind the assumption that the highest ideals of life were created by Christianity. They accepted it as an axiom. We note, therefore, that one of the marked features touching the future of religion will be the elimination from it of that false presentation of history which has beguiled the believing nations for many hundreds of years. Men are demanding today, and will continue to demand with increasing emphasis in the future, that the history of the church be truthfully presented in books and discourses, no matter how detrimental that presentation may prove to be to the interests of ecclesiasticism. The most effective way to test an assumption is to assume it true, and then measure the logical results with the gage of fact. If Christianity be true, one should have no difficulty in discovering the unique element which sets it apart. When the history of Christianity is faithfully rewritten, as is already being done, and its good and bad elements carefully weighed, the future will show that neither the structure nor the fruit of that religion bears out the claims made for it by a fictitious history.

Closely allied to the falsification of history as heretofore shown in the Christian records is the spirit of obscurantism which has largely characterized religious thought ever since the rise of Rationalism. By obscurantism is meant the opposition to the revival of learning and all new ideas, growing out of a religious prejudice. There is no difficulty in recognizing the true obscurantist—that person whose one end and aim is to plunge humanity once more in the gloom of medieval credulity, and thereby bring it under the control of the priesthood as in the golden days of the papacy. There is, indeed, no possibility of mistaking him, for he carries with him an indelible mark of his personality in his habit of indulging in diatribes and jibes against science and its methods, in a tone of oracular wisdom and of magnanimous contempt for Agnosticism. This disparaging of science is absolutely necessary to a revival of belief in the "occult" and "mysterious," for a scientific atmosphere is for religious fables a lethal chamber.

In the future of religion men shall everywhere mark the death of obscurantism. Many a man in the workshop today knows more about the Bible and church history than many a monk and bishop a few generations ago. The church can no longer shut itself in behind walls of "tottering traditions." Evidence against the truth of Christianity can no longer be destroyed or suppressed by persecution. In the future, "miracles" will be no longer worked, except where people are still grossly credulous or ignorant. "True it is that passages of the Bible can still be read in church which every educated man knows to be (to use a mild term) unhistorical, and which, to console his conscience, he calls allegorical. True, in our churches, with but few exceptions, the white lie of silence is daily told. But even mild pious frauds of this nature will soon be a thing of the past. The Higher Critics and the advanced school of the church will see to it. They are beginning to speak out even in our day." When Bishop Colenso, the Anglican prelate, was censured

by a clergyman for depraving one of his parishioners by criticisms of the Pantateuch, the bishop replied: "The blame would be more fittingly attached to the teachers who lead people to rest their faith in God and duty on a foundation of falsehood which every new wave of thought is sweeping away."

The future will no longer listen to those who would forbid us either to taste the fruit of the Tree of Knowledge or to give it to others. Obscurantism, dogma's best friend, is breathing its last. The disposition to perpetrate pious frauds for the sake of God and the church will be an unknown factor in the future of religion. As men grow higher every generation in the scale of ethical culture, they will relish less and less the vain pietism which is the outcome of ignorance and superstition; the "holy" deceit upon which the "faithful" have been fed for centuries. Science, which is reason applied to knowledge, will show the utter futility of all such vain conceits for the upbuilding of mankind in everything that would tend to distinguish it. Every phase of religionism that would contribute to the obscuring of man's moral and intellectual progress on the earth will be swept away in the avalanche of practical utilitarianism which shall undoubtedly distinguish the dawn of the near future.

The Christian religion has always taught that morality without a belief in God is not conceivable. We have been made to believe that "all our righteousness is as filthy rags" unless our good works were performed "in Christ." The future of religion will plainly show the unconditional fallacy of this statement. The history of the church proves it already, but the pious still cling to it as if their very life depended on its truth. "Theological apologists, who insist that morality will vanish if their dogmas are exploded," says Huxley, "would do well to consider the fact that, in the matter of intellectual veracity, science is already a long way ahead of the churches; and that, in this particular, it is exerting an educational influence on mankind of which the churches have shown themselves utterly incapable." The wisdom of the future will show that the moral life is derived from the universal experience of mankind, approved by the judgment of the wise, and justified by the fate of the foolish. The claim that the future will meet is simply this, that Christ taught an essentially new ethic which has been of incalculable benefit to the human race. If this be true, history and ancient literature do not show it. They plainly exhibit the facts that Christianity did not bring a new moral code, did not inaugurate peace, nor purity, nor universal brotherhood; did not originate the ideal human character; but checked civilization, resisted all enlightenment, and deluged the earth with innocent blood in the endeavor to compel mankind to drink old moral wine out of new theological bottles.

Morality cannot be based upon or deduced from any metaphysical or theological proposition whatever. Indeed, so far from ethics being based upon or deduced from theology, a rational theology is largely based on ethics. Moreover, the future will peremptorily reject the view that the obligation of morality depends upon sanctions—i. e., reward and punishment, in this life or any other. "If," as George Eliot once pithily remarked, "you feel no motive to common morality but a criminal bar in heaven, you are decidedly a man for the police on earth to keep their eyes upon." Let him who wrongs a fellow-creature remember that he wrongs himself as well, and wrongs both for eternity. This is the awful thought that will ultimately keep men just. It is more moral and more corrective than any trust in a vicarious atonement of a promised savior. Since the war began we have been surfeited with the tale of German atrocities; its monotony wearies us. Let it be remembered that the religious wars and the "Holy Inquisition" were far more subtle and comprehensive in their cruelty and slaughter. The Roman Catholic church has been silent before the calculated crimes of Germany; *does it recollect too vividly its own past?* "Let the dead bury its dead." This is a convenient way of relieving Christianity of the accumulated load of

crime and error. At the same time it is a surrender of the traditional claim to saving grace.

There is no conception that has taken deeper root in the heart of the believer than that religion is the greatest consolation known to earth. This has been sedulously fostered by the church in order to maintain her hold upon a credulous people. The future of religion will prove that this also is an illusion. Inquire, if you doubt, from any medical man what are his experiences among the dying; how many are not even aware that they are dying; how many are too much taken up with their physical sufferings, and too anxious to be relieved from them, to think of anything else; how many die in a space of time so brief, reckoned from the moment when they are first made aware of their dying condition, that the case is practically one of sudden death; how many are unconscious from the time when their life is first in danger; how many have the knowledge of their approaching death carefully concealed from them by kind-hearted doctors and relations, albeit both the patient and his attendants say they believe in a supremely happy existence after death? Far more often than not the religious consolation so frequently and solemnly held up to us by the priest as an inducement to believe is never enjoyed. Does it not furnish a damaging commentary on one of the strongest arguments for belief—the argument from religious consolation?

If religion fails for one reason or another to prove itself consolatory at the hour of one's death, to an even greater degree does it fail at the crucial times in our active daily experience. Let us take the present war as an example. This terrible conflict brings into more lurid colors perplexities which have faced men since the days when they dwelt in caves and lifted their wondering eyes to the rising sun. But in the shadow of the immense disaster the figure of the Loving Father recedes into dim and formless outlines. Trust in his care grows faint and feeble. Human tears blur the vision of eternal bliss, as human love has quenched the fires of hell. It is true that many, in despair of human effort, will fix their hopes the more intently on objects that seem to bring balm to their wounded souls. But where thought stings into activity, where obstinate questionings are not crushed or evaded, the claims of reality cannot be ignored. The comfort derived from religious faith is largely made up of personal desire and imagination. Behind the faith lies a view of the universe which is eternally unverifiable. Love of illusion is common, but it is not universal; nor is it likely to be permanent. "The conception of the Fatherhood of God is beautiful and beneficent, but essentially a reflection of the idea of human fatherhood. It satisfies us only so long as we believe it to correspond faithfully to the facts—the total facts—of life. When it appears to be irreconcilable with facts which are beyond dispute we must, unless we are content to hold our judgment in suspense, abandon either the facts or the doctrine. Man's highest duty is to be true to the knowledge he possesses."

The future of religion will emphasize the absence of intolerance. Twentieth-century Christianity proves, as all the Christian centuries prove, that a faith founded on a superhuman basis or on the teaching of any individual, however divine in appearance, is the father of intolerance, whose one virtue is consistency, and whose vices innumerable are written in blood and flame on the pages of history and live on today, impotent to kill, but still able to embitter the heart and cloud the mind. "The shadow of the fanatical priest, that half-demented coward, sneak and assassin, still blights us. Although that holy monster, with his lurking spies, his villainous casuistries, his flames and devils, and red-hot pincers, and whips of steel, has been defeated by the humanity he scorned and the knowledge he feared, yet he has left a taint behind him. It is still held that it ought to be an unpleasant thing to be an infidel." There can only be intolerance where belief is dogmatic, and that the religion of the future will never be. Religious intolerance is much more fierce and bitter than political intolerance just because it is religious. It is the supernatural that breeds the fury. It is the feeling that the Christian religion is divine and holy and all other religions human and depraved; it is the belief that it is a pious thing to be "jealous for the Lord" that drives men into blind rage and ruthless savagery. All such phases of religious experience will be absolutely unknown in the future of religion, which will show a wise tolerance for every difference of opinion.

Another important fact which is showing an increasing influence upon religion as the years pass, carrying with it a prophecy of what may be expected in the near future, is the growing dislike among thoughtful men for every kind of human thought that takes the form of theological dog-

matism. It was Kant who said: "The death of dogma is the birth of morals." However men may choose to read the signs of the times, our present knowledge seems plainly to indicate that the solution of the religious problem can never be in accord with the Christian dogmas. Indeed, it is an open question whether all religion (in its theological sense) is not "an unessential quality which has been mechanically attached to it, and which, consequently, it may at any time throw off without experiencing any serious loss." Mankind has now largely awakened to the fact that the churches have taught many errors. Reason and science have confuted these errors. Hell is no longer a reality, not even in thought, and likewise the devil. Honest intelligence no longer countenances the Christian championship of slavery, of witch-murder, of martyrdom, persecution and torture; we have destroyed the claims for the infallibility of the Bible, and have taken the fetters of the church from the limbs of Science and Reason, and in a short time we shall have demolished the belief in miracles. Supernaturalism has been beaten many times by Reason in the past, and the promise of the future is that a point of decisiveness will be reached in the battle, when this great barrier to the progress of human endeavor shall arrive at a vanishing stage of effectiveness. The future of religion will demand Reason and Facts, not rhetoric.

Bishop Butler, in his "Analogy," tells us: "Reason is the only faculty we have wherewith to judge concerning anything, even revelation itself." How is it, then, that religionist and Rationalist arrive at such contrary conclusions? Here is the explanation: the religionist trusts, the Rationalist distrusts, his emotions. Which is in the right? The survival of religious belief will largely depend upon the view men may ultimately take upon this question. Whether religion be no more than "morality touched by emotion," as Matthew Arnold defines it, or whether all religions are only different ways of expressing a reality which transcends experience and correct expression, we cannot, on that account, accept dogmas that are untrue; we cannot pretend that a supernatural revelation has been made to us. In view of the prominence given to Rationalistic thought in our day, the church has felt it necessary to keep pace. *It is her only chance of prolonging her existence.* Its new attitude in this respect will undoubtedly be the means of confusing the issue—the truth of Christianity—for some years to come. Absolute truth may always remain beyond the cognizance of man; but that is no argument why he should not go on trying to get as near it as possible, and the first step is the elimination of untruth. It is necessary, as Buckle observes, that men should learn to doubt before they begin to tolerate; and that they should recognize the fallibility of their own opinions before they respect the opinions of their opponents. "The world is now facing the dawn of that better and happier day when piety shall be confined within the sphere of the natural, when morals shall be looked upon and cultivated as essential conditions of a truly blessed social life, and when all mankind shall aim, not at imaginary happiness in a purely imaginary realm, but at real prosperity in a profoundly real world. This would be the exaltation, not destruction, of morality; the glorification, not annihilation, of the sense of responsibility; the enthronement, not repudiation, of the joy of altruistic service."

A religion worthy of our times must be in hearty accord with science, historical criticism, democracy, the aspirations of women, the humane spirit, education of a high type for all, free and cordial national and international intercourse and co-operation, and with the concept of the supremacy and sublimity of the moral ideal and man's power and privilege to actualize it. Supernaturalism has no niche allotted to it in the modern scheme of things. On the lips it may yet live; from the heart it is gone. Our age demands that expression shall accord with thought. In the future of religion, it will not be satisfactory for the Christian preacher to reply, when the doubter animadverts upon the liturgy of the church: "I am responsible for the sermon, not for the service." The service must faithfully reflect the sermon, and the sermon the soundest contemporary conclusions. While the old forms of service survive, considerable masses of men tend to remain fossilized, and the temptation to hanker after the old flesh-pots of an easy-going transcendental religion persists. If there is a new modernism, let it be open and above board, dependent neither on pope nor Bible, but on an enlightened reason and conscience.

The religious mind is slow to appreciate the majesty of fact. "Too long has the world revered the vain dreams and the arrogant pretensions of priest and theologian. They have no substance in them; they do not correspond with the

things we know." In spite of its large claims, *religion has in the past been mainly a dividing force.* The spirit of the bitter sectary, burning to convert the world to his own partial views, has crushed the humble, misled the wise, and almost killed the vitality of the enlarging soul. One reason why religion retains and cherishes this sectarian tendency is that its title-deeds can be so variously interpreted. Rationalism, on the other hand, unites men in an earnest search for and allegiance to truth; and, though notions of truth differ widely, it strongly discounts the spirit of exclusiveness which treats partial conceptions as universal conceptions.

To the Rationalist, the brotherhood of man is a greater reality than the fatherhood of God, for man exists as a certain fact—God as an imaginative hypothesis.

Organized religion has proved a failure; never has it elevated the life of nations. *It is time that the free spirit of humanity be let loose, and its resources tested with confidence.* Dr. White's assertion that Christianity "arrested the normal development of the physical sciences for over 1500 years" is supported by the record of scientific history from Pliny to Darwin. And the long relentless persecution of opinion was, it may be observed, a direct result of the assumption that Christianity embodies a perfect and complete guide to the soul of man.

It has often been asked by persons reluctant to acknowledge the beneficent progress of science whether Christianity, by virtue of its distinguished and instructive history, has not answered social needs; did not embody an ideology satisfactory to the Western mind at a particular stage; did not develop an organization of the highest efficiency for good, and by virtue of its metaphysical doctrines adapt and adjust itself to new phases of thought in a way which was not open to rigid polytheistic cults. To look upon any religion as an unrelieved calamity would be a depressing and pessimistic conclusion indeed. Since every leading human institution meets some social need, it is improbable that a religion which has persisted for ages should be wholly a superfluity and an excrescence. In fact, the human origin of all religions forbids such an assumption being seriously entertained. "Religions are not luxuries, and they would have perished of neglect long ago if they touched no human chord." It is strange, however, to find non-Christians arguing that the persistence of the Christian belief is a sign of its utility; it is no more so than it is of its truth.

The truth of the matter is that Christianity did not make good men what they are, but good men have made Christianity what it is. Besides, a false belief cannot possibly serve a good purpose after its real character has become known.

Christian people are today enjoying the benefits of a very high civilization. These benefits they are applying to their religion in the way of a lofty humanitarian spirit, which from the standpoint of altruism has quite revolutionized the character of Christianity. What success Christianity has met with has depended upon the transformation of its original doctrines. It is constantly changing, so that no one today would be bold enough to offer a definitive description of its essential content. When the Rationalist is accused of minimizing the blessings resulting from the spread of Christianity, he has a right to ask what is meant by the term, lest in seeming to condemn the good deeds of faithful men, he condemn the fundamental principles which constitute his distinctive position. The fruits of civilization is one thing, and the immediate consequences of a dogmatic religion is another. The trouble with some well-meaning people is that they seriously confuse these two things in their mind. Christianity, as exhibited in our day, bears little resemblance to that of the earliest centuries. Even the Roman Catholic church, which boasts of being *semper eadem*, has been greatly influenced, especially in America, by the progressive and enlightened trend of the age.

"The reign of justice and reason is approaching. Now the mists are thick about us, but gleams of light shine through. Slowly men are beginning to see that human well-being depends on human effort; that the prayers which for long ages have gone up to indifferent heaven have died away unheard; that there is none other that fighteth for us but only thou, O Man." The future of religion will declare itself by men's "reverence and love for the ethical ideal, and the desire to realize that ideal in life." This was Professor Huxley's definition of religion, and we cannot imagine for the human race a more glorious destiny than that it so develop that this condition shall constitute its final goal. A religion, the chief feature of which is an intellectual creed, will always fail, as has Christianity, to impart true emphasis to the need of ethical culture. Theology

is not a true science. Faith is always shifting its intellectual defenses. Having no real data from which to argue, it changes with the character of each succeeding century. It has no stability, for its success lies in its constant changing. Not so with Reason; not so with Science. The splendid results accomplished by these in the past over the machinations of religion are a sufficient forecast of the glorious time that awaits the future of the world.

God and My Neighbors.

There has been brought to my attention a case which shows the wonderful power of religion to transform the life.

Alva had his first religious experience years ago before his marriage. Hannah's father was very religious. Alva wanted Hannah. He first got religion, then got Hannah. But he did not prove a good husband. He was jealous, and exacting, and Hannah's lot was harder than that of a servant. Years of infelicitous married life went by. Alva grew gray and fat. It was discovered that he might die suddenly at any time under physical or mental stress. And Alva got religion again.

It would seem that Alva is, and ever has been, superstitious, selfish and cowardly; that he is afraid of that good old institution, hell, and means to keep out of it. Hence, his "goodness." But isn't he inside the same old Alva?

Isn't it a pity that Alva could not have been "raised" with different ideals? Suppose he had been trained to respect the rights and feelings of others, to take pleasure in making others happy, to be ashamed to inflict pain upon those dependent upon him. Then poor Hannah, Alva's wretched bit of property, might have had many happy years with him, and he too would have been happier.

No; as an incentive to make people good, fear of hell is a poor thing. The penalty is too remote and is too easily evaded. But it appeals to a certain low class of minds, to make their possessors hypocritical.

There is little that is new. I think something that to me seems new, but many others have had the same thought and have expressed it better perhaps than have I. I make a discovery, and am pleased and proud. Then I learn that someone made the same discovery long ago. Alone I have made many finds in that collection of Hebrew and Christian literature known as the Bible. I procure Remsburg's books and learn that most of my discoveries and many besides are therein shown.

Mr. M. is greatly pleased with the article from Mr. Weatherby, of Columbus, Ohio, and concurs with that gentleman in his opinion that most Christian clergymen are sincere.

However, it seems to me that these men are in a peculiar position. They have been met and refuted and beaten till they have nothing left except absurdities. But they are with the majority. It is fashionable and profitable, socially and pecuniarily, to go with the crowd. Their education has given them not a scientific cast of mind but a theological one. They go by preference. They want to believe in a heaven for themselves. They are making money out of the system. They care little for truth. So they put up a big bluff, and use the meanest of methods to silence their critics. If this is sincerity, what can insincerity be?

Said the Baptist brother, "In the good old times it was easy to get votes. You remember how we used to vote through the schoolhouse window. Many a vote have I bought for \$2.50. To guard against being cheated I would take my voter by the arm, meanwhile holding the ballot in my left hand, march him up to the window, give him the ballot, and watch him while he handed it in."

"Yes," said the Methodist, "and do you recall the time when there were so many Roman Catholic candidates on our ticket that we called it the Catholic ticket? Well, that time, when election day came round, I hired ten men at my own expense, each to go with team and wagon to a different polling place and work against our ticket. And we downed those Catholics completely."

The present birth-control discussion calls to my mind a pathetic story connected with the agitation of the same subject in England years ago. The story is told by Moncure Conway in his autobiography and is probably familiar to many readers of THE TRUTH SEEKER.

Mrs. Annie Besant was a Freethinker, her husband, Frank Besant, a clergyman. The young couple had two children, a boy and a girl. Not

being in sympathy as to religious opinions, and Mrs. Besant being an active Freethinker, not a passive one, they separated with the agreement that the father was to have the boy, the mother the girl. Thereafter Mrs. Besant supported herself by her literary work, aided by sympathizing friends, the Conway family in particular.

But Mrs. Besant, becoming interested in the condition of the poor of the city (London), and thinking she saw a practicable way to help them, prepared a pamphlet teaching birth control. There was a hubbub, of course. Mr. and Mrs. Grundy held up their hands in horror. The Rev. Frank Besant went to court to take his daughter from her mother. In court Mrs. Besant conducted her own case. She made a good defense. The booklet was not obscene. She had used such language as is employed in medical works, of course. And she could take good care of her daughter.

But the judge, a Jewish one, proved a true follower of Moses. He decided against her, claiming that she had lost her standing in society and could not bring her girl up under fitting conditions. So the child was torn weeping from her mother and taken away. Mrs. Besant had entered the courtroom young and brave and hopeful. She came out old, broken, crushed with humiliation and grief.

The Conways stood by Mrs. Besant through this ordeal, and the ladies of Dr. Conway's congregation took especial pains to show her kind attentions to make up as far as possible for what she had suffered. And as soon as the daughter, Mabel, came of age she rejoined her mother to remain with her until the younger woman married.

Though in his autobiography Dr. Conway speaks highly of Abraham Lincoln, he is not in sympathy with his canonization. He tells some things about the President's words and acts that indicate that Lincoln was a shrewd politician, a man of policy rather than of lofty principle.

Moncure Conway hated slavery, but he hated war also. He disliked the watching and waiting policy. He wanted it to be known and acted upon that the war was caused by slavery and slavery must be destroyed. But it was a war to preserve the Union. The North wanted the sympathy of England. Now the English were in sympathy with the North if that section was fighting to end slavery, but if the war was one to hold together the different sections in an unwilling partnership, the English had no great choice between North and South. Dr. Conway wanted the slaves freed early in the war. He thought this would weaken the South, as they would have to keep guard over their slaves. But the President was afraid to do this. He thought he must make the Union the slogan of battle. Northern Democrats would fight for the Union, but not for the slave. So the government at Washington drove escaping slaves back to their masters to work for them while those same masters were serving in the confederate armies.

But presidents are not all-powerful. They cannot go much ahead of public sentiment, and that is slow. If Dr. Conway had had Abraham Lincoln's political experience, he might have agreed better with his policy.

In the story of Cain and Abel is a point that to me is rather significant. Cain, the farmer, offered the god fruits and vegetables. Abel, the herdsman, gave him good meat. And he preferred that meat. Of course, thereby he got blood (life) which was his pet article of diet, but I fancy that this part of the tale was used for the benefit of those hungry priests who liked good meat better than greens and turnips.

It must have gone against a young fellow's stomach to have to take his older brother's widow as a warmed-over wife and raise up children unto that brother when perhaps he already had an eye on a maid and was thinking of raising some children on his own account. And it is not to be wondered at if sometimes one of these boys balked. Then the story of our much-lied-about-friend Onan came in play. Onan essayed birth-control, and the god slew him. And afterwards good people made up a lie about Onan and held him up as a warning to boys. What a reward for trying to be obliging and to compromise!

The writer of the epistle to the Hebrews adapts and uses the story of the trial of Abraham in a way that illustrates pretty well theological method.

As told in Genesis the story is one of fear, not faith. Abraham was tried by the god to see whether the patriarch had the requisite amount of godly (or devilish) fear. He stood the test and was rewarded. The story reminds me of some of the incidents of the Eneid that show narrow escapes

of Ascanius, the hope of the future. Isaac was the one through whom Abraham had hope of a great posterity. In the end the Hebrew nation was endangered. To us Abraham was no hero, but the reverse. But to those who of old knew the story, his conduct was quite natural and praiseworthy.

The writer of Hebrews tries to prove the dogma of the resurrection and adapts this tale to his purpose. He calls it one of faith. Abraham would slay his son, confident that his god would raise him from the dead that he might live to fulfil the god's promise of a great posterity for Abraham. This is a perversion of the story and an anachronism, theologically speaking; for the later theological writer imputes to Abraham ideas of a date, among the Hebrews, much later than the patriarchal age.

My neighbor, the good wife of the deacon, also calls the story one of faith, but her interpretation is somewhat more civilized than that of Paul, who retained a belief in sacrifice, human sacrifice at least. The deacon's wife is a merciful woman, and she makes out a good case for both the man and the god. Says she, "Abraham got all ready to kill his son, to be sure; but he'd never have done it. He knew all the time that God didn't want him to." So it was just a game of bluff. Jehovah tried to bluff the old man, who called his bluff. This saves the character of Jehovah at the loss of his reputation for sagacity. He was not so shrewd as Abraham. The ram caught by its horns in a thicket rather bothers the good lady. Her God would have wanted her to turn it loose and let it go, she is sure. Of course she believes in the sacrifice on the cross. In some unintelligible way it was the proper thing under the circumstances.

R. CRUSOE.

W. C. Bryant on J. Cheetham.

Recently I have discovered some new facts concerning James Cheetham, whose "Life of Thomas Paine," characterized by Houghton Mifflin & Co.'s "Literature of American History" as "absolutely unreliable," was the foundation of the slanders which followed the "Author-Hero" for so many years. It will be remembered that these slanders cost Cheetham a judgment of \$250 damages in a New York city court. He had maligned others besides Paine, among them DeWitt Clinton. His abuse of Aaron Burr, for which he was paid by Alexander Hamilton, was largely the cause of the unfortunate duel. James Parton calls him "cur Cheetham," a very appropriate name. He had been a prominent Democratic worker, but deserted the cause for the Federal party. For this Paine had castigated him severely. It is said that it was his intention to return to England (he being English born) and enter the service of the Tory party. He hoped his vindictive "Life of Paine" would be a means of introduction to favor in England, where they were putting men in prison for selling Paine's works. As it happened, he sank from public view and died in obscurity, one of the most despised men in American journalism.

The New York *Evening Post* was established in 1801 by William Coleman. William Cullen Bryant began to contribute to its columns about 1825, and in 1828 became its editor, a position he held until his death in 1878. In the fiftieth anniversary number of the *Post*, November 15, 1851, Mr. Bryant gives some reminiscences. He speaks of the *American Citizen*, published in New York city by James Cheetham, and the *Aurora* in Philadelphia by William Duane. With these two men, Mr. Coleman, founder of the *Post*, was in constant conflict. Of Cheetham, Mr. Bryant says: "He appears to have been a man of coarse mind and manners and not easily abashed." Once Cheetham insinuated that a letter published in the *Post* was not genuine. Mr. Coleman warned him to "beware of wantonly repeating the insinuation, protesting that he would not allow any impeachment of his veracity, and that he would not engage in a war of abusive epithets." He later, in speaking of Cheetham, referred to "the insolent vulgarity of that wretch." "At a subsequent period," says Mr. Bryant, "the *Evening Post* went so far as, in an article reflecting severely upon Cheetham and Duane, to admit the following squib into its columns:—

"Lie on, Duane, lie on for pay,
And, Cheetham, lie thou too.
More against truth you cannot say
Than truth can say 'gainst you.'"

Finally Cheetham became so obnoxious that Mr. Coleman challenged him to a duel. While brave in a war of words, he did not care to face a pistol. Mutual friends patched up their differences. In no place where Cheetham's name is mentioned in history do we find anything to his credit. Yet the sky pilot, the "guardian of morality," will peddle his proven and convicted lies about Thomas Paine at second hand.

FRANKLIN STEINER.

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Ministers Are Like What They Preach.

It strikes me that Christian ministers must modify their language. Everyone who differs from their say-so is not an ignoramus, nor deserving of eternal condemnation. Honest men, intellectual men, moral men, are outside of the pale of Christianity.

There is a widespread dissatisfaction with the conclusions of Christian ministers. The great majority of mankind see no sense in Christian dogmas. No man dare face the twentieth century and say he knows anything of the future which lies beyond the grave. To send to a hell, which is at most very uncertain, men and women who reject the Christian superstitions is to populate that place with the highest and best which the earth has produced. For myself I have enough to occupy my mind with the life on earth without considering any other existence.

Christian ministers teach what they have been taught. Young men are led by old men. One age follows another. What is needed to-day is independence, faith in one's own mind, in one's own reason, in one's own common sense. We are too much ruled by the past. No century before ours had better means of acquiring knowledge, of observing the universe, and no previous century brought to the task of studying nature more earnest and honest minds than flourish to-day.

In view of the fact that nothing has been discovered that supports the preaching of Christian doctrines, am I asking too much when I ask the Christian minister to send different persons to hell, if he must send anyone there? Disbelief of the Christian doctrines is a crown on the head of man; belief of these doctrines is a sign of mental undevelopment or of mental decay. To send men and women into endless torment who deny orthodox Christianity or who cannot believe its dogmas, is the malice of little minds towards great ones.

The man to damn hereafter is the man who injures his fellow men here—if anybody is to suffer damnation. The honest, upright man who lives by the light of his reason should have and enjoy the best of this life and the best of any other that comes to him.

What I object to most in Christianity is the injustice, the meanness, the malice in this religion. The Christian religion that is practiced most in this age is to save your soul and hurt your neighbor if he does not agree with you.

Back of the dogma of hell, no matter who preaches it, must be a cruel and wicked faith. We know not in whose brain this terrible notion had its origin, but we do know that such a monstrous dogma did not come from what is right, from what is just, from what is true. The man who preaches hell to-day must have within his mind some of the cruelty and wickedness from which this vile dogma sprung.

L. K. W.

The Double Life of God

The Bible contains, in various books and passages, two discrepant ideas of the nature and attributes of the "Supreme Being," about as wide asunder as ever prevailed among organized and civilized nations. If the Bible be the Word of God, and be in every portion of it true and inspired, then one of these two conceptions is just as correct as the other, and we are not entitled to choose the lofty and to reject the derogatory one.

One of these conceptions is about as low and inadmissible as a rude and violent people ever framed

for themselves in their most uncultivated times. The other is about the noblest and purest that human imagination ever reached. There is the God who showed his "back part" to Moses—and the "God who is a Spirit, and must be worshiped in spirit and in truth." There is the God who wrestled bodily with Jacob and who fed with Abraham in his tent—and the God whom the heaven of heavens cannot contain, much less a temple made with hands. There is the God who talked with Moses face to face as a man talketh to his friend—and the God "whom no man hath seen or can see"—whom "no man can see and live." There is Jehovah, who was the national and selected God of the Hebrews—and there is our Father in heaven, who dwelleth in light inaccessible and full of glory, who is the dwelling-place of all generations, the Father of the spirits of all flesh.

There is the jealous, angry, and relentless God of the rudest Jewish fancy, appeased by sacrifices and whole burnt-offerings, repenting him of what he had done, of what he had threatened, of what he had promised, unjust according even to our poor human scales of equity and righteousness—and there is the God of better days and truer conceptions, to whom whole-burnt offerings and sacrifices were a weariness and an abomination, with whom is no variable-ness or shadow of turning, long-suffering and plentiful in mercy, loving all his creatures, and loving most especially those whom he is compelled to chasten, forgiving till seventy times seven, giving his only-begotten son to die for the world that he would save, and whom the pure in heart shall be privileged to see at last.

An ordinary believer—pious, sincere, knowing nothing of the higher criticism of the Bible, and the influence of science upon biblical cosmogony, and having not been "insensibly" inoculated by the subtle emanations of the *Zeit-Geist* (time-spirit), but trained in the common doctrine of biblical inspiration, is often put to sore suffering and trial in the presence of this double aspect of the life of God. A man in sacerdotal robes, brought up at the feet of the most accredited Gamaliel, stamped as sterling by the image and superscription of a prominent church, addresses him thus: "You are bound to believe—for it is all written in the 'Inspired Books' and endorsed by the church—not only that God created man; called Abraham; led the Israelites out of Egyptian bondage, and set them apart and trained them as a peculiar people; revealed his true character and relations through a succession of prophets; and finally completed the purification and redemption of man through Jesus Christ;—but also that he directed the construction of Noah's ark, and sent all living beasts therein; aided Jacob in a filthy fraud; sanctioned the basest treachery; commanded fearful cruelties and unmerited penalties; permitted the flogging of slaves to death, provided only they did not die upon the spot; and dictated the veracious narrative of Balaam and his ass."

The man in sacerdotal robes continues to address the ordinary believer thus: "You must accept the one set of statements as not only equally true, but equally valuable and instructive, with the other; for what are you, that you should dare to choose between one and another deed or word of the 'Most High,' or place one on a higher level than another? You must receive *all* these things, on peril of damnation; for they are all written in the 'Word of God.' Everything written therein is inspired: and to reject or doubt 'the true sayings of God' is eternal punishment; for 'he that believeth not shall be damned.'" An ordinary Christian, thus addressed, either succumbs or resists. If he succumbs, his reason is outraged and bewildered, and his moral sense is shocked and injured. If he resists, he is made miserable by doubts, misgivings, and tormenting fears.

Now it ought to be plain to the person of usual intelligence that both these conceptions of the life of God cannot be true. It requires no profound thinking to reach this conclusion. To harmonize them is out of the question; and consequently, to

believe them both is a mental impossibility. To explain the great divergence between the two, we must either suppose them to have been written by two different peoples, or by the same people at different periods in its history. Whatever the explanation be, it is certain that in this dual presentation of the deistic idea, we have the most convincing objection to a belief in the Christian god of which it is possible to conceive. However longingly men may desire to believe in a supreme being, maker of heaven and earth, it is past controversy to the sincere mind, that the Jehovah of the Jews and likewise of the Christians, will ever fill this requirement. To rest in one of these conceptions alone to the utter disregard of the other is to expunge from the Bible half of its supposed revelation; for if the immoral and debasing picture which it gives of God be not true, neither is the pure and exalted one, for they are both found in the "inspired" volume.

For one to say that both these pictures of God are true, presenting, as it were, different aspects of his nature in a more or less anthropomorphic way—in order that man might more perfectly understand him—is, to speak mildly, even a more complete condemnation of the truthfulness of divine revelation than the opinion expressed above; for, if both views be true, then we are *sure* that the Bible was written by ordinary uninspired men, for experience has taught us that it is only *men* who live a dual life; and when such an existence is recorded of God, the "Holy One," we are *prima facie* confident that the whole narrative is the product of the human mind, of a debased and debasing human intelligence. Individual men on this earth may choose to spend their days in a manner involving a sinful duality, but even they require of their god that he shall be pure and holy and without reproach, and highly sublimated above their selfish and pernicious affections. The world still awaits the manifestation of the god of the idealist.

Noah and Science.

In a review of a book, Mr. James Huneker, the noted critic, says: "Noah is the supreme symbol of science, he the first namer of the animals in the ark."

Is Mr. Huneker right? The scriptures say, as we read in Genesis ii, 19, 20, that when the Lord God had formed all the beasts and fowls he brought them to Adam to see what he would call them; "and whatsoever Adam called every living creature, that was the name thereof; and Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." All fauna paraded before Adam except the female of his species, which was a later product (verses 21, 22) excerpted from Adam himself. It was a feat in naming (called nomenclature by men of science) that has won Adam a good deal of credit for versatility, since according to lists we have seen, there are upward of 380,000 different forms of animal life. We cannot vouch for the accuracy of the figures, but must accept such authority as that of Denton (*Myth of the Great Deluge*) and of Kelso (*The Bible Analyzed*). The last-named says there are more than a million varieties, including insects. Sereno Todd, in his tract on the naming of the animals, enters into a calculation of the time required to bring all of the beasts, birds, reptiles, etc., before Adam, and concludes that the job would consume about seven years, not excepting Sundays and holidays. There must also have been some delays—the bringing of the horse from his pasture, the coaxing of the perverse elephant, the leading forward of the obstinate pig. The recording of the names, and the description of the animals bearing them, are also to be provided for; for if the inventing of so many names came easy, the feat of remembering them seems beyond the capacity of the human mind. The list would be needed to be handed down to Noah, so that in marshaling them into the ark he would know when all were aboard.

If, as Mr. Huneker says, Noah was the "first namer of animals in the ark," then the prodigious labors of Adam must be passed to the credit of the hero of the flood. A passage in Ingersoll (*Mistakes*

of Moses, p. 150) says: "Eight persons did all the work. They attended to the wants of 175,000 birds, 3,616 beasts, 1,300 reptiles, and 2,000,000 insects, saying nothing of countless anamalculæ." One of the seven persons, assumed to be Noah, gave each animal a name as it came up the gangplank. The account of the creation does not inform us that Adam was required to name the insects, unless the words "every living creature" include them; the story mentions particularly "every beast of the field and every fowl of the air." But Noah (Gen. vii, 14) had to take in "every creeping thing that creepeth upon the earth." Provision for giving handles to the fishes and other denizens of the deep is absent in both accounts. Again the element of time must be considered. It would take a good while to name a million creeping things, not to mention the delay that would be caused in examining each pair of them to see if both sexes were there as required.

From Mr. Huneke's elevation of Noah to be a symbol of science, we infer he wishes us to accept the statement that Noah named the animals in the ark as a matter of fact. It is for him, then, to clear away some of the difficulties, or to show us how we can at least conceive of the thing's having taken place. We will not cavil at his substitution of Noah for the Adam of the biblical story. We understand that the older Babylonian tradition makes Noah the first man as well as the first sailor and collector of wild animals, and Mr. Huneke may have depended on that account; but before accepting Noah as "the supreme symbol of science" we want to be assured that in doing so we are not overlooking somebody who, by actually doing scientific work, established a better claim to the title. We have had our Barnum, who combined the executive ability of Noah with the psychological insight of Noah's biographer, being not only a good collector of beasts, but the author of the generalization that the people like to be humbugged.

What Does Jesus Do?

It is believed by honest Christians that Jesus saves them. There is a familiar hymn which says: "Jesus paid it all." Jesus is a kind of poor debtor's court for those who profess to believe in him.

Now, I have nothing against Jesus, although I take no stock in him as a God, as a man or as a savior. I think he was neither one of the three. To my mind men have fathers who are men, and not ghosts. The fact that Jesus had no human father is enough to prove to me that he was not a man. But I am not concerned at the present time about the genealogy of Jesus. I am more interested in him as the accepted savior of human beings.

To save a man a savior has to do something. There is a lot to do to save some men. A savior has a lifetime job, at least. Salvation begins at the cradle, or before. It begins where life begins. Sometimes a word will turn a life in the right direction and save a human heart much suffering. Is Jesus this kind of a savior? Does he stand where there is danger and warn the innocent to beware?

What kind of a savior is Jesus? Does he save a man from becoming a drunkard? Does he save a man from becoming a burglar? Does he save a man from becoming a thief, a liar, a cheat? What does Jesus do to save man? When man is hungry, does he feed him? When man is naked, does he clothe him? When he is sick, does he care for him? If Jesus does none of these things for man, in what way does he save him, and what does he save him from?

We are told that Jesus saves a man from something hereafter rather than here; that he is not an earthly savior, but a spiritual savior; he saves the soul. Now, what does it profit a man to save his soul and lose all the good things of earth, all the joys, all the happiness, all the blessings that come with liberty and knowledge? A man can be saved by Jesus only by being ignorant enough to believe in a Holy Ghost, only by being foolish enough to believe in the "immaculate conception," only by

rejecting the counsels of his reason and common sense and accepting the silly superstitions of religion.

Man wants the salvation of civilization, of humanity, of modern life and modern attainments. He wants salvation through truth and right and justice. Jesus did nothing to exempt man from doing his duty; to take from man the natural penalty of his deeds; nothing to save him from the just fate of his life. Man wants safety from wrongs, security against evil.

One person can help another, and can help another to save himself in this life. That's all.

Jesus does nothing to save man. In a twentieth century sense he never did anything. He added no knowledge to the world. He flattered its ignorance and increased its superstitions. He took away one god and gave one not much better. His promises were all broken. His predictions were unfulfilled. As a savior he was an utter failure. The cross was his last defeat. It ended his pretensions. A son of God, as he claimed to be, became the sport of men. He was the leader of a handful of ignorant men. He was the king of a mob, the general of an army of the rabble. As a man he did not rise above his fellows. In short, it is difficult to find his humanity in the mass of wild and insane literature of the gospels. He is not so much a man as a mixture of several men. He was painted to suit the demands of too many followers.

As a savior Jesus is not wanted. The world has outgrown him. L. K. W.

Another Pretender to Divinity Gone.

That pretender to divine healing power, Francis Schlatter, who died the other day in the Los Angeles county hospital, is perhaps the last of his class now living, unless his partner, August Schrader, makes the same pretensions. A list of the men and women within our time who have manifested a willingness to be regarded in the light of prophets and messiahs, or reincarnations of the Christian savior, would contain many names. Those who gained most notoriety were Teed, Schweinfurth, Dowie, Mrs. Eddy and Schlatter. Their appearance was predicted long ago, according to the gospels of Matthew and Mark, where those listening to Jesus were warned: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." The prediction was undoubtedly suggested by the existence of messianic rivals of Jesus. At the time referred to in the fifth of Acts there were enough of them to have become a nuisance. The Pharisee Gamaliel, a great counsellor among the Jews, stood up on one occasion and spoke about them, naming two—Theudas and Judas—to whose fate he advised the people to leave the apostles: "And to him they agreed; and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go." Gamaliel appears to have entertained some ideas favorable to religious liberty and freedom of speech, the only one of his kind among biblical characters. The pope of Rome is now the sole conspicuous example of a man pretending to speak as the vice-regent of Christ. Some of the European monarchs have divine rights, but they assign their source to God, not to Jesus. Voliva, the successor of Dowie, boasts himself to be somebody, as Gamaliel said of Theudas, but the messianic claim is not conspicuous. Jesus intimated that when he returned there would be celestial phenomena akin to lightning splitting the heavens from east to west, so that no mistake could be made in identifying him. Nothing analogous to this has occurred. The higher fakers come and go without making much of a disturbance.

It argues no defect in a principle that the unprincipled disregard it.

The Inutility of Gods.

Several American papers have been publishing of late more or less long accounts of the daily life of the emperor of Germany in this present war time. The point emphasized seems to be his great fear of assassination. While the rulers of the allied nations walk about with perfect freedom, anticipating no attack from a home or a foreign enemy, the ruler of the German empire, the special friend and companion of God, is alleged to be in mortal terror of losing his life at the hands of an assassin. No prominent person in Europe has made himself more conspicuous for his personal converse with God, and his trust in God's guiding and protecting power, than this ruler of the German people. He has given the world the impression that a close intimacy has been formed between himself and the celestial potentate, carrying with it the assurance of victory for the German arms, and perfect security and exaltation for the person of the emperor and his illustrious family. Supposing this to be true, the question immediately arises, why should the emperor exhibit any fear for his personal safety, especially when moving about among his own people? "If God be for us," he might truly say, "who can be against us?" Yet notwithstanding his faith in God; notwithstanding his supreme confidence in the justice of his cause, he exhibits the most abject fear and alarm, and makes every possible human provision for his security as if he were a notorious criminal seeking to escape the judgment of the law. This is a capital illustration of how the God-idea works practically. In peaceful and prosperous times men prate about it as if it were the one redemptive idea upon which turned the solution of all the problems of life and death. They organize societies to perpetuate the notion, and label hostilely those who will not agree with them. They divide communities and families by enforcing this childish explanation of the universe upon an unwilling people; but when the time comes that would prove the practical utility of the Divine power by its supplanting the cruel will of man, and demonstrating a providential care for humanity over the wiles of a chance creation, the interference of the supposed God *invariably fails*, and man betakes himself to the customary human methods for his individual safety and continuance. *God is simply an idea that has no practical utility.* If God shows no willingness to help those whom he calls his own, but compels them to resort to earthly means for assistance alike with the unbeliever, what is the wisdom of perpetuating the mere idea of divinity, the worthlessness of which can be so easily demonstrated? "God helps those who help themselves"; but be sure to help yourself first, otherwise you will never be helped; and so vanishes the greatest delusion that has ever obsessed mankind.

Ralph Philip Boas, in the *Atlantic* for February writes: "Judaism differs from Christianity in this—that while one chooses to be a Christian, one is born to be a Jew. An Atheist born of Jewish parents is an Atheist Jew, just as Disraeli, baptized in the Church of England, was nevertheless the 'Jew Premier.'" He shows that, no matter what renouncements or changes a Jew may make, he is still a Jew; and that large numbers of them are "professed Agnostics, in all the senses of that convenient term," and continues: "The fact is that, if Judaism must be a group of men without religious ideals, . . . it is far better that Judaism should disappear." We can hardly agree that people choose Christianity. In most instances they are born into it, just as a Jew or a Moham-medan is born into his religion. Very few grown people who have lived as Agnostics become converted to Christianity, for its foundation upon the miraculous appeals chiefly to immature intellect. The child naturally follows what he sees is generally accepted. One of the meanings of the word Christian is an inhabitant of Christendom, and in that sense it is not a voluntary choice. The word is also used to denote a person of the usual "exemplary" type, regardless of choice, shown by such remarks as, "Why don't you dress like a Christian?" And we have heard that the poorly dressed are not welcomed in many Christian God-houses.—A. M.

I do not see, therefore, how we can easily avoid the obvious inference that Jahweh, the god of the Hebrews, who later became sublimated and etherealized into the God of Christianity, was, in his origin, nothing more or less than the ancestral sacred stone of the people of Israel, however sculptured, and, perhaps, in the very last resort of all, the unhewn monumental pillar of some early Semitic sheikh or chieftain.—Grant Allen.

THAT JOSEPHUS QUOTATION

Its Repudiators Challenged to Produce an Edition of the Antiquities Not Containing It.

If Dr. Homer Wakefield has no more to offer than the reassertion of disproved allegations, he should retire. Unless something more than unsupported statements is presented I will close the discussion with the present article. Endless guesses, without evidence, elucidate nothing. To try to follow a man who has no fixed opinions, but veers from one hypothesis to another, is largely a waste of time.

He rejects a rational explanation from a text of Josephus that no man can impeach to take up the wild guess that "it is more than probable that the historical record (given by Josephus) of the insane Jesus, son of Ananus, provided a nucleus for the synthesis of the gospel Jesus." To my mind, such a supposition is the height of improbability. This Jesus, according to Josephus, was insane. For seven years and five months he gave articulation to nothing but one or two variations on the lamentation, "Wo, wo, to Jerusalem!" Josephus says "during all the time this man did not go near any of the citizens, he made no manner of reply to what was said to him, nor did he give ill words to those that beat him, nor good words to those that gave him food." The only time he is said to have varied from his doleful wail was just previous to his death. He is said then to have cried, with his utmost force: "'Wo, wo to the city, and to the people, and to the holy house.' And just as he added, 'Wo, wo to myself also,' there came a stone from one of the engines and smote him and killed him immediately." That is all the "historical record" we have of him, and the prediction of his own death is most likely a popular addition to excite superstition in the credulous.

The man who thinks that would form a nucleus that would deceive the apostle Paul must have an exceedingly low estimate of his historical knowledge. Paul quotes what Jesus said before he died. Where did he get it? It is not Josephus' account of Jesus, son of Ananus. The Jesus of the gospels refers to the death of Zacharias. As Jesus son of Ananus was crazy before Zacharias was killed, he could not have been the author of that expression. The Jesus of Paul was "hanged on a tree" and thus became cursed for our sake; Jesus son of Ananus was killed by a stone thrown from a Roman catapult. The writings of Paul have no doubt been "doctored"; but enough is genuine to give us assurance of his general belief.

In their desperation, the mythologists try to get rid of Paul as well as John the Baptist. That can be done only by undermining the credibility of all ancient history. It is beyond question that some of the epistles attributed to Paul are forgeries. Rival Christian creeds wanted to secure his endorsement of their own doctrines, and forged them. The Acts of the Apostles was written as a patchwork, to reconcile the divided followers of Peter and Paul. Paul is the earliest writer quoted by the Church fathers. Origen quotes him profusely. The epistles of all the other alleged gospel writers are likely spurious. The greatest difficulty I find in verifying my hypothesis as to the late advent and death of Jesus is the necessity to prove that Paul did not write at the early time church historians allege. He could not have been brought before Festus, as the Acts of the Apostles asserts, for, according to Josephus, Festus died before James the brother of Jesus was killed; and my hypothesis assumes that Jesus was then alive. He might have been before King Agrippa, who died A. D. 100, but his alleged speech before that king is as much a manufactured article as is Jesus' prayer when alone in Gethsemane. Beyond accepting it as a record of current traditions of the second or third century, no reliance can be placed on the Acts of the Apostles. It proves, however, that the story of Jesus sending his disciples into all the world to preach is a later manufactured myth. Now, any evidence that Dr. Wakefield possesses showing from late critics that "the earliest epistles of Paul" were written "not earlier than 100 A. D." will be extremely welcome to me. It is the one fact needed to establish the truth of my hypothesis. The existence of Paul is undeniable; although Burr, Robertson and others, in trying to support their pure myth theory, have gone to the extreme of denying it. Taylor did not attempt to deny it; although he says Paul's writings offer no confirmation of the mythical Jesus of the gospels; to which I agree. Two well-known Roman writers refer to Paul, viz., Longinus Dionysus Cassius, and Lucian, in his Dialogues. I quoted the latter in my "Gospels Unveiled" and drew the deduction from his sarcastic reference to the "bald-headed, hook-nosed Galilean who went into the third heaven" that the

epistles of Paul and the Christian beliefs generally were then (A. D. 176) just coming into popularity, and became the objects of his satire. Should evidence of Paul's earlier advent be produced, I should be compelled to fall back on Mr. Muskat's theory that there were two Jesuses who claimed to be Christs within a short time of each other. To explain Paul, a real Jesus is necessary, unless Paul was the worst liar who ever masqueraded in the guise of a saint.

Dr. Wakefield takes three positions concerning Origen: First, he did not quote Josephus; second, he forged a quotation; third, some one else forged it into his writings. And yet, doubting which position to assume, he tells us, "These *undoubted* forgeries of Origen are not the only ones which stand to his discredit." To fortify this statement he rings in the Rev. J. W. Burgon's indictment of Origen for "corrupting the Holy Gospels." He might as well talk of corrupting a rotten egg. Who on earth knows what the "original text of the Holy Gospels" was? Does Dr. Wakefield? Origen was as competent as any man that ever lived to determine this. Anthon, in his Classical Dictionary, says, "No man did more to settle the true text of the sacred writings"; but, he adds, "from a fault in his education he applied to the scripture the allegorical method of the Platonists." This was no fault in his education. Paul did the very same thing. He tells us distinctly they are allegories. And Paul did not know the true text of "the holy scriptures"; for, as I have shown in "The Gospels Unveiled," he quotes psalms and texts not to be found in our "holy scriptures." Did Paul corrupt them? Where did Matthew get his quotation, "He shall be called a Nazarene"? It is not in our text. Will Burgon say Matthew "corrupted the holy scriptures"? Where did Josephus get all his numerous prophecies and sayings, alleged to have been made by Bible characters, that we have no record of? For two hundred years previous to the time of Jesus the Jews did not speak the Hebrew language. Origen was a Hebrew scholar, and modified the Septuagint version to conform to the numerous readings before him. No doubt he selected in the direction of his creed bias, and his explanatory notes, after renewed translations, crept into the "original" text. That "original" of God's word was built up by just such additions and mistakes. Origen was as competent to tell us what God meant as Paul or Josephus or Philo. He spent twenty-eight years in gathering up all the various readings of it. If after making two copies of a revised Septuagint he "destroyed all others," as alleged, how on earth does Burgon or Wakefield know he corrupted it? The Jews had done that before him; and any variation of his text from extant Jewish copies proves nothing but the precarious predicament in which God has left his word. Even if we had Tatianus's lost book, on which so much is relied to clear up the mystery, it would not help us a step in the solution of the problem. It would only add another to the multitude of opinions. Concerning Origen's translation of the Septuagint, Anthon says: "The great use that had been made by the Jews of the Septuagint previous to their rejection of it, caused a multiplication of copies in which besides the alterations designedly made by the Jews, numerous errors had been made by transcribers, and from marginal notes having been allowed to creep into the text." The opinion of a nineteenth century parson, then, as to Origen's "corruption," is not worth quoting. Mr. Wakefield has a good deal of his old theological training still clinging to him. Let us not forget that the original of Origen's translation was never preserved. Anthon says: "To repair as far as possible this loss scholars have in modern times occupied themselves with the task of restoring it from various sources." The Benedictine version, on which Wakefield relies, was one of these efforts, and compiled A. D. 1713. What it has taken in or what it has left out is a matter of prejudice.

Dr. Wakefield makes the curious statement, "Had I not neglected to include in my last article the fact that Origen expressly says (Contra Celsum I. 47) that Josephus did not recognize Jesus as the messiah, the controversy would have been ended." That was the very statement he made in his first article, and to which I took exception by saying he was twisting Origen's words out of their meaning. It is now manifest to me that Dr. Wakefield has never read Origen. The words he refers to occur in the very passage I quoted; but copying them from an appendix to my own volume of Josephus, where the reference is given by page, I was not aware that it was identical with "Contra Celsum" I. 47. His positive assertion that no ecclesiastical or modern writer had ever heard of such a quotation, and calling on me for proof of its accuracy, compelled me to waste my time by going to the Congressional Library to verify it. Such a bald denial by ignorance

equals any audacity Origen could ever have been guilty of. I do not think there is a volume of this controversy with Celsus in the Congressional Library that does not contain it, but not being a Greek or Latin scholar, I could only verify it in English and French translations. The only place where Origen refers to Josephus is in chapter 47, and that chapter, in every translation I examined, contains the equivalents of the very words I quoted, modified, of course, by different translators. I also found the quotations in an appendix to one or two volumes of Josephus, like my own, notably that by Whiston, Tegg, and Crombie. I also found both quotations—i. e. from the controversy and from the commentary on Matthew—in a very late work by A. S. Garretson entitled "Primitive Christianity," published at Boston, 1912. This author seems to be either a Unitarian or a Freethinker, but falls into the error of accepting Tacitus for the crucifixion of Christ. If Tacitus had ever written this, Origen would have known it, and have been under no necessity to tell Celsus what Josephus "ought to have said." Whiston tries to defend the forgery generally attributed to Eusebius, but fathered on Gaius by Photius, by stating that Josephus was a Nazarene, and might have written it. If he had been a Nazarene he would have known Paul and mentioned him. Paul, being later than generally supposed, could have had no reputation when Josephus wrote his works, and there is not a word in Josephus' whole writings to indicate he was a Nazarene. From his frequent reference to Essene prophets I would conclude he was an Essene, like Philo. Origen had imbibed much of the Logos lingo from this source; and Eusebius thought Philo was a Christian. Mr. Eshleman's conjecture that this may have been an early form of Christianity before the death of Jesus is probably true. After Jesus' death, then "the Word or Logos was made flesh and dwelt among us." No doubt the writers of both the Gospels and the Acts drew from Josephus, and mixed up characters and events in an ignorant way. Perhaps Josephus' use of the words "who was called Christ," was the very reason for their being put into the mouth of Pilate.

The use by Origen of this quotation in his Commentary on Matthew, before his controversy with Celsus, shows that it was not forged under stress of finding evidence. Because he called the James of Josephus "James the Just," every theological parrot from that day has done the same, including Dr. Wakefield. In every volume of Josephus I looked at in the Library I came across the inevitable foot note "this refers to James the Just." It is like Bible Commentators telling us that Solomon's love songs refer to Christ. "James the Just" is probably a myth. Origen borrowed him from apocryphal gospels, and his statement that Josephus attributed the destruction of Jerusalem to his death is false, wherever he got it. Josephus nowhere in all his works mentions James the Just. He nowhere calls a man the "brother" of another named individual in a church sense. It was because the text of Josephus gave the lie to church traditions that this James the Just and "brother" application was invented, and Dr. Wakefield has not been able to show wherein I have been "unfortunate" in rejecting the whole spurious apology.

Let Dr. Wakefield find me an ancient text of Origen that does not contain the forty-seventh chapter referring to Josephus' use of the words "James the brother of Jesus who was called Christ," and I am done. Till he does, he should be done. The fact that it had been quoted for centuries, and *he did not know it* shows how much dependence is to be placed on his judgment.

He absolutely refuses to consider how it came to pass that in a book purporting to explain how Jesus came to save all men, the evidence is given that he did no such a thing; or how while claiming that he was contemporaneous with John the Baptist, words are put in his mouth, and in the mouth of Paul, that show he did not live till after John's death. Half the contradictions we find in the gospels spring from a dual story of Jesus—one derived from Jewish sources, and one from Gentile.

An able writer and physician from Boston writes me he is interested in the Jesus controversy, but says: "In order that I might push out the fear and theological results of Christian teaching, I have always denied such a person, and attributed the religion to the sun myth theory." Because a story may have a nucleus of truth is no reason why its manifest falsehoods should not be denied. My theory really helps to get rid of these accumulated falsehoods. The whole religion of the Jews is borrowed from astronomical mythology, and Jesus and Paul and Josephus were the victims of its false teachings. No headway is made against Christians by denying the existence of these people. Even Mr. Washburn, to be effective, is continually compelled to as-

sume Jesus' existence as a means to expose the low moral status of his teachings. If he would only point out that the Jesus who tells the young man to seek salvation by obeying the Jewish commandments and the Jesus who wants people to be born again before they can enter into eternal life are contradictory traditions from two different sources, his exposition would be plainer. DAVID ECCLES.

Dealing in Large Numbers.

"The city [the New Jerusalem or heaven] lieth four-square and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal." (Rev. xxi, 16.)

John the Revelator here gives us the dimensions of the abode of the blest; but, as is customary with his class of historians, has failed to locate it. In this statement of John, we have the size and shape of heaven. It is 1,500 miles long, 1,500 miles wide, and 1,500 miles high. We can readily enough conceive of a city 1,500 miles square, but to have walls around it 1,500 miles high has stumped all creation up to the present time. But have patience, a little further on I will show you a use for them. Heaven was made in the shape of a cube to show Jehovah's utter disregard and independence of the process of nature, all other celestial bodies being of a spherical shape.

From many biblical quotations heaven would appear but a short distance away, and yet this great mysterious 1,500-mile cube has never been sighted.

This heaven is the place where the righteous will reign as kings and priests, but what they will reign over is past comprehension. As none but the righteous will inherit this kingdom, they must of necessity be all kings and priests, and as the natural propensity of kings and priests is to plunder and pilfer, they will have a merry time skinning each other.

By appealing to God's holy word, we may obtain some idea as to the number of persons that will arise at the resurrection with claims of residency in the New Jerusalem. In Gen. xxii, 17, Jehovah tells Abraham: "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore." This does not include the millions that are not of Abraham's seed or those that were before Abraham.

There is no way that I know of to estimate the number of grains of sand at the seashore, so we will put the number at a reasonable figure. It will be greatly underestimating it, but let's say sixty sextillions. This immense figure (speaking in a human fashion) will answer our purpose. All we have to do now is to find out if the heaven that God has provided is commodious enough to accommodate the gathering.

The ground space of this city would be 62,726,400,000,000 square feet. Allowing a space of five square feet for each person, it would only accommodate 12,545,280,000,000. As this would leave too many out in the cold, or heat, whichever the case may be, we will utilize the walls which surround the city. As they are 7,820,000 feet high, we will take the liberty of making the city 7,900 stories high. This leaves 1,000 feet between floors; the extra 20,000 feet can be allowed for the thickness of the floors. From the mundane view, this space between floors looks like a waste; but, taking into consideration the tolerable height of this building "not made with hands," it is not out of proportion. If we should add more stories by lessening the height of the ceilings, the building would appear squatty. Even with these additional stories, the building would only accommodate 99,107,712,000,000,000 persons. This would still leave outside the breastworks 59,999,900,892,288,000,000,000 souls waiting in line for their turn to be admitted. As there will be no more dying there and therefore no vacancies, the case of those on the line looks hopeless. Viewing problems like this shows an incentive for the damning of souls as freely as God has done it. He did not know what else to do.

We have made no allowance for pillars in this edifice to support the floors. If we did, it would take away that much more standing room and God knows they are cramped enough as it is. We will let it stand as it is and trust to God's everlasting shoulders to hold them up. As the quarters of these redeemed ones will be limited, they will have to stand up to do their lying. Sleep, possibly, will be unnecessary, as there will be no night there. Even if sleep is required, they could obtain a little sleep, also a little slumber, by quietly holding their hands. (Prov. vi, 10.)

With a little more pushing and crowding, the

throne of God and all his holy angels with their harps and other paraphernalia might be squeezed in.

If, as some think, it is only the soul that survives, and as estimated by the late Dr. Talmage, 1,000,000 souls can sit on the point of a pin, all this great building would go for naught, as every single soul that came up in the resurrection could be accommodated in a goldfish bowl and even then have ample room to fly around. This would make damning souls for lack of room unnecessary.

When the tremendous number of those taking part in the resurrection (sixty sextillions) is mentioned, some scoffer is sure to remark, "Why, there would not be enough material in a half-dozen earths to form their bodies." Well, we will investigate.

Todd's Astronomy estimates the weight of the earth at "six sextillion tons," or twelve septillion pounds. In this immense figure, there is enough material to allow two hundred pounds to each individual composing the sixty sextillion risen ones; so, it would not be necessary to requisition many more earths to make their individual girths remarkable to view.

To give some idea of this number (twelve septillion, the weight of the earth in pounds), we will suppose one hundred million pounds annihilated every second of time. It would take at this prodigious rate of destruction, allowing 365¼ days to the year, 3,802,570,537 years to accomplish the complete destruction of the earth. Enough said, let's have no more loose talk on this subject.

V. SPRAGUE.

Shall We Pray?

I just saw it stated in the *Christian Register* that certain American scientists have been asked by Prof. James Henry Leuba whether or not they believe in a God who answers prayers in any other sense than a subjective psychological one.

Dr. Leuba's purpose is not to learn the religious belief of these men, but only whether they "believe in a particular concept of God, without which Christian worship, as now practiced, cannot continue."

If this question had been propounded fifty or sixty years ago a certain religious reserve (call it piety) would have made it difficult to get any satisfactory answer, but during this time, science and investigation have led active minds much closer to nature, which is godless, so far as concerns bending in any way to our desires or needs, prayers or no prayers. Nature, as Du Prel says, "is neither cruel nor loving, neither tender nor hard-hearted; she merely acts according to laws, and in the whole universe not an atom moves except by law." There are plenty of unfathomable wonders in nature, but no miracles. Her laws are fixed, the same to-day, to-morrow, and at all times. If it were not so, worldly progress would be as impossible as it would be to tell time by a watch that varied one way or the other two or three hours in the twenty-four. Casualties come everywhere without regard to loss or value of property destroyed.

A bomb or an iceberg may sink a steamer with a thousand souls on board, or miss a fishing smack with a crew of only six or a dozen men. The steamer might have many of the greatest intellects of the world on board, as well as men holding high positions, where the good of the community greatly depended on them, and the boat's crew might know little more than enough to bait a hook or cast a net. These results are simply the working of nature's laws, and they are not modified by any mercy in regard to loss, whether it is great or little.

The only possible answer to prayer in any case is by stimulating the nervous system to greater exertion, but this subjective process answer is not what Christians want.

Years ago, it was proposed by some scientific men to separate certain wards in the Massachusetts hospital, and have regular prayers for the recovery of these patients, and compare results with wards that had only the regular medical and surgical treatment, but various religious excuses were offered by Christians against any such test, so nothing was done. A belief in a God who does not suspend or interfere with his own laws, and still answers prayers, is to me inconceivable. The answer must be in the subjective psychological sense. Any way, much profit can be derived from reading Dr. Leuba's book, as it shows a broad grasp of the subject of prayer, God and the question of a future life. The work is free from bias, either on the Christian or anti-Christian side of the question. FRANCIS ALGER.

A country cannot well subsist without liberty, nor liberty without virtue.—Rousseau.

Sir. E. B. Tylor.

1832-1917.

Ultimus Romanorum. The last of the master-builders of modern science, whose structure, however amended in detail, rests on a foundation that cannot be shaken, has passed away in the person of Sir Edward Burnett Tylor.

Born at Camberwell, of Quaker stock, he was educated at Grove House, Tottenham, a Quaker school; entered his father's brass foundry, but threatened lung trouble compelled him to leave London and seek health in travel. In Cuba he met Henry Christy, also a Quaker, now remembered only by a few for his discoveries of prehistoric art in the caves of the Dordogne. The two traveled to Mexico, a result of which was Tylor's first study in anthropology, "Anahuac, or Mexico and the Mexicans," published in 1861. From that time onward until 1907, when his health failed, there flowed from his pen a series of treatises, large and small, of the highest import as contributions to knowledge of man's physical, but primarily, in the case of all that Tylor wrote, psychological, evolution. His "Researches into the Early History of Mankind" appeared in 1865, and his "Primitive Culture" in 1871. To this last named he might have applied the words in which Thucydides writes of his history: "It is an everlasting possession, not a prize composition which is heard and forgotten."

For it is not possible to overestimate the value of Tylor's truly epoch-making book. The subtitle, "Researches into the Development of Mythology, Philosophy, Religion, Language, Art, and Custom," shows what a vast canvas is covered, and this with never a blur. The enormous body of fact, on which is based the significant conclusion as to the application of the processes of evolution to what Herbert Spencer called the "super-organic," is marshaled in perfect order and set forth in a style so luminous and simple that the power therein is apt to escape the reader who permits his attention to be diverted from the matter to its treatment.

What Huxley, in his "Man's Place in Nature," established in proof of the ascent of the body, Tylor, in his "Primitive Culture," established in proof of the ascent of the mind. The last chapter in the first volume, and the whole of the second volume, are devoted to an exposition of the history of animism and of the body of ritual and custom springing out of that primitive conception of things. The keynote is struck in the following passage, which, since the book is not on the shelf of every reader of this journal, may be cited without apology for its length, both in evidence of the clearness of the style and the importance of the subject:

"For the most part the 'religious world' is so occupied in hating and despising the beliefs of the heathen, whose vast regions of the globe are painted black on the missionary maps, that they have little time or capacity left to understand them. It cannot be so with those who fairly seek to comprehend the nature and meaning of the lower phases of religion. These, while fully alive to the absurdities believed and the horrors perpetrated in its name, will yet regard with kindly interest all record of men's earnest seeking after truth with such light as they could find. The reward of these inquirers will be a more rational comprehension of the faiths in whose midst they dwell, for no more can he who understands but one religion understand even that religion than the man who knows but one language can understand that language. No religion of mankind lies in utter isolation from the rest, and the thoughts and principles of modern Christianity are attached to intellectual clues which run back through far pre-Christian ages to the very origin of human civilization, perhaps even of human existence." (Vol. I, pp. 420-21.)

The concluding words of this quotation evidence that Tylor was quite prepared to extend the period of the evolution of religion so that it is linked up with a stage when the human merges in the animal. But the reader will do well to buy or borrow the book, if only to see how incisively, nearly fifty years ago, Tylor dealt with modern Spiritualism. The mischievous drivel which fills the pages of Sir Oliver Lodge's "Raymond" is shown by Tylor to be "a direct revival from the regions of savage philosophy and peasant folk-lore. . . . Necromancy is a religion, and the Chinese manes-worshiper may see the outer barbarians come back, after a heretical interval of a few centuries, into sympathy with his time-honored creed" (*ib.*, pp. 142-23). The whole of the chapter, entitled "Survival in Culture," deals with this subject, and demands careful perusal.

Tylor had the simplicity and high integrity which marks the Quaker character. In wandering with him through the Museum, guardianship over whose prehistoric contents was his joy, or in a chat in his library over schemes which, the publication of his Gifford Lectures to wit, were frustrated by waning powers, the charm and heartiness with which he

put his visitor at ease made the latter forget for the moment into what fellowship of a great soul it was his privilege to enter.

Honors, as numerous as they were deserved, were showered upon him. He would hold in small esteem the knighthood which came to him in 1912; it was the recognition of his work by his scientific comrades that he prized most, and not least among this was a volume of "Anthropological Essays," dedicated to him by a number of brethren of the cult in celebration of his seventy-fifth birthday.—*Edward Clodd in the Literary Guide.*

Chat from Chicago.

England has given us a world-renowned speaker and writer, and now an invaluable immigrant to our shores, in the person of Joseph McCabe. The submarine will oblige him to rest content in our land of the free if he does not want to share the fate of that other famous fellow, of whom we used to sing, named McGinty.

Having captured Johnny Bull's people, McCabe comes over here to capture Uncle Sam's folks. He doesn't look sizable enough to capture or conquer anything, but he got us Americans all right.

"Was it the great war that *bloo* you over to us?" said I to him. "Sure thing; it was the big war that *blyew* me over," said he to me.

It's a comfort to have a man carry his nationality about with him. Mr. McCabe proclaims himself English as soon as he speaks. He is so far from being a giant in size that I fail to see where he stows all that gray matter of his, for one small head certainly cannot contain it all. And the noise he makes is something terrifying. Where does he get all that? I suppose he can talk in the open air to ten thousand people and be distinctly understood by every one of them.

The stress he places on final consonants, so that every word will get over the footlights, is worthy of imitation by all our speakers if they would make their voices far-reaching. The American indubitably is slovenly of speech as compared to the English, yet I do not believe we deserve the fling at America which is implied in a sign that hung in a window of a Luzerne tea room. It read: "English spoken here. American understood."

Since I have heard McCabe and enjoyed him so hugely I do not wonder that he is so proud of his nationality, of his "tight little island." A poor deluded youth was Joseph McCabe. His trust in an over-ruling Providence was as infantile as it was sincere. He told of taking a glass of crystal clear water into his cell in the monastery, where, placing it in the window so that any eye, let alone the all-seeing one, could not help noticing it, he prayed with all his might that God would change the water into wine, and God was mean enough to ignore the prayer. This blunder on God's part cost him Joseph's allegiance, for he lost his faith at once in such an impotent being. Another factor in destroying the young man's faith was the sight of a reverend father in the monastery with a bottle of whisky protruding from his breast pocket. If God was generous enough to furnish strong drink to the reverend father, why could he not afford to give Joseph an inexpensive glass of wine?

As to Mr. McCabe's fighting abilities, all I can say is that the priests never had so fierce an opponent. He is a veritable Samson, and is pulling down the pillars of the Catholic church with amazing power and rapidity. If I were the pope I wouldn't let him live.

I ought to have mentioned that a banquet was held under the auspices of the Chicago Rationalist Association and the Daughters of the Renaissance, which was founded by Mangasarian and accounts for the unusual number of women at the dinner. The evening previous, it should be noted, Mr. McCabe lectured on the subject, "The Papacy and the World War." Wm. F. McGee, ex-priest, was chairman, and so there were two live flesh-and-blood ex-priests on the platform at the same time. They have got the Catholic church "on the run" by handing out the truth. Those of the "old guard" of Freethinkers who were present were much pleased to hear McCabe's mention of his old friend Putnam.

It is declared that the English are impervious to humor. Why, you'd think they lived on it by the way Mr. McCabe reeled it off. One couldn't recover from one joke until, like lightning, another one was splitting your sides.

Chicago, Ill. LIBBY CULBERTSON MACDONALD.

We all know that all men are liars, but it is hard to realize the fact.

It is useless to attempt to reason a man out of a thing he was never reasoned into.—*Swift.*

NOTES AT LARGE.

An anonymous writer in the *St. George's Magnet* explains why he goes to church, and the editors state that they do not necessarily acquiesce in his views, which are admittedly Agnostic. He says in part: "I may be mistaken, but I doubt whether one man in fifty has to-day any certitude of belief in hell or heaven, and for most of us the question of whether we shall live again is answered in the words of Robert Ingersoll, 'Reason says perhaps, while hope still answers yes.'" For those who are thus content to be Agnostics with regard to the unknowable, St. George's church offers a wide range of activity. He goes to church because he believes the assertion so often made that the church is the greatest centre of activity for humanitarianism. A correspondent of THE TRUTH SEEKER tells us that this is the challenge Secularists must meet — that the churches are doing all the humanitarian work. As a matter of fact, the churches are doing very little of it. For what weight it will carry we may repeat the statement of a minister at a Boston church conference a few years ago that nearly all uplift work was being done by societies having no church connections, and that the church did not enjoy the adhesion of fifteen per cent. of the social workers. We might reproduce an article of considerable length from a number of the *Biblical World*, issued under the auspices of the University of Chicago, explaining clearly the separation of the church from humanitarian endeavor. The philanthropic work of the church is so-called charity supported by appropriations from the public treasury and carried on not in the name of humanitarianism, but of religion. It would be of inestimable value to the church as an alleged humanitarian center if it could truthfully claim that from the beginning of its history, or at any time in its history, or today, it was the consistent denouncer of the institution of war, instead of being obliged to quote Jesus as a belligerent. The article in the *Biblical World*, to which reference has been made, says that instead of men joining the church in order to do the best work for humanity, they are compelled to leave it. That a man may participate in any of the modern movements for the improvement of human conditions it is wholly unnecessary for him to mumble a creed in which he does not believe.

Billy Sunday, thinking to improve upon the ten commandments as handed to Moses out of heaven by God, has written a like number of commandments of his own, which are supposed to reflect perfectly the character of the age, as well as the discriminating powers of their remarkable originator. Here are some of them: "Thou shalt not tango"; "Thou shalt not have too many beaux"; "Thou shalt not dodge thy debts," and so on. The evangelist's elucidation of the last of these—his ninth commandment—is certainly a unique piece of exegesis, and we recommend it to the professors in the exegetical department of our seminaries, at least to the learned D.D.'s who are zealously supporting Billy Sunday's method of evangelism. Sunday, in his comment on his ninth commandment, says: "Some haven't religion enough to pay their debts. Would that I might have a hook and for every debt that you left unpaid I might jerk off a piece of clothing! If I did, some of you would be left with only a celluloid collar and a pair of socks." Apart from the low-born vulgarity of this picture, we have a distinct recollection of a certain evangelist, Billy Sunday by name, making most generous use in his sermons of the product of other men's brains, without the slightest intention of recognizing the debt, not to speak of his never paying it. We venture the prediction that if the hook were applied to the public discourses of this gospel messenger after his style of using it, barring the slang features, which, of course, are distinctly his own, he would be left intellectually in a more denuded condition than the person of whom he himself speaks. It is a well-known fact that Sunday made use of the meanest subterfuges to escape from the dilemma in which he found himself when confronted with the theft of one of Colonel Ingersoll's orations, which he had endeavored to pass off as his own. It will never be said of him, as a certain spendthrift humorously remarked of a friend less hardened than himself: "He wasted his means in paying his debts."

Slavery was to the Greek mind a law of nature. Aristotle had persuaded himself that some men were "naturally" slaves. His conscience did not prick him when he defined tools as "lifeless slaves" and slaves as "living tools." The Jewish law allowed slavery, though it forbade the permanent enslavement of a native Israelite. Christianity did not abol-

ish slavery. English seamen, like Hawkins, carried slaves to America in ships which were named after Jesus. More than this, even in 1712, by the Assiento Contract in the Treaty of Utrecht, England secured the slave trade of the world. The treaty was celebrated by *Te Deums* for which Handel wrote the music. Americans, up to the time of the Civil War, practiced slavery with an easy conscience. Public speakers like Henry Ward Beecher and Wendell Phillips were denounced by Christian churches for advocating abolition. What has happened that all at once within the last sixty years slavery has become "wrong," and the conscience of humanity protests against it? It is not the work of religion, of Christianity; it is not the result of a fresh revelation. It is only that with the growth of knowledge, with the advance of economics and the fuller study of anthropology, it has become overwhelmingly clear that the system of slavery does not work. The apparent economic gain to a few is balanced by the most appalling results to the rest, and ultimately to the few themselves. Slave labor is wasteful. A slave population is demoralizing even to the masters. A genuine democracy cannot be maintained on slave labor, because the rights of man become invalid in sight of men who have no rights; and to treat the laborer as a chattel is to make labor degrading. Conscience has at last condemned slavery on the same principle that it originally condemned murder; it is against the good of the whole.

Somewhat more than forty years ago, namely in 1876, a series of articles from the pen of Prentice Mulford, called the "Ichabod Crane Papers," was published in THE TRUTH SEEKER. One of them was a sort of burlesque report of the Moody and Sankey revival then going on in New York, and among its statements was the assurance that means had been provided for removing lunatics as fast as they were developed. What was burlesque as applied to the Moody meetings has become sober fact in connection with the evangelism of the Rev. W. A. Sunday. The following is from the New York *Sun* of February 2:

"When Billy Sunday was in Boston 620 persons were cared for in the hospital maintained in the tabernacle there. Therefore it has been deemed advisable to equip an emergency hospital in the Sunday tabernacle in New York. There will be beds, surgical fixtures and supplies and drugs, not to mention nurses and physicians.

Attendants will be present from various city hospitals; and:

"Each hospital represented will have charge of the tabernacle hospital for two weeks, sending two physicians for regular duty in the evenings and enlisting volunteer physicians for the afternoon and Sunday morning meetings."

There will be a doctor there from Bellevue Hospital, which has a psychopathic ward, to take care of the hystericals. In Philadelphia the majority of cases were fainting, or collapse, or nervous prostration, or acute hysteria. The number whose minds or nerves were affected insufficiently to warrant their removal to the hospital is unknown. If the performance were something other than a religious revival the Board of Health would probably feel justified in suppressing it as a menace to the sanity of the town.

In an address to the faculty and students of Xavier University, New Orleans, March 2, by James Cardinal Gibbons, this statement occurs:

"I am happy to say that the colored people are deeply and naturally religious. There are some people, some races, that can hardly be aroused to recognize the Christian religion, the religion of Christ, whereas, the colored race are always responsive to it, and I have yet to see or to hear of the first colored man who has ever yet proclaimed himself an Atheist, an unbeliever."

A colored Atheist might not report to Cardinal Gibbons, and if the cardinal omitted to read THE TRUTH SEEKER he might never hear of one. Admittedly they are comparatively few, but they are occasionally to be found. We recall an intelligent colored man, a visitor to this office, who attends Freethought meetings whenever at liberty (he is a sailor on one of our warships), and has stated that the substituting of Rationalism for the tenets of Christianity had an improving influence on his moral conduct. A colored Atheist of some reputation as a speaker has been addressing audiences composed of persons of his own race in this city. We do not know what proportion of his hearers are unbelievers, but there are enough of them to prove that the statement of Cardinal Gibbons needs to be qualified.

Evolution is not heresy, and "there is nothing in the book of Genesis that points toward a disapproval of the doctrine of evolution," are assertions made by Dr. Shailer Mathews, dean of the divinity school at the University of Chicago, before a branch of the Young Men's Christian Association in Philadelphia last month, which the Philadelphia *Record* reports. Somebody once tried to convince Profes-

sor Huxley of the harmony existing between Genesis and evolution, and he would not concede the point. Instead, he said that when instructed clergymen read out the statements that "in six days the Lord made heaven and earth, the sea, and all that in them is," they are propagating what they are bound to know are falsities. Regarding the language of Genesis, he said it was hard to understand and harder to believe, and that for those who hold the doctrine of evolution all the Christian verities about the creation of living things are simply false. They cannot admit that man was made suddenly out of the dust of the ground, while "it would be an insult to ask an evolutionist whether he credits the preposterous fable respecting the fabrication of woman." In his opinion, to one who pinned his faith to Genesis as interpreted by orthodox theologians, "evolution is utter heresy," and that was the view held by Christians generally in Huxley's time, but not always so frankly admitted by evolutionists. It is rather late in the day to rehabilitate Genesis, although it may look true to one who declares, as Dean Mathews did in the same address, that "war is one of the greatest arguments for the existence of a God of justice."

Undesirable religious conditions are found in "a Southern Ohio county" by the Rev. C. O. Gill, secretary of the Commission on Church and Country Life of the Federal Council of Churches. This county, he says "has ninety-eight churches in 1883. Since then she has lost thirty-six of them, eight being losses of the last year. Church membership has steadily declined at a much greater rate than the slight decline in population. The sixty churches remaining have a total budget of only \$8,000. There are almost no resident ministers in the county, and some of the ministers try to serve as high as ten churches." The churches have been put out of business by revivalism, which made the inhabitants religious at the expense of their morals and general well-being. Here is what the Rev. Mr. Gill reports:

"The religion prevalent in this county is a travesty on the teachings of Jesus Christ, being merely emotionalism and excitement without direct result upon the moral and every-day life of the people. There have been 1,500 revivals here in the last thirty years, and yet disease, ignorance, vote selling and poverty are prevalent, and on the increase."

The county has averaged a revival a week for almost a generation, and the last state is worse than the first. There is no reason to doubt that other localities where revivalism has prevailed have deteriorated in proportion, since it is impossible that emotionalism and excitement can be otherwise than evil, and that continually.

A correspondent of the Kansas City *Star* claims the reward offered by the Roman Catholic Bishop Enright to anyone who will produce scriptural authority for the observance of Sunday as the Sabbath, which he, of course, maintains was established on the authority of his church. The correspondent says:

"I would cite the instance where Joshua commanded the sun to stand still. No matter what day Joshua stopped the sun, it extended over and consumed the succeeding day. Because of that, the seventh day is now Sunday instead of Saturday."

The merging of two days into one, if accepted as a fact, regarding which point there exists some skepticism among astronomers, would indeed postpone the Sabbath for twenty-four hours, and make Sunday the seventh day. But the sinking of days did not end there, but was practiced in later years whenever it became necessary to correct the calendar. To say nothing about what happened prior to 1751, an act of Parliament in that year ordered that the day following September 22, 1752, should be accounted the fourteenth day of the month, and it was done; hence what is called "new style." Here were eleven days dropped—four more than there are in a week; so that, following the rule of the *Star* correspondent, the Sabbath ought to fall on the previous Wednesday, and Wednesday would now be holy time.

The New York Bible Society, of which the Rev. George W. Carter is secretary, is considering the advisability of placing a Bible in the dressing-rooms of all the theaters. They have begun the propaganda by placing a Bible in the hand of each of the chorus girls in the Manhattan Opera House to be read by them during the hour that they are obliged to wait before the commencement of the second act in the play, "The Wanderer." Dr. Carter boasts that he has placed thousands of Bibles in countless hotels. It is easy to make a statement of this kind, which will appear very interesting to many pious people, but as to the moral or spiritual

results accruing from such a large expenditure of money as a gratuity of this kind must entail, we hear nothing whatever. Familiar as most people are with the lack of interest shown everywhere today in the practice of Bible reading, it seems like a sinful waste of money to purchase and distribute books which no one cares about. This is a very conservative view of the matter. When it is considered that such an undertaking simply adds to the dissemination and maintenance of the grossest form of superstition known to our day, it becomes an educational matter, and should receive a like condemnation with the regulation to read the Bible in the public schools.

That Catholic propagandist paper, *Our Sunday Visitor*, conducts a department devoted to answering the questions of the faithful, one of whom is sufficiently befogged regarding fundamental honesty to inquire: "How much may a person steal from a man who is earning a good salary and has no one depending upon him for support, without committing a mortal sin, supposing the stealing is done with the full consent of the will?" The editor of the paper warns his correspondent not to spend his life playing on the edge of a precipice, as he is liable to become dizzy and fall too deep. But a circular issued by a Guardian of Liberty quotes the *Theologia Moralis* of St. Liguori as follows:

"There are many opinions about the amount which may be stolen to constitute a mortal sin. Naver said that to steal a half-piece of gold is a mortal sin; while others hold that to steal less than ten pieces of gold cannot be a serious sin."

The haziness of the church on the sinfulness or innocence of theft permits it to take the taxpayer's money against his protest. Proverbs vi, 30, is interpreted by Catholic theologians as justifying theft in certain circumstances.

The question having been raised by a New York clergyman "whether a lie is ever justifiable," a correspondent of one of our papers points out that Martin Luther permitted lying of three kinds, namely, "necessary" lies (notlugen), "useful" lies (nutzlugen), and "helpful" lies (hilfslugen), and declared that such lies "God would take upon himself." In 1913 Mr. Frank Hill Perrycoste published a work entitled "On the Influence of Religion Upon Truthfulness," showing that truthfulness had been altogether the sufferer through such influence. The statement of the church historian Eusebius, on whose testimony hang so many Christian apologetics, that in his history he would "omit whatever might tend to the dishonor of the church, and magnify whatever conduces to her glory," is an example. It is noteworthy that apologies for lying are almost uniformly of religious origin and have their justification in scripture.

The sentiments of the Rev. Fred A. Agar of Sacramento do him credit. In arguing that churches have no right, moral or legal, to raise money by means of bazars held in them, where merchandise is sold, Dr. Agar declares:

"It is illegal for a church to compete with the merchants. Why is a church exempted from taxation? Because it is supposed to be in the business of God. If any church was used as a place to sell five cents' worth of merchandise and if the assessor did his duty the property would be taxed to the limit. Has a church the right to break a law and then set itself up as a temple of righteousness?"

The churches as civil misdemeanants do not confine themselves to the sale of merchandise in violation of the law. They promote raffles and other deadfalls and brace games to part the unwary and their money. The unlicensed sale of intoxicants at their fairs is not unknown. Calls to reform and repentance have not been heeded.

The report that the former pugilist, Robert Fitzsimmons, will follow in the footsteps of W. A. Sunday and Mr. Al Jennings is not verified; but the *Express* of San Antonio, Texas, states that Harry Spanell of San Angelo, who shot and killed his wife and Col. M. C. Butler of the United States army in obedience to the higher law, will join the Scoville evangelistic company as a singer. Successful evangelism requires that the evangelist shall have made a record for wickedness or achieved notoriety outside the pulpit, and is not particular whether he is a ball-player, a pugilist, an outlaw or a murderer freed by the miscarriage of justice.

The *Christian-Evangelist* (Disciples, St. Louis) sees "signs of a vanishing Protestantism" in America. This is due to the superior birth rate among foreigners, of whom "the majority are Jews, Catholics or Freethinkers." The religious paper no doubt has grounds for its apprehensions. An ob-

server who goes about the country a good deal tells us that the Catholic increase by birth comes no more, as formerly, from the Irish, hardly from the Latins, but more especially from the Slavs, particularly the Poles; and that the second generation of these people are not especially submissive and obedient Catholics. We may soon see, if they are not already apparent, signs of a vanishing Catholicism as well. It is an ethnological as well as religious problem. The blond races are not maintaining their proportionate numbers in this country.

In the new statement of Unitarian belief that has been written by Dr. Charles W. Eliot, president emeritus of Harvard, and sent broadcast, belief is reaffirmed in "a loving God who inspires and vivifies the universe," and God as "a despotic ruler, a judge, just or unjust, or a lord of embattled hosts"—that is, the biblical deity—is repudiated. Where Dr. Eliot gets his evidence of a "loving" God is not readily seen, but such a deity is at least harmless as compared with the Jewish-Christian monstrosity it replaces. The extent of Dr. Eliot's departure from orthodoxy is seen in the tenet: "We believe that mankind would get along better than they do now if it were positively known that the heaven of revelation had been burnt and hell quenched."

After three thousand anti-liquor postcards had been signed at a large evangelical meeting, held on a recent Sunday in East Orange, New Jersey, for the purpose of persuading the Assembly of the state to vote for the local option bill, some one raised the objection that by mailing the cards on that day the Sabbath would be broken, and the point was sustained. For this reason, as one of the newspapers reports, the cards did not reach Trenton "until the Assembly had gone through its annual formality of giving the bill a decisive defeat." It is unlikely that the person who brought up the Sabbath question was a sincere local optionist.

Sentiment in favor of separation of church and state in Panama is denoted by an act of the National Assembly reported in the *Panama Star and Herald* of February 22, which says: "One of the most important items debated was the sum of \$10,000 United States gold which the Panama government has been giving the bishopric yearly for the upkeep of a Catholic seminary in Panama as provided for by the Constitution. Deputy Puyol introduced a motion providing for the elimination of the subvention, the motion being carried."

Michael Mockus of Detroit, whose trial for blasphemy is now pending in Connecticut, was arrested in January on a similar charge at Waukegan, Illinois, where a lecture was arranged by the local Socialists and given in the face of threats of prosecution. He was accused of "disorderly conduct," but after a stormy trial was declared not guilty by a jury. The Waukegan newspapers dated January 31 said that Mr. Mockus would be tried for blasphemy. (Later reports say he was acquitted.)

The Religious Problem in Mexico.

Properly speaking, Mexico has no religious problem. The Spanish system of patronage which was extended to the Catholic church by the Spanish kings gave an almighty temporal power to the clergy, which lasted up to 1860. In this year, owing to the War of Reform, the church was dispossessed of its property, incapacitated to acquire real estate, and deprived of temporal power.

During the long government of General Diaz, the Catholic clergy creeping on from point to point, in concealed form, recovered much of its temporal power and rebuilt part of its fortune. At present some members of the Catholic clergy have a tendency to recover the temporal power which the church had enjoyed previous to 1860. The tendency of the revolutionary government is to render effective the absolute separation of church from state, and to prevent the Mexican clergy from recovering its temporal power, leaving it, however, in the most absolute liberty as regards religious matters.—*Louis Cabrera*.

The law of the church has created neither the purity nor the peace of domestic life. Back of all churches is human affection. Back of all theologies is the love of the human heart. Back of all your priests and creeds is the adoration of the one woman by the one man, and of the one man by the one woman. Back of your faith is the fireside; back of your folly is the family, and back of all your holy mistakes and your sacred absurdities is the love of husband and wife, of parent and child.—*R. G. Ingersoll*.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Free-thinker who is not a regular subscriber.

OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions Whence? and Whither? can be given only by Science.

THE TRUTH SEEKER holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

THE TRUTH SEEKER believes in Free Speech, Free Press, and Free Mails; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinion. We neither indorse an idea by printing it, nor condemn it by exclusion.

THE TRUTH SEEKER is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted.

POLITICAL PRINCIPLES.

(THE NINE DEMANDS OF LIBERALISM.)

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.
2. We demand that the employment of chaplains in Congress, in the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of nat-

ural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Letters of Friends

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

AN AGNOSTIC.

From Chas. Henry De Lacey.

To the Editor of The Truth Seeker:

As a reader of THE TRUTH SEEKER who enjoys many of the articles appearing therein, the writer craves the opportunity of making a few comments on the greatest of all subjects. In the issue of Jan. 13, the talented editorial contributor, "L. K. W.," under the caption, "The Immortality of the Soul," says, "I am compelled to say that I do not know that I have a soul." This is an honest declaration from an honest man, from one who would, perhaps, not blush to be called an "Agnostic." But will L. K. W. assert, "I know that I have no soul"?

Along in the body of his article, the following is found: "No living person can say that the soul survives the body's death, from knowing such to be a fact." Again: "If we are to live again after we die, it must be because nature decrees it, because there is in our constitution the seeds of a future life." That appears to be sound logic. The question of survival of personality beyond the grave is, indeed, not one of religion. If there had never been a "religion," in the opinion of the writer, men and women—the psychic principle—would have lived just the same. The question of something leaving the body and living on after the funeral services is purely one of psychology and one that may be demonstrated if the proper course be taken by the honest investigator.

Of course, when asserting that "no one knows that the soul survives the body's death," L. K. W. evidently means to say (not to dogmatize as do intolerant theologians), I do not believe that anyone knows the soul survives the body's death. This is his privilege—the commendable position of the honest Agnostic—of whom Professor Huxley was father.

Sir Oliver Lodge, a world-authority in physical science, has recently electrified the thinking public by announcing that he has absolute proof that a son, slain in one of the battles of Ypres, has communicated to him through a psychic, or medium. Will his dicta in psychic science be accredited along with his discoveries in the physical laboratory? If not, why not?

The writer of these lines believes in "liberalism." He doesn't criticize the use of "nature" for "God." He believes in a First Cause, manifesting through Law, not outside of Law. He feels himself a "truth seeker." At present he believes in the immortality of the soul. He thinks he knows that personality continues beyond the gateway of death. One must carefully differentiate between what he knows and what he doesn't know. Knowledge and belief are not the same terms. He got his eyes open twenty years ago to the absurdities of "orthodoxy" through reading Dr. Draper's "Conflict Between Science and Religion," supplemented later by Dr. White's "Conflict Between Science and Theology."

Some years ago Dr. Paul Gibier, director of the Pasteur Institute in New York, published a work entitled "Psychism," in which he stated that, as a thinker and an investigator, he was certain of but three entities in the universe: (1) Matter, (2) Force, (3) Intelligence. Dr. Gibier saw

"spirit materializations over 500 times" before he made this public. True to the admonition of his illustrious preceptor, Pasteur, he was "ever to himself in investigation a vigilant skeptic." Dr. Gibier, Sir Oliver Lodge and Dr. Hyslop, of the American Society for Psychic Research (numbers of men other than these, perhaps equally eminent, can be quoted), began investigating what is commonly called "Spiritualism," with the astounding result that they were converted to "Spirit Return."

Now, is it not strange that individuals of sound logic, without an hour given to investigation along psychic lines, will complacently dismiss the whole subject by according it to the limbo of superstition, along with "faith"?

Those who deny say: "Nothing in it." I say "There is something in it." How do I know? Well, much better and from safer premises than they who deny. Twenty years ago I began investigating "Spiritualism." My first seance was in Columbus, Ohio. I felt absolutely certain that it was clever "sleight-of-hand" and wrote a satirical article anent the night's work. I felt myself "ordained" to expose the fraud underlying spiritualistic phenomena. I am no nearer the *modus operandi* today than I was in boyhood. I am not a Spiritualist in that I am aligned with their organization. I was present in St. Louis in '94 when Mr. Jamieson challenged the finest mediums of the National Spiritualists' Association to produce "phenomena" under absolute test conditions, and not one of them would accept the challenge, much to President Barrett's regret and chagrin. I have also read Mr. Jamieson's recent article in *re* Mr. Keeler's supposedly "doctored" slates. I have come into contact with the "fraud element" in Spiritualism, and yet I know I have experienced the "real thing." How do I know? *Because I was there and used common sense in "testing" the phenomena and messages obtained.*

I do not expect my "recital" to convert the dyed-in-the-wool materialist. May I hope that it will stimulate him to "investigate" before deciding that he knows that death ends all? Just a word of warning here. Be careful. "All is not gold that glitters." All mediums are not possessed of powers who honestly deem themselves so blessed. Auto-suggestion creates mediums, in which the "unconscious" mind performs marvelous "psychic feats." Some mediums are arrant humbugs, fakes, vampires, pretenders. Then, too, one must conform to the "laws underlying the production of psychic phenomena." Why? I can't answer. Why the dark room in producing a photograph?

Will Mr. Jamieson or any other anti-Spiritualist explain how this medium "fooled me?" An Ohio 33d degree Mason told me of her many years before I had the seance. I arranged all the details at least 400 miles from Cincinnati, where she resided, doing so under an assumed name. She was a woman of reputed wealth, of social standing, and did not have to give "sittings" for her daily bread.

On a sunny June day, 1898, my wife and I presented ourselves at her home, having just arrived from the south two hours before. She could not have known any facts connected with our history, as neither of us had ever been in her presence; no one could have "posted" her as no one knew of our plans.

The medium was just saying good-by to some callers who had been given a slate-writing. She bade us ascend the stairway to the "seance room," the first one on the right. Entering the room, entirely vacant, we found the blinds up and a flood of sunshine pouring in. A small table, covered with a thick black cloth, on which was a double four by six inch school slate, stood in the center of the room. We examined it for "pockets." None. Why the dark covering? I'm agnostic.

After ample time to inspect things most thoroughly, the medium, Mrs. P., entered, calling me by the name I had used in making the appointment. She sat opposite

my wife and myself and asked me to clean the slate with water and cloth, after which she instructed me to insert between the closed slates a tiny piece of pencil not larger than a grain of wheat. Having done so, she with one hand (the right) took the slate and placed it under the table, using a slit in the side of the covering next to her. Her arm was visible about three inches above the elbow, and as she wore short sleeves, I observed that the muscles of that arm did not move. Being warm, she used a fan with the left hand. Possibly ten minutes passed. While watching very keenly (my wife and I sat opposite Mrs. P. and the room was perfectly light), she said, "I can never definitely promise any results; the 'forces' do not seem to be present. I fear you will get nothing." Just then I saw the muscles of her right arm, the one holding the slate, slightly contract. She smiled and said, "I was mistaken. W—," naming her "control," "is here."

We could hear the writing under the table, the scraping of the pencil, it's being dotted and t's crossed. Three distinct raps sounded on the slate and she handed it to me, and on opening there was a general message to us, in a very legible script. Again, I cleaned the slate. Again, she held it, in right hand, as before. Three raps; on opening the slate there was a message from my wife's grandfather, characteristic and signed by the name we had always called him. We began to get interested; up until this time I had felt like friend Jamieson that *all slate writing was faked*. Another message came, from another one, with whom we had both been on most intimate terms, and this message was signed by the Christian name of the individual whom it purported to be, and the signature was a facsimile of his official one, with which I had been well acquainted. These parties, claiming to be the author of the messages, had been dead from two to three years.

I now said: "Mrs. P., I have always been skeptical, hence came to you under an assumed name. Can the 'force' doing the writing give my correct name?" Her answer was, "We will try." Not to go into details, while I held the slate, I got a message from a well-known scientist who died in 1888, and he gave my full name as salutation, using the "Charles Henry" in addition to my surname. We both held slate under table; it was closed. Once she took her fingers away and the writing ceased. Instantaneously, on touching again, the writing was resumed. Now, Agnostics, Materialists, I don't know *what* did the writing; I do know that Mrs. P. *did not do it. I was there.* I have gotten many messages, under test absolute, fully demonstrating the presence of "force and intelligence." I believe this force and intelligence to be the spirits of the ones I once knew and loved. Let us investigate and refrain from dogmatism.

ACQUIRED DEVELOPMENT.

From E. S. Moser, Pennsylvania.

To the Editor of The Truth Seeker:

In your review of Hugh Elliot's "Herbert Spencer" you say: "He [Spencer] got the facts of evolution right, but gave the wrong reason for them, *i. e.*, the inheritance of acquired characters or qualities." Further on, you note that the Lamarckians "hold that the giraffe has a long neck because its ancestors through a long past had been obliged to stretch after food that hung high; whereas the explanation by natural selection would be that the giraffe survived because its long neck enabled it to reach herbage that grew high where none grew at or near the ground."

By what means other than by the "inheritance of acquired characters," and the transmission thereof, could the *genus homo* have evolved from a very much lower or primary organism? It is a very far cry from undifferentiated protoplasm to man; quite a long way back when man had not yet reached a point in progressive (evolutionary) development equal to that of the now existing lower ape forms. I find it impossible to accept any theory of evolu-

tion without recognizing the essentially inherent and environmental necessity on the part of organisms to (1) acquire additional "characters or qualities," and (2) to transmit them.

The long neck of the giraffe could have been as easily acquired by a process of stretching covering many generations as it could have been held intact in length by its high reaching.

Spencer's "Unknowable" is the weakest link in his great system of Philosophy. The term postulates the existence of something about which *nothing* can be known; and since nothing can be known about the "Unknowable," the "Unknowable" must be beyond cognition, beyond investigation to fruitful discussion, and *beyond acceptance* as a basic factor in any system of rational philosophy.

"PAGANIZED" CHRISTIANITY.

From Dwight Spencer, Oklahoma.

To the Editor of The Truth Seeker.

I have just received a copy of a little book written by R. A. Dague, a writer of some prominence, in which I find the statement:

"He [Constantine] convened the council of Nicea and compelled all the warring factions to come together and unite on one book as the 'Word of God.' Of the 308 manuscripts submitted, 233 were rejected and burned, and 75 were, after much wrangling, put into one book and labeled 'Holy Bible.' The emperor put a stop to nearly all the communistic practices of the early Christians, and injected into their doctrines most of the creed and many of the forms and ceremonies of paganism. In brief, he 'paganized' the Christian movement, and it has remained pagan in all its teachings and practices until this day." (Page 13: "Is the Bible Infallible.")

Mr. Dague does not tell in his book where he got his information. We would surely like to know where it came from. But Mr. Dague is like many others who feel that they need Jesus to popularize some theory or movement.

Mr. Dague goes contrary to John E. Remsburg, Dean Dudley, Wescott, and to all the authorities I have been able to consult, when he says the Bible was made under the directions of Constantine at the Council of Nicea, A. D., 325. Also, to our mind, Mr. Dague is assuming too much when he says Constantine changed the character of Christianity by paganizing it.

Take the pagan nations of Greece and Rome when they were at their zenith, and then take Christianity when it controlled the state as well as the church: Ah, what a contrast. One the picture of health, intellectually and physically, the other a nightmare of disease of mind and body. Was it the paganism of the creed that strangled intellectual achievement and cowed industrial development in the heyday of Christian supremacy? Was it paganism that inspired the holy inquisition? Can you show anything as cruel, as revolting, as discouraging to freethought, anywhere in the annals of the pagan nations of Greece and Rome?

We fail to see wherein Constantine paganized Christianity. Christianity is not pagan in its fundamental teachings, only insofar as they are practical. "He that believeth not shall be damned" (which is one of the fundamental teachings of the creed) most assuredly did not originate in the minds of pagans. We would like Mr. Dague to cite one fundamental which is pagan.

THE CHRISTIAN'S GOD.

From Rufus B. Freeman, Mexico.

To the Editor of The Truth Seeker:

Just a few lines to let you know how the Christian's personal god respected his son's birthday in Mexico. Before the sun rose on December the 25th, the wind was blowing at the rate of seventy-five miles an hour. One could not see ten paces ahead on account of the awful thickness of the dust which had not been rained on for many months. The dust penetrated into every crack and crevice that a seventy-

five mile wind could force it. It completely ruined the nice Christmas dinner that the army cooks so diligently prepared. A good many companies didn't eat any dinner on account of it being blown full of dirt. Tents and company shacks were blown completely away, so the punitive expedition had to celebrate the Christian's personal god son's birthday on December the 26th. What do you think about that? An all wise, all-loving, all-powerful, all-knowing God that had no more respect for his son's birthday or the people that were trying to celebrate his son's birthday than to let a storm destroy all the good things that were cooked up to honor his son's birthday, and blow down all the Christmas trees that were brought many miles over the desert and set up with much labor to honor his son Jesus Christ's birthday.

I often wonder why poor Christians had the gall to get down on their knees and pray to a thing they call god. Every day's experience ought to convince them that they cannot get any help from that imaginary god.

And another thing; after a storm or earthquake devastates whole cities, the surviving few Christians who were lucky enough to escape death get down on their knees and thank God that he spared their lives, as if they were any better than the poor victims that were killed. Yes, they will thank God that he spared their lives through the earthquake or storm, but if those same Christians knew that I or you caused the earthquake or storm, they would get a mob and hang us to the nearest telegraph pole or tree. Their god can do almost anything to them and it is fine business, for the Christians say whom the Lord loveth he chasteneth. So if you happen to see a man with a big club beating his wife into unconsciousness, you may know that he loves her dearly. Or if a mother should take a rolling-pin and knock her infant unconscious, and pound him around, beating him without mercy, it is the sign she loves her baby.

O Christian, will you ever see the error of your way?

MY JOURNEY OUT OF SPIRITUALISM AND INTO IT.

From J. W. Thomas, Missouri.

To the Editor of The Truth Seeker:

I wonder what kind of a world this would be if everybody believed like Mr. Jamieson and a few others who call themselves Rationalists! The Gods have said (Deut. viii, 3; Matt. iv, 4) that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." I take this to mean that man shall not live to eat only; that is, he shall not live for the enjoyment or achievements of this life only, but shall use these to develop his mental and spiritual attributes with reference to the higher spiritual life which continues after this physical life is ended. This is what distinguishes man from the brutes. He has (not all of them) developed his physical, mental and spiritual attributes, while the brute has developed only the physical attribute—the mental and spiritual being only rudimentary or automatic; instinctive as we say.

By the science of teaching we see that human nature is composed of three attributes, viz.: (1) Physical, (2) Mental, and (3) Moral; or more correctly, three Spiritual; because morality is merely a *variable* in the economy of human nature. Our physical attribute is our physical body. Our mental attribute is our mind or the function of the soul with reference to this physical life. Our spiritual attribute is our spirituality, or religion, as some call it, or the function of the soul with reference to the higher spiritual life, both in this world and the world to come. We see the physical and mental must be developed together; that is why we have calisthenics, gymnasiums and ball games at school. We see the mental and spiritual attributes develop till the physical is developed and begins to decline, and the spiritual continues to develop till death. That is the reason why young people not fully developed physically like to engage in physical exercise. That is the reason why people whose physical organism is thoroughly developed are more suited for mental exercise—such as carrying on the various business of the world or the study of the sciences. And that is the reason old people and middle aged people like to sit quietly in their lonely room and communicate with the spirits of their loved ones and find out as much as possible about

the life they know they shall soon enter upon.

There are not seven ages of man, but three. Which, of course, vary according as these three attributes are normally developed. Some people develop much more rapidly than others. And I think that's the reason some people get gray sooner than others—because they develop sooner. But this is merely a guess; there may be other reasons. Now doesn't this look reasonable?

So you see, my rational friends, that religion or spirituality is really a part of our nature. I do not mean it is natural or normal for us to be Christians. Christianity is to spirituality as the husk is to the kernel, or as astrology is to astronomy, or as alchemy is to chemistry; it is merely the rudiments, the paraphernalia.

Religion or spirituality does not consist in worshipping God or anything else. Indeed, spirituality does not know anything about God, unless nature itself is God. Spirituality consists in harmonizing ourselves with nature; not in letting nature have its way, but in assisting nature, controlling nature as it were, to the end that the world may derive the most good. A spiritualized person loves nature, loves everything and everybody because he is in harmony with nature. That which is out of harmony with nature, or opposes nature, is abnormality or disease. Musicians, artists, poets and philanthropists, and in fact everybody who loves something else or somebody besides himself, has religion or spirituality. As Goethe said: "He that has science and art has religion." So you see that even a Rationalist may be religious or spiritualized; indeed, they must necessarily be, for they are reformers, working for the highest good of society. They are the vanguard of progress. Spirituality being a development, or being evolution, is necessarily progressive.

All reformers in past ages were progressive, and were infidels to the prevailing stagnated ideas and religion of their times. But when a man devotes half a century—a lifetime—trying to destroy or retard the progress or development of human nature or society, to say of such an one that he is a mossback or a reactionary, expresses it mildly. He is like a man that would try to sweep back the tides with a broom. Spiritualism is the tides, and Mr. Jamieson represents the old lady with the broom. I told you he is orthodox. He is thoroughly orthodox. His closing remark shows it. He is incapable of progress. He says: "Public offerings of spirit return to the time-worn Spiritualist, fail to satisfy him, and he goes back to the church pew, or becomes indifferent." Ask the preachers. Ask a hundred preachers from church to church how many come back to the church from Spiritualism or anything else. He'll say, "Well, I wish they would!" Mr. Jamieson is "that time-worn Spiritualist."

JESUS AND JOSEPHUS.

From Wakeman Ryno, M. D., Michigan.

To the Editor of The Truth Seeker:

A common Christian argument against philologists who trace Bible names to their mythical source is that all personal names are derived the same as trade names, such as Baker, Cooper, Farmer, Smith, etc., but this is mere Christian sophism and far from the truth.

When we begin to study the Bible we begin to study a worship; and as all worship began or culminated in Sun, Moon, and Star worship, so all Bible names are found rooted in these heavenly bodies, having reference to anything else. If the Bible contained any historical fact, philology must demonstrate that truth. But trace Bible names back as we may, they are always found rooted in Solar, Lunar, and Stellar Worship.

The farther we go back in the history of mankind the more marked becomes man's monosyllabic language. This fact gave rise to a science now known as Philology; or the study of the Radicals; that is, the primitive or underived original words, which when analyzed are found to be essentially the same, and of the same significance in all the languages of the earth. These radicals are always monosyllables; they never require more than three letters, and may be expressed in two or only one. All combinations found with them are merely grammatical and artificial variations of sound, but not of sense; having been introduced in much later times, generally to hide or conceal the original source whence they were derived.

"This fact is strikingly illustrated in the name JESUS, of which," says Dr. Taylor, "the last syllable US is no part of the word itself, but the mere Latin termination added to the real and complete word JES or IES (the one fire—the Sun); thus Jesus Christus in good Latin. But Jesus Christ is neither good Latin, nor good English, nor good sense. For in taking away the Latin termination from Christus, to render it into the English Christ, we should also take away the Latin termination from

Jesus and render it into Jes. This is one among the ten thousand proofs that betray the monkish Latin origin of our New Testament: that is, that the Latin and not the Greek was the first language in which the contents of the sacred Diagesis of Egypt was brought to the knowledge of the priests of Europe. The translation was made from the Latin into the Greek, and a Greek original pretended, not however, until it was found expedient to oppose a check to the advance of curiosity, and throw a thicker veil over the mysteries of its origin."

The attempts of the Latin priests to amalgamate the worship of Isis or the Mummy Religion with its plural Gods, and the Hebraic Cult with its single God, was such a transparent imposture, that it became necessary to have some great Jewish authority outside the Bible characters to bolster up their new fiction and make it more acceptable to the people; hence we have the Jesus interpolation in the works of Josephus, and perhaps the great Josephus himself. And no matter how many times the names of Jesus, James, or John are found in the works of Josephus, they were put there by a Roman and not by a Jew.

There is no more reliance to be placed in Josephus than any of the books of the New Testament. Like Jesus he is considered by many students as a fictitious character. His birth and death occurred in unknown years; the name of his father was not Jewish; his mother was a descendant of the Aschemdai or destroying angels; he lived in the desert and became a Pharisee (i. e., a worshiper of Isis and Nephthys, or plural Isis); he was represented as a cowardly Jewish general who deserted his army and gave himself a Roman name; by telling the fortune of Vespasian he saved his own life exactly as did Joseph of old who prophesied for Pharaoh; he is represented as the greatest Hebrew historian, and yet he never wrote one word in the Hebrew language; his works are filled with Roman interpolations. As it now appears his works, including his autobiography, were written by a Roman probably of the priestly class, who followed the rules of the New Testament writers and used Aramaic, Latin, and mongrel Greek. No better evidence is needed to prove him a Roman than the Latin termination of his name. Josephus is Joseph with the Latin US added.

"There has always been," says Massey, "a sort of identity between the names Joseph and Jesus, as shown in the Egyptian radicals Iu, Iu-Su, and Iu-Sif, that is, God, the son of God, and the coming son or he who was forever the coming one (Sun)."

The story of Jesus is a perfect counterpart of the story of Horus. Horus had two mothers, Isis the virgin who conceived him, and Nephthys who nursed him. Jesus had two mothers, Mary the virgin who conceived him, and Mary, wife of Cleophas, who brought him forth as her own. The two mothers of Horus were sisters, the two mothers of Jesus were sisters. Just as Anup was the precursor of Horus, so was John forerunner of Jesus. Just as Anup was baptizer, so was John Baptizer. Set contended with Horus in the desert, on the Ben-Ben or Pyramidion, and on Mount Hetep. Satan contended with Jesus in the Wilderness, on the Pinnacle of the Temple, and on an exceedingly high Mountain. The story of Jesus runs word for word with the story of Horus, which was written thousands of years before. The Egyptian Horus was the sun on the horizon; i. e., the morning and evening sun,—the God of hours. Jesus also represented the sun. Joseph, Mary and Jesus were new names for Osiris, Isis, and Horus. Isis was the Greek rendering of the Egyptian word Iusaas; Horus was a Latin rendering of the Egyptian word Harmachis (Har-em-ankh)—"Horus the giver of life."

To the Bible student who has never found one word of historical fact in the New Testament, such ambiguous and equivocal arguments as have lately appeared in The Truth Seeker, have about as much meaning as they have of sincerity; and if it is laughable to hear a credulous Christian claim all Bible characters as historical verities, it is truly pathetic when a so-called Rationalist testifies to his faith and confidence in these fictitious characters.

EVOLUTION OF THE IDEA OF GOD.

By Grant Allen.

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When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

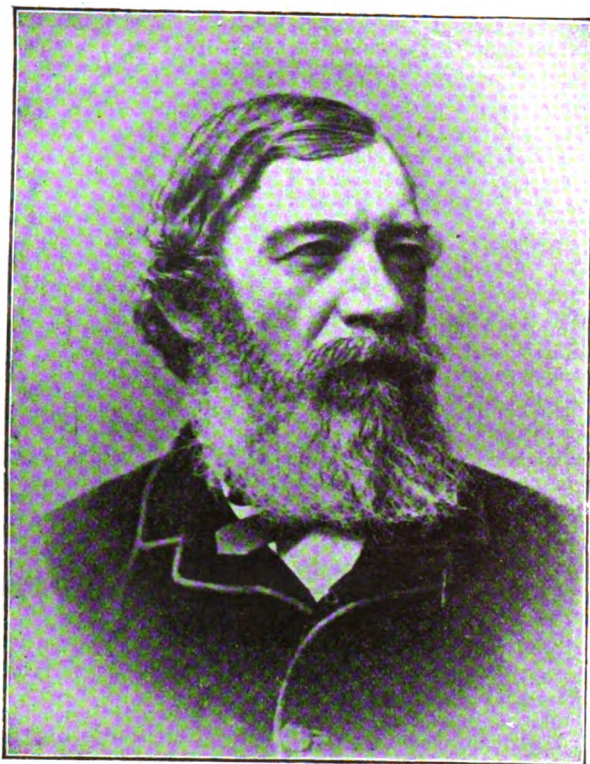
FREETHOUGHT CALENDAR.

CONDUCTED BY FRANKLIN STEINER.

Moncure Daniel Conway, March 17, 1832-
November 15, 1907.

We now present one whose writings have added lustre not only to Freethought, but to the literature of the world. Moncure Daniel Conway, whose "Life of Thomas Paine" has caused an entire change of opinion regarding Paine's character and position in the world, was born in Stafford county, Virginia, March 17, 1832. He came of old Virginia stock. He was graduated from Dickinson College in 1849, after which he studied law for a year. His parents were Methodists, an

South Place Unitarian chapel in London. He accepted, and remained in England from 1863 until 1884, when he resigned and returned to America. While in England he wrote much for the London press and occasionally made a lecture tour in the United States. When he came back in 1884 he devoted himself to literary work and an occasional lecture. He ceased to call himself a Unitarian and became a Freethinker. Among his books are "Tracts for To-Day" (1858); "The Natural History of the Devil" (1859); "Testimonies Concerning Slavery" (1864); "Idols and Ideals" (1871); "Demonology and Devil Lore" (2 vols. 1878); "Thomas Carlyle" (1881); "Emerson at Home and Abroad" (1882); "Pine and Palm" (2 vols., 1887); "Life and Papers of Edmund Randolph" (1888), and many others. In 1904 he published his "Autobiography." This is de-



MONCURE DANIEL CONWAY

unusual thing in those days for an aristocratic Virginia family; and he decided to enter the Methodist ministry. He became a "circuit rider," preaching throughout northern Virginia and southern Maryland, and traveling on horseback. In his saddle bags besides his Bible and Methodist Book of Discipline, was a volume of Emerson, of whom he had become very fond, and which caused him to retire from the Methodist ministry. He entered the Harvard Divinity School, from which he was graduated as a Unitarian minister in 1854. Although his parents were slaveholders, while in Boston he became an Abolitionist. This becoming known on his return to Virginia, he was obliged to quit his home and state. From 1854 to 1856 Dr. Conway was minister of a Unitarian church in Washington, D. C. His anti-slavery views causing dissatisfaction, he was obliged to withdraw. From 1856 to 1861 he had charge of the Unitarian church in Cincinnati, Ohio, where George Hoadly, afterwards governor of the state, and Alphonso Taft, father of ex-President Taft, were among his parishoners. Here, in 1859, Dr. Conway had the courage to preach a sermon in defense of Thomas Paine against the common slanders of orthodox clergymen. It caused a sensation to have a minister of any denomination say a good word for that much-abused man. In Cincinnati he edited a radical paper called the *Dial*. In 1861 he wrote "The Rejected Stone," and in 1862 "The Golden Hour," both in the interests of the emancipation of the slaves. His radical views had caused a division in his congregation in Cincinnati; and during the years 1862-1863 he made a lecture tour of England in behalf of the cause of the North. While there he was invited to become the minister of the old

lightful reading not only because of Dr. Conway's beautiful literary style, but also because of the experiences of his life and the distinguished men he had known during an active life of fifty years on two continents.

But greatest of all his works and greatest of all American biographies is his "Life of Thomas Paine," which, the result of over thirty years' investigation, was published in 1892. For over eighty years Paine had not only been slandered and abused and the facts of his life misstated, but it had been considered little, if any, less than a disgrace to say a word in his defense. Several small biographies in his defense had been published, one by Rickman, one by Vale and another by Remsburg. Still the falsehoods told in the biographies written by enemies were accepted in full by encyclopedias, histories, the church and the clergy. Dr. Conway began at bedrock. He searched original documents concerning Paine in England, France and America. He visited all places in those countries with which the name of Paine had been connected. It was a great labor and a labor of love. His two-volume biography, which was the result, not only refutes every slander, but proves Paine to have been one of the greatest men of his time. Now all encyclopedias and histories, even those issued by the church, treat him, if not with full, at least with a fairness that is commendable compared with what they exhibited in the past. Ministers of intelligence now consider it no disgrace to speak in praise of Thomas Paine. In fact, to repeat the old slanders is considered an evidence of ignorance. Dr. Conway died suddenly in Paris, November 15, 1907, still engaged in his historical research.

Lincoln and Cartwright.

A Lincoln story by Major J. B. Merwin of Middlefield, Conn., founder of the *Journal of Education*, is published in a recent number of the *Century*. It goes like this:

When the Whigs nominated Lincoln for Congress in 1846 in the Springfield District, the Democrats, hoping to repeat their triumph of 1832, chose Peter Cartwright, a Methodist preacher, as their nominee. One of the issues of this campaign was religious orthodoxy. Lincoln was looked upon with suspicion because he would not subscribe to creeds. The Democrats thought they could beat him by injecting the religious issue. Joshua F. Speed, Lincoln's friend, took a keen interest in Lincoln's fight and went about with him to various points in the district. Lincoln appointed a meeting for Cartwright's home town.

"Abe," said Speed, "you'd better stay away from there. That town is a Cartwright town. Cartwright's friends will take it as an affront if you go there to speak."

"I've got as many friends there as Cartwright has," replied Lincoln, "and I'm going out there to talk to them."

As soon as the Lincoln afternoon meeting was advertised, Cartwright, not to be overshadowed, advertised a religious revival meeting for the same evening. Lincoln's meeting was very largely attended. Lincoln mixed with the people in characteristic fashion, and made a winning impression with his address.

"Speed," said he to his friend, "I want to hear what Dominie Cartwright has got to say to-night. I think he'll light into me. I'm going to stay over to the meeting to-night."

"Don't do it," cautioned Speed. "The old preacher is a fighter. Your presence at his revival meeting, after what he has said about your lack of religious regularity, will make it seem as if you were looking for trouble. Stay away from the meeting."

But Lincoln was determined to attend, and go he did. He sat in a rear seat, and probably his presence cast a depression over the meeting. Cartwright spoke powerfully along evangelistic lines, warning the unregenerate of their danger. Finally he gave the invitation about as follows:

"All who desire to lead a new life, to give their hearts to God, and go to heaven, will stand."

A sprinkling of men, women and children rose. After they were seated the preacher went on:

"All who do not wish to go to hell will stand."

All the audience responded to this invitation with the exception of Lincoln. Whereupon every one expected something would happen; and it did.

"Sit down," said the preacher.

"I observe," he continued when all was again still, "that many responded to the first invitation to give their hearts to God and go to heaven. And I further observe that all of you save one indicated that you did not desire to go to hell. The sole exception," continued the preacher, his voice growing more impressive, "is Mr. Lincoln, who did not respond to either invitation. May I inquire of you, Mr. Lincoln," said Cartwright, with great earnestness and in a loud voice, "where you are going?"

The tall form of Lincoln rose to its full height, and he replied:

"I came here as a respectful listener. I did not know that I was to be singled out by Brother Cartwright. Brother Cartwright asks me directly where I am going? I desire to reply with equal directness: *I am going to Congress.*"

The reply was so unexpected that it upset the meeting, which Cartwright, in his chagrin, soon dismissed. Lincoln had turned the tables on his adversary.

Sorry for Him.

Fiance—"And will Bobby be sorry when I marry his sister?"
Bobby—"Yes, I will, 'cause I like you."
—*Boston Transcript.*

Unfair.

The employer of a Polish servant maid who has learned to speak English was telling of her experiences with the telephone. After its use was explained to her she was eager to answer every call. One day a ring came and she jumped to the instrument.

"Hello!" came from the receiver.

"Hello!" answered the girl, flushed with pride at being able to give the proper answer.

"Who is this?" continued the voice.

"I don't know!" exclaimed the maid. "I can't see you."—*Philadelphia Public Ledger.*

How It Could Be Done.

A Long Island man, who motors over to work every morning, was recently approached by a neighbor with this request:

"Will you have the kindness to take my overcoat to New York in your automobile?"

"Certainly," said the owner of the car, "but how will you get it again?"

"Very easily; I shall remain in it."—*The Lamb.*

Vague.

The millionaire was sorely perplexed.

"Look here," he said, turning to his private secretary. "Can you tell me whether this note comes from my tailor or my legal adviser? They're both named Smith."

The note read thus:

"I have begun your suit. Ready to be tried on Wednesday. Come in."

Well Fitted.

"Is dis where dey wants a boy?"

"It is; but it must be a boy who never lies, swears, or uses slang."

"Well, me brudder's a deaf-mute; I'll send him 'round."—*Topeka Journal.*

THE FREETHOUGHT BADGE PIN

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LETTER BOX.

W. R., Michigan—Here is something in line with your researches that maybe you have missed, being the proof of Houston Chamberlain plus J. L. Reimer that Jesus Christ is of Teutonic origin. The demonstration runs: "The first syllable, 'Jes,' is clearly an altered 'Ger,' the letter 'r' being frequently treated as a vowel, and so dropped altogether, or changed into 's.' The second syllable, 'us,' is only the Latin ending for males, hence equal to the German (or English) 'man.'" So there you have it plain enough for anybody but a non-German to see: "Jes" means "Ger"; "us" means "man"; "Jesus," "German."

C. M. LOVETT, California.—It is not believed that the words "I then and there consecrated myself to Christ," quoted by the Rev. Mr. Harrison of Sacramento, were ever spoken by Lincoln. They appear to have been taken from the contribution of the Rev. John Barrows to the Lincoln Memorial Album and placed in the mouth of Lincoln. The Rev. Barrows, with no authority whatever for his statement, wrote: "When the clouds lifted above the carnage of Gettysburg, he gave his heart to the Lord Jesus Christ." There is no acknowledgment of Christ in the authentic writings or speeches of Lincoln.

PHILIP HALEY, San Francisco.—A copy of that book, "The Crucifixion by an Eye-Witness," was placed in our possession quite a while ago by a Texas friend, and we read it with incredulity. It looks like a piece of fiction of the same character as George Moore's "The Brook Kerith," which is purely imaginative. The letter of Publius Lentulus, the supposed predecessor of Pontius Pilate, at the beginning of the book, is a clumsy forgery, dating back to about 1600. The Death Warrant may be set down as a similar fake. It was thoroughly exposed in a book by W. H. Burr of Washington, published forty years ago by THE TRUTH SEEKER. The air of mystery and anonymity thrown about "The Crucifixion by an Eye-Witness," and the editor's quotation from these faked documents with no hint of their apocryphal character, leave the odor of humbug on the entire performance.

VAN DER WEYDE, New York.—The report you heard that we were interned with a bad attack of rheumatism was based on a long-distance diagnosis. The doctor pronounced it an aggravated case of swelled toe-joint (which he prodded cruelly and called a "bursa"), probably due to wearing a patent shield designed to protect the same against the ardent embrace of new shoes. The trouble produced much expansion, redness and pain. Yet adversity teaches its lessons of piety, for while undergoing this crucifixion we realized as never before man's complete and helpless dependence upon religion for his profanity. What will you give in its place? The doctor who came to see, prescribe and collect swapped us a good story. He told us that the other day Pat Hogan met Father Mulry on the Valley Road cars, and after he had got into a seat beside him and talked awhile, he asked: "Father, what is this here sickness they call lumbago?" The priest thought he saw a chance to lecture Pat on his habits, and said: "Lumbago? It's the devil's own disease that you get from loafing about the saloon and taking too much of the drink, and running with women of loose character. A lowdown disease altogether." "Is that so?" says Pat; "faith, then, I give praise it never troubles me." "What about it, then?" says Father Mulry. "Well," says Pat, "I was just readin' in the papers that the pope has it."

A McCABE PHOTOGRAPH.

An exceptionally fine photograph of Joseph McCabe, the famous English Free-thinker and well-known author of many rationalistic books, who is now in America on a lecture tour, has been made by Mr. van der Weyde, who is an artist of reputation and is known to TRUTH SEEKER readers for his contributions to these columns on the subject of Thomas Paine, upon which he is an authority.

The photograph he has made of Mr. McCabe is a striking portrait—a large head showing the Rationalist thinker and author in characteristic pose. Mr. McCabe, who has been photographed many times in England, Australia, and elsewhere, says of Mr. van der Weyde's portrait of him, that it is by far the best ever made and that it is the only one that is truly characteristic. He thinks many friends in America who would like to have his portrait, will be glad to know this photograph is obtainable. The photograph is artistically mounted, 10 x 15 inches, and is suitable for framing. Copies may be obtained at one dollar each by addressing Mr. van der Weyde, 12 East 15th street, New York.

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DEPARTMENT OF ECONOMICS.

Moral Teachings for Real Persons.

Teachers, preachers, and the rest of us, says *Current Opinion*, appreciate the difficulty of framing a "cant"less code of personal and social ethics. Prof. Franklin H. Giddings of Columbia University addresses a code to "real persons" which seems hard to beat. By "real persons" he means "men and women who have outgrown monkey-mindedness and savagery, who are not dead beats from choice nor professional dealers in 'bunk,' and who cultivate intelligence instead of bigotry." His "simple" code professes only to select and emphasize substantial things that people can teach themselves and their children. It is published in *School and Society*.

"First among the real duties of real persons," writes Professor Giddings, "I place intellectual honesty. It is one of the corner-stones of character. Don't try to fool yourself. Face facts fearlessly. Try to get at the truth. Demand the evidence. Don't pretend to believe things that you don't believe. You are under no obligation to believe anything until you really do believe it; then believe it with all your mind and all your heart. The product of your thinking should be positive, effective ideas. And tell the truth. When you get into a scrape don't sneak and crawl. Face the music."

A second corner-stone of character is honest living, which to Professor Giddings means a good deal more than paying your debts and keeping "within the law."

"Honest living means putting back into the world as much as you take out of it. You don't live honestly if, being able-bodied, in good health, and of sound mind, you let somebody else pay your way. You don't live honestly if, when you become a business man, you get something for nothing: from the legislature or the city, or from your customers, or from your wage-earners. Put back in some way, in some service, or improvement, or benefaction, above all in a fair price and a just wage, as much as you take out of the resources of the earth, out of the revenues and common possessions of the community, and out of the toil of men. If you don't you are a thief, even if you seem to be respectable, and people are fooled into believing that you are."

Right feeling is the third corner-stone of character in this code:

"Be gentle, be just, be kind. But don't imagine that you ought to crush all anger and hatred out of your heart. Anger and hatred must be controlled, not destroyed. They are indispensable energies, motive powers, like steam or gasoline in an engine. Keep them in hand, as an engineer keeps under control the terrific energies that he directs, and make them work for good ends. Be angry at injustice. Hate cruelty and humbug and muddle, uncleanness and unsanitariness, indecency and ugliness."

Sound personal habits are the fourth corner-stone of character prescribed by Professor Giddings's code. The call to "fair play" between the sexes has the effect of a climax in this exhortation.

"Be careful to perform the little duties of life. Don't make others pick up or clean up after you. Clear away your own litter. If you wash in a public wash-room don't leave the dirty water for the next fellow to be annoyed by and get rid of. Don't grouch, don't crowd, take your turn. Be industrious. Be efficient. Whether you work or play make every stroke count. Make every word count. If you want to be taken seriously don't get into the habit of repeating, emphasizing, exaggerating, 'rubbing it in.' Remember that it is not only foolish to be silly, or ridiculous, or loose-minded, or a 'freak'; it is wrong. It wears away your self-respect, and the respect of others for you. Be fair. Above all, if you are boy or man don't take unfair advantage of girl or woman; if you are girl or woman don't take unfair advantage of boy or man. Girls and women who, from motives of vanity, encourage

attentions that they do not expect to reward with affection, are fully as wicked as boys and men who give way to fierce impulses."

Upon such foundations of character the ethical code of Professor Giddings demands that pillars of citizenship be reared: Cooperation, legality, respect for intellect, conservation of beauty. The code for co-operation reads:

"Learn to work with your fellows. It is not enough that you should tolerate them and avoid wronging them. It is not enough that you should mind your own business and be self-supporting. Civilization has been created and is carried on by team-work. Get into the game. Take your part in the great collective struggle to make life more worth while for everybody. Study to combine your efforts with the efforts of others in this great enterprise, tactfully, intelligently and effectively."

By legality Professor Giddings means living lawfully and respecting law even to the point of straining conscience and wounding self-respect; "because there is always a presumption that law is an expression of human experience wider than your own personal experience, of collective judgments less biased than your own personal judgment, and of sentiments of justice better averaged and mellowed than your personal sentiments." But if, as may be, the law is absurd or wicked, brave, open, conscientious, regretful defiance should on no account give way to "the vain-minded daredevilry of the habit-revolutionist." Detest violence and help to suppress it. "Violence is the culmination of planlessness, muddle, and beating the air. Legality is order, economy of effort, smooth running on ball bearings. Given over to violence society is an engine running 'wild'; law-abiding, it is an engine working under control."

Regarding respect for intellect the Giddings code says in part:

"Universal admiration of intellect and respect for it are the secret of the supreme civilization of France. It is intellect that masters the secret of nature. It is intellect that substitutes the tireless work of physical energies for the wearying toil of human muscles. It is intellect that adds the touch of interest, originality, distinction, or beauty to the common products of man's labor. It is intellect that adjusts human relations, as they become more complicated in growing and 'speeding up' populations, fashioning our friction-saving social conventions, formulating the principles and rules of law, perfecting social organization, whether industrial or political, and, in a degree, bringing even international relations under the rule of reason. Only the nation that immensely admires and profoundly respects intellect will be able to hold its own in the coming years. Get knowledge."

Emphasis on the conservation of beauty as a fourth pillar of citizenship strikes an unusual high note of appeal in this code.

"Now, there could be no more pernicious error than the notion, which stupid bigots have inculcated, that beauty has no other function than to afford sensuous gratification to 'pleasure-loving' sinners. Sensuous gratification is the least of the reactions of beauty. The human nervous system does not behave properly and do its work easily unless it is generously fed on beauty. Why? Because beauty is order, proportion, grace, harmony, color, adaptation, adjustment, correlation, coordination; and the opposite things, namely, disorder, confusion, misfitting, awkwardness, jarring, and irrelevance, are to nerves what bad construction, loose adjustments and friction are to mechanism. Beauty in abundance is necessary to health, sanity, accuracy of discrimination, good judgment, serenity of spirit and self-control."

One of the great social tasks, from now on, concludes Professor Giddings, "is to conserve the remaining beauty of the natural world, and to put beauty, in place of confusion and ugliness, into the artificial

world. Therefore, do more than enjoy beauty. Recognize the obligation to appreciate it intelligently and to increase it."

THOUGHTS ON LABOR.

The last tilt between friend Martin and myself ended by my assurance that were I, by "divine providence" or otherwise, to become editor of *THE TRUTH SEEKER* I might be tempted to put some of his contributions in the funny column. His reply to my comments upon the "eight-hour law" is a case in point. Among other things he says my remarks contain a mixture of facts and falsehoods. A falsehood is a lie. We are supposed to be Freethinkers, and tolerance is our watchword, but it is curious how loose some of us get with the word falsehood.

In the nature of things it is not expected that Mr. Martin is going to see anything from the radical angle so far as politics and economics are concerned, but as a Freethinker I humbly ask him not to call those who sincerely disagree with "stand pat" ideas, liars, unless he has the goods. Mr. Martin goes back 400 years for a comparison with modern conditions and produces exactly the same result which my few years of observation has shown me to be correct, i. e., that the relative position between labor and capital does not change. In the end labor is forced to be content with just enough to exist upon, while the rest is the portion of capital.

The funny part of his remarks is to the effect that the farmer, getting to have so much loose change lying around, will not exert himself to produce more commodities. I have always thought that it was a characteristic of human kind to want more money, no matter how much he already may be possessed of.

It is true that thousands of young folks have left the farm for other employment, but it has not been because of the fact that money comes too easy on the farm. On the other hand, it is because the farmer grows tired of working for the profit of the railroad and the rest of the "middle men," whose charges are arbitrary and all out of proportion to the value of their services.

My remarks were intended to contradict the statements of others that the railroad men had used coercion upon the government and the public. They were as surprised as anybody else to find the lawmakers of this nation doing anything for their class, although it is not uncommon for the lawmakers to pass laws for the capitalist class. Had not Professor Ripley made the statement that the railroads had increased their dividends from \$96,000 to \$15,000,000 in the space of twelve months there might be some excuse for refusing to raise the men's pay; but since the making of that \$15,000,000 necessitated the sacrifice of solid hours in unrequited toil by the men, there is no reason why the men should not demand a slice of the "melon."

Were it not for the fact that the railroads are, in the nature of things, a public utility and not merely a private business enterprise, Mr. Martin's objection to governmental monkeying with wages would hold, but the time is surely and quickly coming when the railroads shall pass from the realm of private ownership and simply because their owners believe in the old Vanderbilt philosophy: "The public be damned." Only a few years back the express companies were demanding higher rates. The government went into the express business in a way by establishing the parcel post, and right away the express charges came down, and there was no more pleas of poverty from their boards of directors.

It is common to hear of corporations that are on the road to the poorhouse when they want to make a "touch" somewhere, but if you look in the financial papers you read there how these same poverty-stricken corporations are as solid as a rock. Last year they paid dividends of 30 per cent, and this year is going to be a humdinger for "melon" crops. My personal opinion of the eight-hour law is that if it was a piece of coercion by the government upon the railroads, it was merely offsetting in a peaceful and bloodless way the coercion of the government upon labor in the past by use of the "military arm," an arm which the corporations used to lean upon lovingly, even in far off Mexico. I have not heard that the Republicans who voted for the law were coerced by the Democrats, but judging from the speed with which the law was passed it met with favor by the Congress. Anyhow it was passed as an emergency measure to be in force until a commission could determine whether the men or the corporations were liars. If all wage laws and laws for changing of rates were passed on that basis, I don't think it would be a bad idea to set such a precedent.

Mr. Martin talks about the beauties of competition. He does not realize that the idea of competition is passing, and that monopoly or co-operation must take its place. That's why I am a disciple of dis-

content. I know that monopoly means master and slave. Therefore, I am for co-operation, and whenever the employers make a melon ready to cut I want the workers, who stuffed the melon with lusciousness, to be on hand for a share.

Mr. Martin's remarks about "short hours" meaning inefficiency, are funny, really funny. Any wise man knows that long hours really result in inefficiency. Mr. Ford demonstrates every day in the week that eight hours with good wages to whet the appetite for work spells profit for Mr. Ford. Personally, I could demonstrate to Mr. Martin that in six hours I can produce more and better work in my line than I can in eight hours or ten hours.

I once demonstrated to a proprietor of a steam laundry that I could save him money by merely offering the thirty girls employed a chance to go home one hour earlier. By so announcing to the girls I had the plant closed down every day at 4.30 instead of at 5.30, and the girls were happy and the next day eager for work. The deliveries were more prompt, and the wagons all in the barns and the horses resting one or two hours earlier each night.

The scheme worked until the fossilized brain of the proprietor concluded that he ought to "dock" the girls for that blessed hour each day, and they were soon back at the old pace dragging out the necessary number of hours which they were being "paid" for.

GEORGE H. LONG.

A BRITISH SOLDIER'S VIEW.

Although not a little ignorance has been displayed by various writers in *THE TRUTH SEEKER* on the subject of the war, I have not until the issue of Dec. 23 seen anything very absurd in the official paragraphs. However, in that issue in "Notes at Large," the writer unburdens himself of some surprising misconceptions.

In the first place he is under the delusion that we—millions of us volunteers—are forced into war by the ambition of King George. I need say no more than that the king is the kaiser's cousin—to say nothing of Tino's. If our royal family had anything to do with the war it would be that his German relations thought that he would or could keep England out of it.

What the man in the trenches, the English no less than the French, think, is that it would be a dastardly thing to draw back from a struggle for which so many of our best and dearest have given up their lives, just when the victory they died for seems to be assured.

The damn financial considerations which are harped on we are quite conscious of, but they are not going to affect our resolve to stamp out international brigandage once and for all. The way the financial aspect seems to cloud the writer's whole horizon deducts considerably from the value of the beautiful moral sentiments wafted across the Atlantic.

"Should the war end today with France and Belgium evacuated by the Teutons, one nation," you say, "would be as badly off as another." Heavens above us! Has any American ever visited Ypres, Comblès, Verdun? And how about mercantile marine?

"The war holds out no promises to the men who do the fighting"! It holds out promise of what each is willing to give his life for, and that is the victory of international truth and fair dealing over turpitude and brute force raised into a system.

JOHN LATHAM.

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Freshman—"Some of the meat, please."—Pelican.

But See Luke xvii, 27, 29, 30.—"You said you'd go through fire and water for me."

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"Give up my nice, pleasant office and stay home?" rejoined Mr. Growcher. "I should say not."—Washington Star.

He Knew.—Willis—"The Highfliers are going to give up their big house this winter."

Mrs. Willis—"You must be mistaken. I was talking with Mrs. Highflier only yesterday."

Willis—"Well, I was talking with the mortgagee only this morning."—Puck.

His Plan.—An Irishman who was rather too fond of strong drink was asked by the parish priest:

"My son, how do you expect to get into Heaven?"

The Irishman replied:

"Shure, and that's aisy! When I get to the gates of Heaven I'll open the door and shut the door, and open the door and shut the door, an' keep on doing that till St. Peter gets impatient and says, 'For goodness' sake, Mike, either come in or stay out!'"—Tit-Bits.

He Was Not a Joshua.—Little sister and brother had quarreled. After supper, says Harper's, mother tried to establish friendly relations again, and quoted to them the Bible injunction: "Let not the sun go down upon your wrath."

Turning to Edward, the older, she said, "Now, Edward, are you going to let the sun go down upon your wrath?"

Edward squirmed a little as he looked up into her pleading face.

"Well, how can I stop it?" he asked.

Not Her Job.—He was a young subaltern. One evening the Sister had just finished making him comfortable for the night, and before going off duty asked: "Is there anything I can do for you before I leave?"

Dear little Two Stars replied: "Well, yes; I should like very much to be kissed good-night."

Sister rustled to the door. "Just wait till I call the orderly," she said. "He does all the rough work here."—London Opinion.

Placing the Blame.—A tired business man in New York, coming home after a particularly enervating day, had occasion—or thought he had—to speak sharp words of reproach to his eight-year-old son. He wound up by sending the youngster to bed without any supper.

That night, stealing into the kiddy's room to see whether he had fallen asleep, his mother found him wide awake and very scornful of her advances.

"Why, Jackie," she said, "you shouldn't be surly toward me just because your father scolded you. I'm not to blame."

"Yes, you are too!" stated Jackie. "You married the big stiff, and now I've got to stand for him!"

One on His Honor.—A police magistrate in Cleveland was disposing of cases at the rate of about two a minute, with great exactness and dignity, being judge, jury, and attorney, all in one.

"Then you are sure you recognize this linen coat as the one stolen from you?" he said to a complainant.

"Yes, your Honor."

"How do you know it is yours?"

"You can see that it is of a peculiar make, your Honor," replied the witness.

"That is the way I know it."

"Are you aware, sir," shouted the justice, turning to a closet back of him and producing a similar coat, "that there are others like it?"

"Indeed I am," replied the witness, still more placidly. "I had two stolen."—Case and Comment.

Greek Meets Greek.—A tight-fisted old man, says the Washington Post, who was feeling very ill, asked a friend to recommend a physician. The friend named a certain specialist noted no less for his professional skill than for his wit.

"Is he very expensive?" asked the sick man.

"Well, not so very," was the answer. "He'll charge you four dollars for the

first visit and two for each one after that."

The old fellow soon afterward walked into the office of the physician named by his friend, and, upon being admitted to the consulting room, laid down two dollars, remarking, "Well, doctor, here I am again."

The physician calmly picked up the money and put it into a drawer, which he locked securely. The sick man looked on, expectantly awaiting the next move.

"Well, I'm ready to be examined," he said at length.

"I don't think it's necessary," replied the shrewd specialist. "There's no need to do it again. Keep right on taking the same medicine. Good day, sir."

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News of the Week.

Four hundred men from American warships have landed and taken charge in Santiago de Cuba.

All the banks in San Jose, Costa Rica, have united in a loan of \$3,000,000 to the Tinoco government under the most liberal conditions.

Gen. Venustiano Carranza was elected March 10 President of Mexico by what is believed to have been the largest vote ever cast in the republic.

A tornado swept over central eastern Indiana March 10, killing more than a score of persons at Newcastle and two children in Wayne county.

George A. Hearn, dry goods merchant of New York city, and art collector, who died December 1, 1913, left a total estate of \$7,074,156, having a net value of \$6,433,552.

James W. Gerard, former Ambassador to Germany, and his party arrived at Havana, Cuba, March 10 from Corunna, Spain, on board the Spanish steamship Infanta Isabel.

Virginia leads in the nativity of Presidents. Eight of her sons—Washington, Jefferson, Madison, Monroe, William Henry Harrison, Tyler, Taylor and Wilson—have held the office.

The *Berliner Tageblatt* says the suspension of all beer brewing in Northern Germany is imminent. This action would be due to the desire to save maize for bread and malt to take the place of coffee.

Seven thousand persons are homeless in Chattanooga, Tenn., as the result of the Tennessee River floods which March 6 had reached a crest of forty-eight feet, sixteen feet above the official flood stage.

Information has reached the government that through the perfection of a powerful wireless telegraph plant in Mexico City direct communication between the Mexican capital and Germany has been established.

The *Peking Juh-pao*, a semi-official newspaper in the Chinese capital, has announced that President Li Yuan-hung has approved the plan to have the Manchu Emperor, Hsuan Tung, 12 years old, study in the United States.

Count Ferdinand von Zeppelin died at Charlottenburg, Germany, March 7, of pneumonia. He was 79 years of age. His dirigibles, known as "Zeppelins," have raided England forty-two times and left behind them more than 426 dead and 864 injured.

After having enjoyed the privilege of unlimited debate for a century and a quarter, the Senate March 8 adopted a moderate form of cloture. Whether it will be effective for the purpose intended is still a matter of doubt in the minds of some Senators.

With guns mounted fore and aft the French liner *Rochambeau* arrived in New York safely from Bordeaux with passengers March 8. This is the first ship to come to New York thus armed since the Adriatic reached here with fore and aft guns more than a year ago.

General José Miguel Gomez, of Havana, Cuba, his entire staff, and over 200 others were captured by government forces March 4, resulting in the greatest blow suffered by the insurgents since the beginning of their revolt against the government of President Menocal.

People are dying of hunger in Germany. Travelers arriving in Switzerland from Hamburg describe the food situation there as exceptionally grave. They declare that every day several people die of starvation and that only the very rich get enough to eat. A chicken costs 100 marks (\$24.)

The new monthly magazine, the *Chronicle*, written, edited and published by persons in society and unique in that it contains no advertisements, was issued for the first time March 8, in New York city. The publication will be sent to subscribers for \$12 a year and will not be on sale at the stands.

The Baptist Temple, one of the oldest churches in Brooklyn, N. Y., at Third avenue and Schermerhorn street, was quickly destroyed March 7 by a spectacular fire that for a time threatened other important structures in the neighborhood. Where was the divine proprietor during this wasteful destruction?

Henry D. Cruger, father of Ruth Cruger, who has been missing since February 13, notified District Attorney Swann of New York city March 7 that he would offer a reward of \$1,000 for information that would lead to the discovery of his daughter's whereabouts or the recovery of her body, if she is dead.

The presentation by the Irish Nationalists in the English House of Commons March 6 of a resolution calling for the immediate application of the home rule statute to Ireland, precipitated one of the most bitter sessions in months

and threw the home rule question back into its old position of uncertainty.

Declaring that he is hampered in his work by an element clamoring for war between the United States and Germany, Scott Nearing, professor in economics in Toledo University, March 9 tendered his resignation. He formerly had difficulties with the trustees of the University of Pennsylvania, from which he also resigned.

All the twenty or more ushers of the Fifth Avenue Presbyterian church, New York city, have discontinued their services, following a series of misunderstandings between their organization—the Ushers' Association—and the session of the church. Quarrels in Christian churches are very common nowadays. Moral, keep away.

That loyalty to the United States henceforth is to be a primary requisite for membership in the Columbia University (New York city) faculty is indicated by one of the most drastic resolutions the Board of Trustees of the institution ever has passed. The resolution was made public after the monthly meeting of the trustees March 5.

While the Rev. Dr. Robert M. Moore, pastor of St. Mark's Methodist Episcopal church, at Ocean avenue and Beverley road, Flatbush, L. I., was holding a prayer meeting in the church on Wednesday night, March 7, thieves entered his home, at No. 1,695 Albermarle road, and looted the place from cellar to attic. The thief, like the Lord, is no respecter of persons.

The bills to legalize the dissemination of birth control information in New York state were killed March 6. Fred M. Ahern of Brooklyn, Chairman of the Assembly Codes Committee, announced that the Greenberg-Shiplacoff measures would not be reported by his committee. Mr. Ahern said that the state was not prepared to accept such doctrine, and persons who supported such legislation "were much misguided."

A hard blow was struck at the activities of German secret agents in this country March 6, when the police, acting in conjunction with federal authorities, gathered in two physicians, one a German, the other a Hindu, and with them a large quantity of documents and papers which prove conclusively that agents of the German government have been using the United States as a base of operations in an extensive conspiracy to stir up revolutions in India and other British colonial possessions.

THE WAR.

General von Bissing, Governor General of Belgium, has signed a decree ordering the seizure throughout Belgium of certain articles for removal to Germany when the quantities held by any owner exceed certain specified numbers or weights.

Russian troops which recently captured the Persian town of Hamadan from the Turks have now gained possession of Asadabad Summit, ten miles southwest of Hamadan.

The French troops delivered a powerful attack in the Champagne March 7 and wrested from the Germans the greater part of the salient between the Butte de Mesnil and the Maisons de Champagne lost in the violent fighting of February 15.

The Russian Foreign Office has transmitted to the governments of Germany, Austria, Bulgaria and Turkey a lengthy protest against alleged violations of usages of warfare, citing numerous instances and asserting the right to retaliate in kind.

Two violent attacks made by the Austrians March 6 at the head of the St. Pelligrino Valley were repulsed by the Italians. One cannon was taken by the Italians. An Austrian attack near Ver-toiba was repulsed.

The torpedo boat destroyer Cassini, of the Mediterranean patrol service, was torpedoed by a submarine on February 28. The vessel sank in two minutes, the powder magazine having exploded, and the captain, six other officers and one hundred of the crew perished.

More than 30,000 English women have volunteered to form an auxiliary army corps for service in France.

The Austrian Minister of War has called into service the class of 1920—that is, youths born in 1899 and 1900. The recruits, it is stated, must present themselves on March 10 for immediate service.

Bagdad, chief Turkish city of Mesopotamia, and once capital of the empire of the Caliphs, was surrendered by the Turks March 10.

Bagdad has tenfold the importance to the world to-day that has Verdun. Germany has lost both.

Lectures and Meetings

The New York Secular Society will meet every Sunday of the month at 3 P. M., at Masonic Temple, 310 Lenox ave., between 125th and 126th sts.

Mar. 18.—Debate: "Socialism and Religion; are They Compatible?" Yes, Nicholas Mitchuly. No, Chas. S. Sonnenschein.

The Brooklyn Philosophical Association (38th season) meets every Sunday at 3 P. M. in Long Island Business College, South Eighth street, near Bedford avenue, Brooklyn, for lectures and discussions. Wm. A. Winham, secretary, 146 Newton street, Brooklyn, N. Y.

Mar. 18.—"New Aims for American Culture." By Dr. Henry Neuman.

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening, at 8.30, during the winter.

Mar. 18.—"The Philosophy and Ideals of Anarchism." By Harry Kelly.

The Paterson Philosophical Society meets Sunday evenings at 8, at 202 Market st., over Garden Theater. Live subjects; interesting speakers. Frank Bamford, 111 Cliff st., secretary.

The Boston Freethought Society meets in Paine Memorial Hall, Appleton street, every Sunday at 3 P. M. J. P. Bland, B.D., is resident speaker, and THE TRUTH SEEKER is for sale at the door.

Pittsburgh Rationalist Society. Marshall J. Gauvin, lecturer. Sunday meetings, 8 P. M., Academy Theater, 810 Liberty avenue, near Eighth.

Mar. 18.—"The Crimes of the Crusades."

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

Mar. 18.—Ibsen's "The Master Builder; or, The Tyranny of Genius." By Henry Frank.

The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7.30 P. M., at the Hotel Vendome, Third street, opposite State House. O. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Twin City Rationalist Society meets Sundays at 11 A. M. in Lyric Theater, Minneapolis, Minn. Edward Adams Cantrell is lecturer.

Geo. A. Leuser, secretary, 2110 42nd Street, East.

Mar. 18.—"The Web of Life: The Scientific vs. the Theological Interpretation of the World."

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

Michigan Rationalist and Freethought Association meets every Sunday, 2.30 P. M., at Gerow's Hall, 55 Grand River West, Detroit. Secretary, Arthur A. Senger, 859 Rohus avenue, Detroit.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at 2.30 and 7.30, at 1417 Columbia avenue. Open platform. The Truth Seeker and liberal literature on sale. F. Garfield Bowers, secretary, 245 N. Ninth street.

Mar. 18.—"Superstition; the Perpetual Foe of Humanity." By James F. Morton, Jr.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9, 10 Cawker Bldg.

The Washington Secular League meets on Sundays at 3 P. M. at Pythian Temple, 1012 Ninth st., N. W., Washington, D. C. John D. Bradley, president, 437 Quincy st., N. W.

Los Angeles Liberal Club meets in Burbank Hall, 542 So. Main street, Sunday evenings at 8 o'clock. Charles T. Sprading, lecturer. Truth Seeker and other Rationalist literature on sale.

The Church of This World, Rationalist. John Emerson Roberts, lecturer. Meetings every Sunday morning at 11 o'clock in Willis Wood Theatre, Kansas City, Mo. Mr. Roberts' services may be secured for wedding and funeral occasions. Address, 4011 Kenwood ave., Kansas City, Mo.

The Toledo Rationalist Society meets every Wednesday evening at 8, Room 133, Arcade Building, St. Clair and Jackson streets. W. M. Braun, secretary. Speakers, Dr. Rullison, J. Carl, J. Braun and K. Pauli.

The Seattle Rationalist Society meets Sundays at 3 p. m. in Strand Hall, 1525 Fourth avenue, Seattle, Wash.; L. A. Wheeler, president, 1330 First avenue.

The Truth Seeker and other Free-thought literature for sale at all meetings. Admission is free.

Mar. 18.—"The Law of Environment." By H. S. Crosby.

The Detroit Society of Truth Seekers (Lithuanian) meets the second Sunday of every month at 2 P. M. in C. O. F. Hall, Chene, cor. Trombly st.; Karl Rutkus, organizer, 338 West End ave., Detroit, Mich.

Tacoma Rationalist Society meets every Sunday at 3 p. m. in Maccabees Hall, 1109 Broadway, Tacoma, Wash. Mar. 18.—"Our Need of Rationalism." By La Verne F. Wheeler, Sr.

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It puts into the hands of Freethinkers exactly the information they want on that subject, with the facts and figures verifying it.

As a logical conclusion, founded upon the general aspect of the case, we have held that science leads its votaries to a rejection of such undemonstrable propositions as the existence of gods and the survival of the "soul" when the body is dead. Here we have the evidence, in statistical form, which confirms our view.

To the inquiry into the attitude of the scientists there are added statistics regarding the thought of college students regarding the same religious dogmas.

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THE MISSIONARY SPIRIT.

The Freethinker Has It, and It Justifies Him in Disseminating His Views.

BY ATWOOD MANVILLE.

THE missionary spirit impels men and women to convey to others the great truths which have so inspired their minds and hearts that it is impossible for them to remain silent. The audience chosen is naturally hostile, and the usual intense opposition to new ideas makes the work of a missionary an arduous struggle, in the pursuit of which the greatest self-sacrifice must be displayed. Twenty-five thousand Christian missionaries are working in foreign lands to spread their gospel, and during the year 1916, \$19,294,000 was expended upon their work in twenty-two countries.

Confidence in the desirability of missionary work is not universal even among Christians. Some say that it is not right to interfere in matters of religion; that the religion known to the heathen (and almost all have some religion) is better for him than Christianity, and that we should not force doctrines upon others nor disturb their faith; but the usual opinion among Christians is that they are compelled to spread the truth. The Freethinker feels the same way. Granting that both are thoroughly sincere, are they not equally justified in disseminating their views, apart from all consideration of expediency, or of results obtained, or of authority, for the one reason alone, if for no other, that they honestly believe that they are doing right? It may be fairly argued that such conviction of justification was the cause of the Inquisition, the persecution of the Albigenses, the massacres, the burning of witches and other atrocities that make the history of the church so unpleasant to contemplate. The answer is that no church now explicitly approves of proselyting by force. The rack and thumbscrew are dim in our memory; the burning of Servetus for a slight difference of opinion does not commend Calvin to us; nor do we think that Philip II was justified in forcing his faith upon the Netherlands. In our comparatively enlightened times, the appeal is made by reason, and each individual is left free to decide whether or not he shall embrace the new ideas presented.

The decision of most fair-minded people will be that the modern missionary spirit is justified, and that if the Christian is warranted in an endeavor to convert the Asiatics, then the Mohammedans, the Buddhists and the Confucianists are warranted in trying to convert Christendom, distasteful as such a reciprocal movement for our salvation would be. If it is right for the Christian to destroy the faith of the heathen, it is right for the heathen, or the Freethinker, to destroy the faith of the Christian. "But," says the Christian, "you overlook the great difference between our position and all others. Our religion is true; all others are superstition, and the Freethinker ignores the spiritual side of life." The right to disturb another's views on politics, or concerning economic and social reforms, provided there is no inciting to crime, is generally acknowledged, but not so readily concerning religion, where indifference to its particular form, or failure to apply its doctrines, is condoned, but an open expression of doubt regarding the tenets of his particular denomination is not approved.

In a "History of Freedom of Thought," the very first book to be read by those interested in this inquiry, the Hon. J. B. Bury says that to advance

knowledge and correct errors, unrestricted freedom of discussion is required, and that there is "no subject in heaven or earth which ought not to be investigated without deference or reference to theological assumptions." The lack of that deference seems to arouse an absurd hostility whenever the expression FREETHOUGHT is used, but freedom of thought does not require the acceptance of any ideas; it merely requests a fair hearing for such subjects as the following:

1. Truth in religion, as in all else, is essential.
2. The Bible is, or is not, the inspired Word of God.
3. Doctrines of the churches are either true, or false, or partly true and partly false.
4. Hypocrisy is injurious to character.
5. Superstition is a hindrance to civilization.
6. Christianity may, or may not, produce more happiness and morality than any other form of religion, or than Rationalism.
7. Are Christ's teachings the best for modern times?

Long books have been, or could be, written on each of these subjects, and the attempt here is merely to outline in the briefest possible way some arguments conducive to a fair hearing for the maligned Freethinker. Those who will like them do not need them, and those who need them will not like them.

1. Truth concerning spiritual matters is even more difficult to establish than the truth about physical facts. The greatest philosophers, the most devout Christians are as ignorant as children concerning many realities even in the material universe, and few there be who claim to know more than a moiety of the will of God and conditions of a future life. They have their theories and they may be right, but nobody knows. Concerning most of the divine scheme we are all Agnostic. All have an equal right to state their views and produce their evidence, whether in the form of the authority accepted for ages, or of revelation, or of human experience. There is always the possibility that the advocate of the unpopular theory, the apparently untenable doctrine, may be right about spiritual truths, so all reasonable, or unreasonable, propositions should be given consideration. On the other hand, when we are convinced that a theory promulgated by man is untrue, to the best of our knowledge, after investigation, we should renounce it. We feel assured that the Greek gods were myths, although many of the best thinkers of ancient days believed in them. We do not believe that Buddhism is the true religion, although millions of people are sincere in their worship of Buddha. Mohammed, Confucius, Zoroaster have many followers, and if we had been born in certain lands, we should have been among them, and should have considered Jesus less divine than some other man. Christian theologians may be the only ones who have divined the divine plan, but that is surely open to question. Perhaps the authors of "Androcles and the Lion" and "The Brook Kerith" are right. The Book of Mormon states: "And we know that it is by the grace of God, the Father and our Lord Jesus Christ, that we beheld and bear record that these things are true." But some of us are skeptical about Maroni and Nephi.

As no one living has had an independent revela-

tion of Christianity in its accepted form, its truth must depend on the credibility of history and the narration of human experience during the time that men have recorded events. Refusal to investigate these records in an unbiased manner indicates merely a fear of being irreverent, or possibly an indistinct distrust in one's faith. To obtain the facts, let the Christian read "The Bible" and "The Christ" by John E. Remsburg; "God and My Neighbor" by Robert Blatchford; Paine's "Age of Reason" and "Bible Myths" by Doane, and let the Freethinker read "The New Theology and the Old Religion" by Bishop Gore; "The Bible in the Making" by the Rev. J. Patterson Smythe; "The Origin and Aims of the Four Gospels" by Rev. J. M. Wilson; "A Key to the Knowledge and Use of the Holy Bible" by John Henry Blunt, D.D., and many others by exponents of various creeds.

The Christian often refuses to read both sides on the plea that "we penetrate farther into the secret of things by the heart than by the reason," and is willing to repudiate arguments and facts as inferior in spiritual truth to Faith. This may be a tenable position concerning spiritual facts only, but faith in occurrences upon this earth is dependent upon the truth of those occurrences, and the establishment of those facts is a proper motive for reason.

Faith in what is not true is credulity, and as the truth of many firm faiths has already been confuted, there is fair ground for present skepticism. Even when facts have been ascertained, it is quite possible to draw different conclusions, but they are not apt to be so divergent as when the actualities have been neglected. Cardinal Newman wrote: "I firmly believe that before now, saints have raised the dead to life, crossed the seas without vessels . . . and stopped the operation of the laws of nature in a multitude of ways." The Agnostic is not satisfied with this and similar evidence, and it must be clear that in the willingness to seek "whatsoever things are true" along the lines of logic, the Freethinker has the better position.

2. The Bible is said to be the Word of God, but it is difficult to understand why the creator of all men should have revealed himself in only one book delivered, so far, to less than half his children. However, if that book were perfect, there might be some extenuation for such egotism. The orthodox affirm that the men who wrote the Bible were so guided by God as to keep them from error; and the unorthodox believe that, admitting the errors, it is a history of man's communion with God and struggle for righteousness. What proof is there that Moses was more to be believed than Homer? Is it because he worshiped only one God? "And the Lord God said: Behold the man is become as one of us (Gen. iii, 22). Among the Gods there is none like unto thee, O Lord." Other verses also indicate that Jehovah believed that there were other gods: "I am the Lord your God; fear not the gods of the Amorites." "Thou shalt not revile the gods," etc.

Critics have shown that the 66 books of the Bible were selected by vote from about 250 Jewish and Christian writings and are chiefly anonymous; that there are thousands of inaccuracies, incredible contradictions and misstatements, and that it is not all a good moral guide. This viewpoint is shocking to some, no doubt, although proof has existed for over a hundred years; but careful reading of the Bible, with Mr. Remsburg's books, will convince many that the reverence we have been told to feel for the "holy" book has warped our judgment. Man created God in his own image and depicted Jehovah as a being with the main failings of men who lived in 1450 B. C., whereas if God had been revealing himself to man, he would have represented himself as a perfect being. Jehovah's character is that of a vindictive God who did not disapprove of lying, cheating, murder, adultery, polygamy, slavery, cannibalism, obscenity, etc. This seems like a blasphemous statement and certainly should not be made if untrue, but each

person can read for himself. Leviticus xxvii, 28, 29, and Deut. xiv, 21, are among the hundreds of verses that bear out the assertion that the Bible God is not a loving Heavenly Father to all men.

No fault should be found with accounts of immoralities unless they are represented as meeting the approval of God, but, after reading the books of Moses, can we not, in 1917, imagine a more moral God?

Is the Bible God unchangeable? Even in those times he was fickle and often repented of his actions. Should not a believer in a true God repent of allegiance to a God with the character ascribed to "The Lord" in the scriptures?

The authors of the Old Testament had the presumption to claim that they knew God in his person, and their writings have been accepted as God's message to man instead of man's idea of God. With ample proof to the contrary in those writings themselves, is it not strange that such belief should continue?

With so little intelligence is the Bible read that many have not noticed that the first and second chapters of Genesis contain contradictory accounts of the creation. Most critics now admit that the Old Testament is not literally true, but still cling to the prophecies that have been discredited, and refer to God's communion with men as if it had really occurred in ancient times more directly than now. The Bible language is so different from any other that there is a strong appeal from the very beauty of it, which may be largely due to those who translated it into English.

The greatest shock to the believer is to find admissions on the part of authorities of his own church that the Four Gospels were not written by four of Christ's apostles shortly after his death, but by men whose identity is uncertain and who wrote in 63 A. D. to 90 A. D., or even 150 A. D. The Encyclopedia Britannica says: "It is certain that the synoptic gospels took their present form only by degrees." The Rev. J. Patterson Smythe, who affirms that "God made the Old Testament" and that both Old and New Testaments are inspired, admits that thirty years after the ascension, not one of the gospels had been written; that Paul was dead, and that the last part of Mark's gospel cracked off and caused confusion.

As Paul's epistles were written before the gospels, and as his testimony of Christ is based on visions ("I knew a man in Christ above fourteen years ago, whether in the body, I cannot tell" (1 Cor. xii, 2) is it not possible that the authors of the gospels used Paul's doctrines in forming Jesus' character and sayings? Can anyone write an accurate account 30 to 100 years after the event, when there are no written documents to consult?

The Rev. J. M. Wilson, D.D., says that "the gospel according to St. Mark is then the parent of the other three that we know," and was written 63 to 70 A. D. So, instead of four separate accounts, *one man* furnished most of the data for the life of Christ, according to this clergyman.

In the "Twentieth Century New Testament" Mark's gospel appears before Matthew's and the last portion is referred to as having been interpolated. Almost everyone agrees that the epistle to the Hebrews is anonymous, but positively not by Paul. In describing Christ's life, why does no one quote Josephus or Tacitus, both of whose writings have been made to mention Christ, or why did forty other contemporaneous historians omit any reference to him? Professor Husband of Dartmouth, referring to part of John's account of Jesus' trial, in his book just published, says: "The whole passage must be rejected as spurious." Many others admit that the synoptic gospels and John's can not both be historically correct. Great scholars are now two to one against the claim that the apostle John wrote the fourth gospel as we have it.

Few people have ever noticed the difference in the genealogies of Jesus in the first chapter of Matthew and the third chapter of Luke. Both cannot be true, but both name Joseph as his father in the descent from David. Yet the authors of these two gospels are the only gospel authorities for his virgin birth. Some claim that Luke's genealogy is Mary's family line, and that women's names are not used in Hebrew genealogy, so that Joseph's is substituted and Mary thus imparts to him her royal claims. The discrepancies even about such important events as the time and place of Jesus' birth, ministry, crucifixion, resurrection and ascension are too numerous to mention here, but have escaped the average Christian and are not often referred to by the clergy. The unorthodox admit that these historical accounts err as all other histories do, but if the Scriptures are not sufficiently inspired to avoid errors, how can they

maintain authority for belief in supernatural events?

Are any three consecutive chapters of the Pentateuch true or morally uplifting? Certain passages like Genesis 38, if printed separately, would not be permitted in the United States mail.

The Christian discredits the Vedas, Zend Avesta and Koran, and the Freethinker discredits the Bible. The Golden Rule requires equal consideration for others, and if Christian ministers advise searching the scriptures, they should not object to the publication of what is found there. Instead of singing "My soul, be on thy guard," they should demand and meet the proofs offered, which have convinced many of the world's best thinkers. If the Bible is God's word, arguments of man will not destroy it, and if it is not God's word, then Christian and Freethinker should unite in informing the public that it is merely interesting early literature, intensely "spiritual" in parts, but without authority to maintain as true the passages that are immoral and false. The New York Bible Society distributed 320,715 Bibles during the past year, and no warning was given that children should not take it literally.

If the inspiration of the Bible is disproved by the preponderance of evidence, is it not possible that those who wrote of Christ's life, so many years after his death, may have only recorded the traits and acts that, in their opinion, were compatible with a divine nature?

3. Doctrine is "whatever is laid down as true by an instructor or master." Based largely on the Bible, doctrines have been formulated by the churches that are almost incredible and often immoral. Creeds have been formed proclaiming belief in facts so inconsistent with the laws of nature as to warrant skepticism, and so unpleasant as to inspire hope that they may not be true. Babies have been damned unless baptized; millions have been forever lost because they did not believe what the church said was true; and many supernatural horrors have been taught about a personal devil and place of eternal torment. What would the inhabitant of a superior planet think of the doctrine of vicarious atonement, or of the geographical heaven, and its chosen few?

Whether these doctrines be true or false, the Christian has a perfect right to teach them, if he believes them, but if it is the Christian's duty to tell the Buddhist that Buddha was not divine, is it not the duty of the Buddhist, or the Unitarian, or the Agnostic, to show that the virgin birth of Jesus, or the immaculate conception of his mother, is also very doubtful? If the Christian is justified in teaching the heathen that the true God is the Jehovah of the Old Testament, was not Thomas Jefferson justified in referring to the passages that represent Jehovah as "a being of terrific character—cruel, vindictive, capricious and unjust"?

If Billy Sunday, whose revival is approved by such conservative bodies as the First Presbyterian church of New York, is justified in saying: "When the consensus of scholarship says one thing and the Word of God another, the consensus of scholarship can go plumb to hell for all I care," is not the Rationalist justified in showing that the animals could not all have reached the ark nor have been contained therein? If the Christian is justified in telling the heathen that God created the earth and all creatures thereon, but soon found that, in some mysterious way, there was another strong force, Satan, who caused men to sin, and that, to expiate for man's sin, God sent his son upon earth, to be a willing sacrifice, that man might be saved from the wrath of his heavenly father; is not the Deist justified in stating that he has a higher idea of God than the anthropomorphic being in a geographical heaven who permits the voluntary sacrifice of the innocent to atone for the sins of the guilty?

If the most prominent Christian sects, among those now maintaining their true creeds, teach as facts the Trinity, transubstantiation, immortality of the body, eternal punishment and infallibility of the pope, is not the Rationalist justified in asking for good authority on which to believe these dogmas? Should anyone object to criticism of false doctrines? Is not the Freethinker's position as regards this third point at least equal to the Christian's, as it was in the first two? He is willing to accept the good teachings of Jesus and of all other men, but not the teachings of anyone unless convinced of their morality.

4. Hypocrisy—the dissimulating of one's real belief—cannot be commended by an honest man. Does the Atheist who denies the existence of God believe what he claims? Does the Christian who teaches that baptism is essential to becoming a Christian, or that the various doctrines of his creed

are true, believe what he professes? That is the great test. We cannot approve of anyone, whether Infidel or Christian, who is hypocritical on any vital question; and acquiescence in what we believe to be false is almost approval. This is a difficulty to be considered seriously by members of various churches, and their pastors, who profess orthodoxy but are at heart Unitarian.

A recent canvass made among some average men and women, church goers in New York, produced the following results: 33 per cent. refused to discuss the question or even listen to any criticism, or read any unorthodox book; 42 per cent. admitted privately that they no longer believed the doctrines, but protested against disturbing the faith of others; 25 per cent. no longer believed and tolerated discussion, but thought it unimportant. Not a single one has read an adverse criticism of the Bible.

The Rationalist sometimes takes undue pleasure in the long list of clergymen who have fallen from grace; but failure on the part of a few individuals to live up to high ideals is not so heinous as the general failure of most church members to be true to themselves. A system that discourages a man from thinking out his creed to a conclusion, and prefers to have him profess what he does not really believe, is more at fault than the Infidelity which braves all to be true. In most churches, disbelief is no great offense if kept to oneself, so we might infer that their God prefers to have them worship him hypocritically rather than not at all. Is not the secular advice better? "This above all: to thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man," nor to any God. (To be continued)

The Insidious Exemption Evil.

The enormous growth and monstrous injustice of exempting from impartial taxation the huge private corporations doing business as charitable institutions has been dealt with in an address by Senator George A. Slater before the joint legislative committee of New York state on taxation and retrenchment. The larger number of the institutions illustrating the exemption evil are religious and sectarian; but under whatever control or for whatever purpose, unless the property of the community, their relief from the common burden of taxes is but a survival of that abuse which had its sinister beginning in the corrupt exemption of ecclesiastical property.

BY THE HON. GEO. A. SLATER.

Beginning with our state government, the policy of sharing the care of the dependent wards of the state with private corporations was established. Likewise the state recognized the value of the churches and the charitable, benevolent, educational and other eleemosynary corporations to society by permitting them to enjoy real estate exempt from the burdens of taxation. This right was created by statute and may be limited or destroyed in the same manner. The business of this form of partnership has continued and grown and the growth of the classes so exempted and privileged has increased in excess and in larger proportion in the tax districts than has the amount of the taxable real estate of the state.

Inception of the Graft.

The first exemption was created soon after the formation of the state government. In 1799 the real estate of places of public worship, colleges, library, state and federal property was exempted. In 1801 lands of ministers of the gospel were added. In 1823 houses of industry, later held by the courts to include orphan asylums, were likewise added. In 1827 land of literary and charitable corporations was included. The law was further extended in 1859. In 1875 lands of the cemetery corporations, toll companies and of the New York Hospital were included. Land of fire companies was added in 1879, and in 1896 the law was generously amended so as to include the very numerous present exempt classes as follows: The real property of a corporation or association organized exclusively for the moral or mental improvement of men or women or for religious, Bible, tract, charitable, benevolent, missionary, hospital, infirmary, educational, scientific, literary, library, patriotic, historical or cemetery purposes, or for the enforcement of laws relating to children or animals, so that the property of all such shall be exempt from taxation.

An Attempt to Check Its Spread.

The Constitutional Convention of 1867 proposed a section requiring uniformity of taxation. In 1901, under section 18, Article III of the Constitution, further exemptions to any person or corporation were prohibited. The members of the late Constitutional Convention of 1915, fully realizing that the foundation principle of organized society, the right to compel each citizen to contribute equally to the governmental burden, was being invaded by excess of land tax exemptions, placed in that Constitution

the clause which states: "Hereafter no exemptions from taxation shall be granted except by general laws and upon affirmative vote of two-thirds of all members elected to each house." This was as much as could be obtained by those desiring relief from land tax exemptions in the face of the determined and open opposition of the exempt and privileged classes.

Privately Owned Exemptions.

The total assessed value of the real estate in New York in 1915 was \$11,328,994,973, total exemptions \$2,521,705,003, including exemptions of land "privately owned" \$660,668,720. The total of exempt real estate in 1915 amounted to about 20 per cent. of the total real estate assessed. Of all exemptions, 25 per cent. is real estate "privately owned," being 5½ per cent. of all the real estate assessed.

In my county, Westchester, in 1914 the total real estate assessed was \$377,979,288. Of this the aggregate amount of exempt property was \$60,892,378, and of this amount what is known as "privately owned" exempt was \$32,286,533. Of all exemptions about 50 per cent. is property "privately owned" and the "privately owned" exempt class is over 8½ per cent. of all the real estate assessed in my county.

Enormous Increase.

In the last decade the exemption of real estate from taxation in New York has increased nearly twice as fast as the assessment for taxation. Between 1905 and 1915 the increase of real estate exemptions was 81 per cent., while for the same period the assessment of real estate increased 48 per cent. In 1914 the Board of Supervisors of my county, Westchester, complained to the legislature of the excessive exemptions and a joint legislative committee was appointed to investigate into the affairs of the Society of the New York Hospital and Bloomingdale Hospital, a branch. A report was made to the legislature January 29, 1915. That legislative committee reported and recommended to the legislature:

"First. That a law be passed authorizing the different political divisions of the state to enter into an agreement with the charitable institutions proposing to locate in such political division whereby exemption from taxation is granted upon payment to the proper authorities of a sum to be agreed upon, and in case no such agreement is made then the real estate owned by such institution shall pay taxes in the same manner as real estate owned by other property holders.

"Second. That a law be passed providing that all property of charitable institutions located in counties or subdivisions other than that in which the main institution is located shall be taxed in the same manner as property belonging to other property holders."

This finding was the result of the labors of the joint legislative committee and is the real basis for these proposed laws now under consideration.

Remedial Measures Proposed.

In view of the ever increasing burden of the insidious exemption evil two bills were introduced in the Senate in 1916 to effect a change in the policy of the state. One bill required all of the exempt classes to pay a tax of 2.5 per cent. upon their real estate toward the support of government and for the protective arm of the state cast about the exempt classes, while the other bill affected my county, Westchester, and authorized the Board of Supervisors of my county to give or withhold its assent for any exemptions. The first was objected to by the exempt classes as revolutionary and hostile to their long continued enjoyment of a special privilege, while the latter was claimed to be local and not of general application.

Long enjoyment of the special privilege has dulled the minds and sense of right to the general public of those in control of these corporations and they now believe that they should continue to have an easement of privilege and right because of its long continued enjoyment. Consequently in 1916 they appeared in large numbers to protest against these proposed laws.

Changed Conditions Demand Change of Policy.

The conditions that permitted the beginning of the policy of tax exemptions do not longer exist. These corporations beginning insignificantly with the country's birth have expanded with the country and are now full grown, strong, alert and peculiarly aggressive. These are the days of stupendous affairs that start large. The Andrew Freedman, the Isaac F. Rice, the Rockefeller and the Sage foundations and other similar charities started with millions of assets and still they exist and enjoy exemptions under our laws. In fact, if these corporations wanted to pay taxes they could not do so by reason of the barrier created by our laws. They are exempt. The community has been prohibited by the state from being permitted to receive money from these classes.

Under the present law the exempt classes have the privilege to locate in any place and purchase and acquire lands to an unlimited amount. They act

under no restrictions. The Constitution under Article VIII, sections 9 and 14, withholds state aid from and commits the care of the state dependents through the legislature to any county, town or village.

The Grants Outgrow the Population.

Prior to 1874 the state had granted subsidies to private charities. The Constitutional Convention of 1894 found that appropriations by cities, counties and towns had grown to enormous proportions and appeared to be still growing at a rate vastly in excess of the increase of the population of the state. The convention of 1894 placed the institutions securing public aid under the control of the State Board of Charities. The legislature has authorized the counties to make payments for the care of the dependents or wards of the state. A particular county is required to look after the dependents of that county. New York, Albany, Erie and all the other counties are charged with the care of their own dependents. But what happens?

The corporations participating in the exemptions located in New York county go into my county, Westchester, and the other nearby counties and locate branch or summer homes, as well as at times remove the entire institution to such other county.

The people of this state cannot submit to this palpable injustice. A public wrong exists. Public opinion does not support a law which permits this wrongful placing of a burden. The present law permits the people's property in one county to be charged to help maintain charitable institutions used for the people of another county.

Who Is Authority?

In THE TRUTH SEEKER of Feb. 17, Mr. Eccles tells us that now the Jesus controversy is exhausted we will go on to something else. Maybe Mr. Eccles has exhausted himself, but to me the subject is by no means exhausted of further Rationalist possibilities. There are two kinds of teachers in the world, viz., the dogmatic or religious asserters of their own authority and opinion, and the truly scientific teacher using the scientific method, which appeals to the reason and allows reason to be the final authority, arbiter or judge. Professor Drews and the others named in previous articles use the scientific method, but I am afraid that our modern David is inclined to the religious dogmatic attitude. He writes of me as being "another worshiper of authority," intimating that because Dr. Wakefield and myself prefer Drews and the others, we are worshipping false gods of Secularist authority, and therefore are wrong in our conclusions. Now, if because one quotes another as authority he is thereby made a worshiper of such authority, we would ask Mr. Eccles if he worships Judge Waite because he quoted him in his article, "Questioning the Authorities." Did he worship Herbert Spencer when several years ago he gave a course of Rationalist lectures on the ideas of this great English philosopher and no doubt quoted him extensively? No Rationalist worships his authorities, but uses them and puts them in their proper place in the educating of his mind. Dr. Wakefield and myself quote Drews, Dr. Hardwicke, Prof. Wm. Benj. Smith and the others because we think we have in them competent authorities upon this subject of the historicity of Jesus. I would accept Thomas Edison as an authority on electricity and Luther Burbank as one who knew how best to grow fruits and flowers in California, but I would not recognize the assertions of either Edison or Burbank in political economy, unless agreeing with accepted authority or my own reason, or preferably both.

Mr. Eccles writes (concerning the Josephus quotation):

"Taylor in his 'Diegesis' could assign no more substantial reason for its rejection than that it was suspicious; but he said, even if valid, it might refer to any one of a number of Jesuses among the Jews who took unto themselves the title of Christ. I once thought thus myself."

I am glad that Mr. Eccles once thought so. As the human is capable of changing his mind, he may think so again. He holds that my opinion is not worth the paper it is printed upon. But my opinion is the same as the authorities I quote, or I should not quote them. Therefore, the opinions of these authorities, ripened scholars and higher critics, are not worth the paper they are printed upon! But the proof of the pudding is in the eating. These authors and critics have had books issued by publishers who were keen-eyed business men. If the opinions of his writers were not worth the cost of paper, Mr. Publisher would certainly not continue to publish their books in this commercial age of great business rivalry.

Mr. Eccles only partially quotes, as in the case of Professor Smith: "The words have been re-

garded as spurious." He leaves off the last three words, thus giving the sentence a different inflection. I quoted Smith as follows: "The words have been regarded as spurious—we think correctly." I acknowledge that the first part of this remark may be considered inferential, but when Professor Smith adds, "We think correctly," he makes it positive and gnostic. Also, if Professor Smith and my other authorities, by doubting the authenticity of this second passage of Josephus, "think correctly," then by implication Mr. Eccles in standing by its genuineness most certainly thinks incorrectly. Nor do I see in what way these same authorities "purposely avoid" reference to this second interpolation of Josephus.

Again, Mr. Eccles doubts if I have ever read Josephus in the original; yet which were better—to read the correct translation of an author by another or to misinterpret it for oneself? I leave the intelligent reader to decide.

And still again, Mr. Eccles is afraid that if we omit reference to "the brother of Jesus who is called Christ" from the second Josephus passage it will not make sense. Why not? Why could it not read this way?—

"But this younger Ananus, who, as we have told you already, took the high priesthood, was a bold man in his temper and very insolent; he was also of the sect of Sadducees, who are very rigid in judging offenders, above all of the rest of the Jews, as we have already observed; when, therefore, Ananus was of this disposition, he thought he had now a proper opportunity. Festus was dead, and Albinus was but upon the road; so he assembled the Sanhedrim of judges and brought before them one whose name was James, and some others; and when he had formed an accusation against them as breakers of the law he delivered them to be stoned."

As further evidence in this contention I quote more authorities. The Rev. Dr. Hooykaas of Holland, in his "Bible for Learners," vol. iii, page 27, writes as follows:

"Flavius Josephus, the well-known historian of the Jewish people, was born in A. D. 37, only two years after the death of Jesus; but though his work is of inestimable value as our chief authority for the circumstances of the times in which Jesus and his Apostles came forward, yet he does not seem to have mentioned Jesus himself. At any rate, the passage in his 'Jewish Antiquities' that refers to him is certainly spurious, and was inserted by a later and a Christian hand."

Dr. Alexander Campbell, one of America's ablest Christian apologists, writes:

"Josephus, the Jewish historian, was contemporary with the Apostles, having been born in the year 37. From his situation and habits, he had every access to know all that took place at the rise of the Christian religion.

"Respecting the founder of this religion, Josephus has seen fit to be silent in history. The present copies of his work contain one passage which speaks very respectfully of Jesus Christ, and ascribes to him the character of the messiah. But as Josephus did not embrace Christianity, and this passage is not quoted or referred to until the beginning of the fourth century, it is, for these and other reasons, generally accounted spurious."—*Evidences of Christianity, from Campbell-Owen Debate, page 312.*

According to this, there are probably copies of Josephus extant which have only one interpolated passage. But after all is said and done, Hugh M. Martin hit the nail squarely on the head when he wrote:—"About the best evidence of the reality of the existence of a Jesus that I have found is the testimony of some of my neighbors, ordinarily veracious but of rather unrestrained imaginations, who depose that they have found him very precious to their souls."

JOHN A. MORRIS.

Ordeal by Battle.

The superstition, started in mediaeval times, according to *The Independent*, that an appeal to God was superior to the judgment of fallible human beings has persisted to the present day and is a subconscious potent cause against discussion of peace terms until the decision of victory is made. "It ought to be possible, however, to destroy this hampering superstition of the past because a moment's calm reflection shows it is a fallacy." Victory for either side will not prove that God approves their actions.

That is the strange part of religion. It casts a pall over the intellect which prevents an otherwise rational being from seeing clearly. No matter how often it is proved that prayer to the Almighty produces no result, they continue to hope that the next time will demonstrate that the ancient theories are correct. Even in Biblical records "the Lord could not drive out the inhabitants of the valley, because they had chariots of iron"; so it may be that it is the heavy guns of the present war that prevent him from accomplishing the downfall of the side that is not his chosen people.

A. M.

Ah! well I mind me of the days,
Still bright in memory's flattering rays,
When all was bright and new;
When knaves were only found in books,
And friends were known by friendly looks,
And love was always true. —John G. Saxe.

THE TRUTH SEEKER.

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Just the Truth.

All that we want is the truth. We want persons to tell the truth and stop lying. Clergymen are like a nation's diplomats; they lie as long as they can, and admit the truth only when they are caught. It looks to me like a simple matter to tell what you know and what you don't know, but when you try to get a Christian to do this you discover that it is a very difficult matter. A Christian wishes to substitute faith for knowledge and to pass what he believes for what he doesn't know. We have had enough of this kind of substitution. It misleads and confuses the searcher after truth.

I wish to know what facts a Christian clergyman has which I have not. I wish to know *why* he says there is a God, when all Nature says there is not. I wish to know what he has seen or heard during the past year that he regards as a divine manifestation. If there is a God in the universe he must do something; he must reveal his presence in some way. What that has taken place in the earth during the year 1916 was a revelation of God?

What does a Christian minister pray to when he stands in his pulpit and talks to God? Is this God in the church? Has this God ears to hear? What is the sign of divinity? I can get no answer to these questions, but am told to have faith. Religion is more or less a flimflam game. A man is asked to believe in a Father in heaven, but he never sees this Father or hears from him in any way.

Now, what I want is just the truth. If a Christian minister knows nothing of God I want him to say so frankly from his pulpit. I want him to be honest and acknowledge his ignorance, and not *damn me for refusing to be a hypocrite by professing to believe what I know to be a religious lie, that the Lord God of the ancient Hebrews is the divine Providence of the universe.* The only God that the Christian can show is the brute—God of the Old Testament, the creation of the ignorance and superstition and barbarity of the writers of the Pentateuch. But what a God!

There is something doing in the world of man to-day, something horrible to think of, something worse to realize. Human beings are being sent dead to the bottom of the sea; are being killed by shot and shell in scores of battlefields; are being butchered in their homes, men, women and children alike; are starving and dying by inches where war's cruel and fierce cry is heard. A flood of death covers Europe, and no Ararat shows its peak of safety. Is God in sight anywhere in Europe, anywhere in the world? Is he where mothers and their babes lie dead in Armenia, left to die by starvation by men who call him Allah? Is he in the submarine which is peopling the bottom of the ocean with the strong and brave of earth? Is he in the zeppelin that drops death on innocent human beings? If God is in all this cruelty and wickedness, would not the world be better without God?

What we wish to know is the truth. Is God in the world to kill men, or to save them—to destroy nations or to preserve them? Is God behind the man who declares war, or the man who tries to prevent war?

What we wish to know is the truth, just the truth. What have all the prayers of men to God accomplished? How has God answered these prayers? Let the Christian ministers of the country show wherein their God has answered their prayers for peace. Let them tell the truth. We

are tired of their lies. If we have had God for the last two years and eight months, how much worse could the world have been without him?

L. K. W.

Real Heroes at Home.

Men are to be found in every generation, who never lifted a hand against one of their fellows, quite as brave and enduring and self-devoted as those who have had their home in camps or trenches, and chose the battle-field for their grave.

They are essentially men of peace. Their weapons are arguments, entreaty, persuasion, remonstrance. The world's praise they do not covet, and often do not win; for their business is to stem the current, to proclaim some forgotten truth, to stand up for the victims of oppression when tyranny is strongest, to wake up to some new enterprise in the cause of humanity the crowd who prefer slumber and self-indulgence to generous and manly effort.

They do not look for present reward, but sow for a distant harvest, often laying the foundation on which others are to build, often braving the storm, that their successors may sail over tranquil seas; often falling on "evil days and evil tongues," while a later generation of feeble champions win an ovation at small cost. They walk by Reason, and are content to wait the day of the crowning of Truth while they do the work of Truth. Struggle they must, because their vocation is to contend with ignorance, and prejudice, and selfishness, to confront power when allied with injustice, and to arrest the multitude when they are rushing madly forward in some dangerous path.

But contention is not the element they love. Many a time they are forced on to some public stage, from which they would retreat if they dared, but on which it is the need of the age that they should testify for the truth, or do battle for suffering or oppressed humanity. One thing is specially characteristic of this oft-forgotten type of heroes—they are in advance of their age, and have to do the rough work of pioneers. At their own risk they clear a way for more timid or less discerning men, through tangled forests or pathless deserts.

The man who wants to use other men for his tools and drudges must fall in with their humors, and either share their blindness, or make them yet blinder for his own purposes. But the grander man is he who sees further than the crowd, and then confronts them for their own good; who takes his stand on some undying principle, as on a rock, and struggles on in full assurance that the time will come in his day or after it, when it shall be owned that he was right, and his revilers all wrong. Peace has its heroes, as well as victories, no less renowned than war.

Puppet and Paranoic.

Felix Shay of the *Fra*, who has heretofore contemplated the Rev. W. A. Sunday as a mountebank and grafter, changed his mind after hearing the evangelist preach in Buffalo, and now views him as a paranoic or parietic. Sunday is the puppet, and Rodeheaver is the man who pulls the strings. We quote Felix Shay's impression of the individual the clergy have invited to New York for the salvation of the metropolis:

"Soon his time came to speak. Rodeheaver motioned him, signaled him. He stood, tottered, and then ran the fourteen feet that separated the chair and the pulpit, *on his toes*, tilted forward. Oft I have seen men drunk and men heavy in drugs make progress like this. I could not believe my eyes. I dare not look at my companions—what were they seeing?"

"Rodeheaver knows. He stands by Sunday every minute. He permits Sunday no duties but the sermon. He sustains him; holds him together. 'Sunday announced the text: 'God commanded all men to repent!' 'Get that!' he squealed. 'Not me! God! God commanded—not Billy Sunday—God!'

"Some one to my left murmured, 'Egomaniac!'

"But 'twas more than ego!"

"His poor emaciated body served simply to hang clothes on. His long, thin shanks failed him as he walked. His physical deterioration is marked. His nerves are gone. His brain cannot remember more than one paragraph. He may never get more than three feet from his notes. Yes—he talked with notes!"

"For one hour and ten minutes he excited himself, raved, stood on one leg, shook his fist, made faces at the Devil, talked to God, exhausted his voice—shrieked with diabolical laughter that sent shivers along the spine. 'Oh, Felix,' whispered the young woman next to me, 'he is crazy!'

"Aye, poor man, he is!"

"Unbalanced! Deranged! Obsessed! Gone—his mind gone! No wonder he attracts crowds! And not by what he says—I assure you that. He said not a single memorable word—not one. Not a thought. Not a joke. Not a vulgarity. Not a story. Not an apt illustration. Not a word-picture, nothing!"

"He ranted and he tore his body for physical reinforcement! His body lacks virility to help him. He was *flat!* and dull! He is flamboyant without force, erratic without originality, jocular without humor. He talked from his vocal cords. He never went below them for power. Imagine the condition of his voice—hoarse, wheezy, disagreeable. Imagine the agony of his facial expression as he tried to reach 14,000 with a worn-out voice, a sick mind, a wandering will—and a body that stumbles."

"Applause seems to surprise and delight him. In mid-air he stops his harangue, retires behind the pulpit; walks up and down; rubs his hands together; smirks and gibbers to himself—apparently oblivious of his audience."

"Twelve words he mispronounced—either through mental lapses or ignorance. Five times he started sentences, and when half through lost his thought—and never recovered it."

Long ago Dr. Henry Maudsley, in his "Responsibility in Mental Diseases," pointed out the difficulty of distinguishing between insanity and the prophetic, that is the preaching, mania. Dr. William Hirsch, in his "Religion and Civilization," went still further in the identification of the preaching mania with paranoia. The other day—March 4, to be exact—Mayor Louis Franke of Johnstown, Pa., happened upon a "tabernacle revival" that was being carried on in the Seventh ward of the city, and having observed the conduct of Samuel Miller, the evangelist, caused his arrest as an insane person. A girl who was assisting in the exhorting and praying protested against the arrest, saying that the man was "just religious." The Rev. Sunday may be "just religious," but that condition is reconcilable with his also being just crazy.

Clergy and Laity.

Among the many invidious distinctions which have been established by the Christian church since its appearance in history, none has been farther reaching in its influence or more detrimental to the highest interests of a progressive people than the well-known separation of mankind into clergymen and laymen. This distinction appears not only in an inability on the part of laymen to perform ecclesiastical functions, but also in a certain inferiority of intellect attributed to the laity, which has given rise to the term "uninstructed laymen," as contrasted with the expression, "learned clergy."

The plain truth is that the assumption of an instructed clergy and an uninstructed laity is a purely imaginary one; and in the fact that this line of demarcation is imaginary lies the substantial justification of all works written by laymen against the absurdities of the Bible and the incredible dogmas of the Christian church. It is, indeed, only through the laity that the task of instructing the clergy can be accomplished. It is only by appealing to the *populus* that the *clerus* can be made to open their eyes or to guard their lips.

In this country there is a great analogy between the only effectual course of proceeding available to reformers in theological and in political matters. Every one who has tried has been compelled to admit, with bitterness and indignation, that if he de-

sires to bring the government to abandon a mistaken system or to adopt sounder views, it is not to the members of the government that he must address himself. Time so employed is usually thrown away. He must convince the public—not the officials; and when the public is enlightened and persuaded and grows noisy, then the officials follow tardily, reluctantly, and grumblingly in its wake.

Ecclesiastical tenacity in adhering to old ideas, established formulas, obsolete errors, and exploded routine is at least a match for bureaucratic immovability, and (to coin a word) unconvinability. As long as listeners are uninstructed, preachers will continue to enunciate, with the same security as heretofore, the drawling platitudes, the innutritious ethics, the unbelievable legends, the startling narratives, the unedifying commentaries, the repellant dogmas, with which it is their inveterate custom to regale their audience,—and will call these things the saving truth of God. Does any one suppose that if the mass of the people, the rational but “unlearned laity,” were once conversant with the untenable nature of the doctrine of biblical inspiration, the unhistoric character of many of the scriptural narratives and personages and the thoroughly human origin of the Christian doctrines, the pulpits of the land would dare to resound Sunday after Sunday, from our cradle to our grave, with the dreary, shallow, unprofitable, misleading verbiage, which the clergy now deem good enough for hearers who know no better? Does any one believe that till the people are thus enlightened there is any prospect of this discreditable and injurious state of things being amended? The “accredited teachers of religion” must be forced to teach truth and sense and edifying doctrine, by the augmented moral and intellectual capacity of their flocks, so that the ministers cannot, for fear of being put to open shame, do otherwise.

The times are no longer propitious for silencing the voice of the intelligent layman as he declares his judgment in the presence of the “learned clergy.” This fact is well-known to all religious teachers today, who are not as promptly disposed to condemn the new thought as formerly, but are anxious rather to make it harmonize with the old faith as being a more complete expression of the church’s teaching. The new ideas, being the true ones, must somehow or other, they feel—“insensibly” if possible—be introduced into, and made to harmonize with, the theological belief of the people. But it must not be done by proclaiming these new ideas, by arguing for them, by demonstrating them, before the assembled intelligence of the nation. It must be done by some undescribed mental effluvia, some subtle intellectual emanation, homœopathic, and therefore at once harmless and penetrating. It must needs be, say the orthodox clergy, with a sigh of mingled candor and resignation, that enlightenment come; but woe to that man through whom it comes! And the woe is not prophesied for him as an imprudent man, but denounced against him as a dangerous and noxious one.

This first beginning of the influence of the thoughtful laity in matters ecclesiastical is making itself felt everywhere in the world today. Religious investigation is no longer the sole possession of a clerical class. The response of the cultured layman to the impertinent teachers of an uninstructed church is no longer a plea of ignorance or an air of indifference, but a “Pooh, pooh! I know how to distinguish the building from the rubbish. I know wherein religious truth consists and where religious life lies. Don’t choke ME with your regulation loaf of fossil sawdust, and tell me that is the Bread of Life.” The greatest books being written today in connection with religion come from the mind of the lay class. In fact, it is due to the new and interesting phase which has been given to the subject by the publications of eminent laymen, that the hope has been revived that a rational solution of the many metaphysical conceptions involved in creedal religionism may be reached once and for all time. Speaking from our vantage ground of truth, we

have no desire whatever to disparage the intellectual attainments of many of the clergy, who have arrived at no little distinction in the world of thought; but nevertheless we adhere tenaciously to the idea that the hope of the world, as well in matters religious as in scientific investigations, rests with the instructed lay folk.

The instructed and conscientious man, whether clergyman or layman, ought to be committed to no other objective in the investigation of truth than the truth itself. This does not seem to be the case with most of the clergy; and herein lies the marked distinction between the clerical and lay mind. As long as a body of men called clergymen are pledged in advance to the support of a traditional type of thought which they have inherited but never investigated personally, all hope must be abandoned of the world’s ever learning the “Riddle of the Universe.” The ultimate result of such a plan cannot be other than disastrous for the standing of the clergy. The old-time distinction between clergy and laity, which reached its final emphasis in the middle ages, no longer obtains anywhere in the world today; nevertheless, the line of demarcation is as apparent now as at any time in the history of religion, and it is one which is bringing yearly more honor and influence to the lay people of the world, who have at last acquired their right to think on all subjects irrespective of a so-called clerical class. The future of the world belongs to the educated layman.

A Bill to Be Defeated.

A drastic Sunday law for Missouri has been proposed by the introduction in the general Assembly, by Mr. Huston, of an act to amend the revised statutes on “Crimes and Punishments” with a section that prohibits theatrical, dramatic and outdoor sports and performances on Sunday. It appears to be an extremely bad bill, and Secretary Reichwald of the American Secular Union has sent from headquarters at Chicago a protest in which he says:

“We desire to say it is regrettable that in this enlightened age, or supposed enlightened age, a people of any state in this Union, or in any nation, should attempt by law to curtail the harmless moral and progressive development of the people by obnoxious measures, which seek to suppress the spirit of liberty and freedom among them. While it is true that even in modern times there are some still dwelling in the Medieval Ages, yet it is to be hoped that in the United States there will not develop what we call a state among the States to be classed as the Medieval State. What creeds, religious malice and prejudice influenced the conduct of men and law-making bodies, the obnoxious measures which they passed did not even then go as far as this measure introduced in your legislative body. The present bill finds no parallel among all the bills upon the subject it seeks to deal with, introduced into the legislative bodies in this country since the days of the Connecticut blue laws. It is not a Pagan, Christian, Jewish or Mohammedan measure. It is a measure prompted by bigotry, intolerance and defective education, and it is an evil and wicked measure. There is not a Christian, Jewish or Mohammedan devotee who understands modern thought, freedom, liberty and enlightenment, who could endorse this obnoxious measure.

“If this measure were submitted to the people of Missouri, it would be found that at least ninety per cent. of them would oppose it as contrary to the spirit, laws, constitution and institutions of this country.

“There is no rightful power inherent in the legislatures of this country to prevent citizens from pursuing their own happiness and selecting their own mode of being entertained, instructed and amused, so long as they do not interfere with the rights of others. By what right do the law-makers of any state set themselves up as censors to regulate the moral, social, religious or harmless and healthful amusements of citizens? Sunday is not the Sabbath Day in all the Christian world; and as for religion, it is a private matter and not a public affair.

“One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded in his own mind” (Rom. xiv, 5).

“In conclusion, we appeal to your good legislative

judgment and sense to repudiate this obnoxious bill and place the stamp of legislative condemnation upon a measure, which is of a kind and character that has not met with favor in an intelligent legislative body for one hundred years.”

The bill, numbered 4801, was introduced by Mr. Huston “by request.” The identity of the trouble-makers who are behind it is not revealed. Any protest against it which may be sent to legislators by citizens of Missouri will have weight, for it is not believed that the Assembly would pass such a measure were the members provided with good reasons for defeating it; and such reasons may be found in the assurance that the people of the state do not want it imposed upon them.

One of those impertinent go-to-church advertisements that have come under our notice holds out the inducement that is good business to be seen at church and a guarantee or testimonial of moral character. This species of argument irritates us into making a reply. For months there has been in our collection of clippings a report of the charges made by a New England clergyman against members of his own congregation. The charges range from intemperance to immorality and adultery among men and women of good standing in the church. Said the minister, speaking of his congregation as he found it:

“1. A man was retained in good and regular standing as a member of the church, though it was known that he had deserted his wife and eloped with another woman.

“2. A married man was retained in good and regular standing as a member of the church, though it was known that he had been summoned into court on a serious charge. He was still retained as a member of the church after his wife had secured a divorce from him.

“3. An unmarried woman has been retained in good and regular standing as a member of the church, though it was known that she was found in another city in a hotel occupying the same room and bed with her employer, a married man.

“4. A married man was retained in membership, even though it was known that he was excessively profane, that he was brutal to his wife and family, and for years guilty of indiscreet conduct with an unmarried woman.

“5. An unmarried woman was retained in membership, though for years her indiscreet conduct with a married man was the subject of gossip and the well known cause of unhappiness and misery in the man’s family.

“6. A married man, occupying a prominent position and accused by a former pastor of a very serious offense, still retains his office.

“7. A married man stands accused by a member of the church with causing excessive unhappiness in the latter’s home by being too attentive to his wife during her husband’s absence.

“8. An unmarried woman, member of the church in good and regular standing, was found occupying the same room with a man in a hotel in another city.”

The congregation here concerned is that of the Dewey Street Baptist church of Worcester, Massachusetts; the clergyman, the Rev. John C. Breaker; and his charges were set forth in the *Boston Herald* of Wednesday, November 8, 1916. We know of no reason for not accepting this congregation as typical of the rest. All the charges are not here given. They involve no less than ten persons, every one of them a church member and communicant, whose offenses against good morals are in most cases a matter of court record. The fact is that the general run of members of the churches and of church-goers do not stand higher in point of moral character than men and women who never join the church or go to meetings. Clergymen have themselves confessed that the people who take no interest in religion or the churches are the best in the community. To judge by the sentiments and conduct of church members daily met, one would not suspect that the church imposed any moral requirements upon them.

A “fool bill” is the title given by *Dunbar’s Weekly*, Phoenix, Arizona, to a measure passed by the Arizona House authorizing Bible reading in schools. “We have churches and homes,” says the editor, “where the Bible ought to be taught, but for conscience’ sake keep this trouble-making regulation out of our public schools. There are about 186 different dogmas preached by the various denominations, and every one of them takes its authority from the Bible. This is all right as long as it is confined to congregations of individuals who believe their pastors, but it must be remembered that children from all of those denominations attend public school, and no matter what provisions there are in that bill, there will be bigots as teachers who will try to impose their personal beliefs upon the pupils. Anyway the measure is an improper one. The home is the true place for teaching children Christianity and the Bible, and it is out of place in the public schools.”

EVOLUTION BY INHERITANCE

Some Affirmative Observations Concerning the Transmission of Acquired Characters.

On page 132 of THE TRUTH SEEKER of March 3, 1917, appears a splendid article entitled "We Stand by Spencer." This article is well calculated to arouse renewed interest in one of the world's great subjects, Evolution, and one of the world's great men, Herbert Spencer, and deserves a careful rereading.

However, there are several statements and quotations contained in that article which require some elaboration to make them available for those readers who are not thoroughly acquainted with the best standard writings on the subject of evolution. For instance, we read:

"He [Spencer] got the facts of evolution right, but gave the wrong reason for them, i. e., the inheritance of acquired characters for qualities. For example, he had small hands, and attributed the peculiarity to the fact that his ancestors for generations had done no manual labor." . . . "We understand that there has never been discovered, by observation or experiment, a single fact to show that acquired characters are transmitted; and yet the theory looks reasonable and is hard to abandon."

This "theory" does not only "look reasonable" to me, but it appears to me that the transmission of "acquired characters or qualities" is a fact that is as well established as the fact that size, color, or mental peculiarities are transmissible, is established.

As an illustration of my contention I will take the known evolution of the horse. If we may judge from somewhat meager accounts of ancient history, the average weight of the horse, at the time of the building of the pyramids, must have been some 900 or 1,000 pounds. The speed of the fleetest specimens must have been far below that of those we know today. By careful feeding, grooming, training and selection, certain varieties of the horse have been developed that weigh a ton or more, others for exceptional speed, others for especial beauty of form and grace of movement, etc. Much of this has been accomplished during the lifetime of men now living.

If these are not acquired characters or qualities, what are they? That they are transmissible admits of no doubt, for do not men pay in some cases almost fabulous prices for exceptionally fine individuals because they know that their exceptional qualities will be transmitted to a portion of their offspring at least. I might make similar observations in regard to most of the other domestic animals, including poultry and field and garden vegetation as well.

It also appears to me that the human body furnishes a number of illustrations to show that Spencer was right in his deductions and conclusions. We will consider for instance the fact that we have several pairs of rudimentary muscles attached to the base of each ear in a manner similar to those of the lower animals who are able to move their ears at will. We may therefore safely assume that the ancestors of the human family could move their ears, and in fact there are a few rare specimens among the human family even now who can "wag their ears" at will. However, in the great majority of human beings, by continuous disuse for ages owing to greater development and agility of arms and hands or some other cause, the muscles of the ear became atrophied and dormant and are today merely rudiments.

But surely this peculiarity is also transmissible. Then why not the smaller hands resulting from many generations of very light work or "no manual labor" as Spencer put it?

We read further from the article under consideration: "He [Spencer] would perhaps agree with the Lamarckians who hold that the giraffe has a long neck because its ancestors through a long past had been obliged to stretch after food that hung high; whereas the explanation by natural selection would be that the giraffe survived because its long neck enabled it to reach herbage that grew high where none grew at or near the ground."

As stated in part above, for the benefit of those readers who have not had the time or opportunity to study this subject more thoroughly, I wish to add the following: To understand natural selection one of the things we must keep in mind is the fact that while, as the common saying runs, "Like begets like," yet there are no two individuals of either mammal, fish, bird, plant or any other living thing that are *exactly* alike. There is an endless variety of individuals and no matter how much alike two individuals may look to us at first appearance, on closer examination and accurate measurements, a difference will be found. It is no more possible to find two individuals of any species of animal or plant exactly alike than it is to find

among all the hundreds of millions of human beings that inhabit the earth, two that are exactly alike. It is not even possible to find, in a great forest of trees covered with millions upon millions of green leaves, two leaves that are exactly alike!

Now as the giraffe with its long neck and extended forelimbs is a favorite subject for discussion among the pros and cons of evolution, we will try to apply in a measure the above-named facts to his case. In the first place the individuals of the ancient species of animal from which the giraffe has been developed, differed from each other as we have seen that all individuals do. Some were slightly taller than the others, but none were extraordinary in their height. There were no doubt plenty of smaller animals such as sheep and goats to consume all the herbage near the ground. In periods of extreme drouth and famine such as come in all countries on account of the vicissitudes of climate and weather, the smaller and weaker specimens would naturally succumb and die of starvation. Those individuals that happened to be a little taller than their fellows could reach just enough additional foliage for food to keep themselves alive till a better season came. These taller specimens lived to propagate their kind. This had a tendency to heighten the creature which was developing the giraffe, for all the lower specimens had died during the famine. Future periods of drouth and famine had a tendency, for the same reasons, to still further heighten the creature, for when there was not food enough for all it was only the tallest ones that survived, until after the lapse of many thousands of years we have the extraordinary creature under consideration.

This is the method of natural selection, applied in a multitude of ways, to the evolution of species. It is going on at least in some species today right before our very eyes so unobtrusively that it is unnoticed excepting by the most careful students and the keenest observers, and has gone on in the world with some irregularity ever since the first cell was developed from the primeval protoplasm.

It is not only the species that is best fitted to cope with its surroundings that survives, but rather those individuals which vary from their fellows in some slight way which gives them an advantage in the struggle for existence, that live, propagate their kind and thus modify and maintain the species whenever it becomes necessary on account of changing climate or conditions. In the past those species which did not possess the variations and vitality to change to meet new conditions have become extinct. The history of many such tragedies is written in the rocks and has been deciphered by the geologist.

I am sorry to note that during recent years the more crafty and dishonest or the "blatherskite" kind of preachers are taking courage and boldly denouncing the well-known facts of evolution as falsehoods, depending upon the ignorance of their audience to carry the bluff through. I am also aware that there are too many Freethinkers who are not thoroughly posted in this matter and therefore liable to be imposed upon.

Evolution of species by natural selection is not a theory. It is a fact that is as well established as the revolution of the earth on its axis. It is a fact, however, not so plainly evident and so well known by every one, and is therefore seized upon by that crafty element among the clergy and held up to ridicule before their ignorant congregations.

In conclusion let me therefore urge every reader of this valuable journal, who has not already done so, to procure at once a copy each of the "Origin of Species" and the "Descent of Man" by Charles Darwin, and never rest satisfied until both are carefully read through. Then the works of Draper, Huxley and Spencer may follow.

Do not be alarmed if some "smarty scientist," harmonizer between science and theology, jumps up and announces that he has found an error in Darwin. The chances are that he is subsidized by the clergy and just throwing dust in your eyes to save the preacher's business. Just get those books and read them. They can be had in good bindings at a moderate price from THE TRUTH SEEKER.

Sigourney, Iowa.

E. D. NAUMAN.

Goodness tests waste character and energy by asking or allowing goodness to undertake work for which it is not prepared; efficiency tests, by adjusting burden to capacity, utilize character to its utmost.—William H. Allen.

Science does not persecute. It does not shed blood—it fills the world with light. It cares nothing for heresy; it develops the mind, and enables man to answer his own prayers.—R. G. Ingersoll.

THE JESUS COMPOSITE—II.

Encyclopedists and Higher Critics Furnish Few Identifying Marks of a Single Individual.

Prof. P. W. Schmiedel, of Zurich, in the Encyclopedia Biblica (vol. ii, p. 1869), admits that the oldest manuscripts of the gospels exhibit latent evidence of many examples of transference from the text of one gospel into that of another. He (*ibid* p. 1859) quotes Wernle as assuming that before the Logia were used in Matthew and Luke, they had undergone additions, alterations, and transpositions. The same author (*ibid* p. 1842) says: "Just as in Luke, Ebionite and Pauline ideas are found in juxtaposition and contrast, so in Matthew are universalism and Jewish particularism."

E. A. Abbot (*ibid* p. 1832) points out that Marcion's gospel was the equivalent of an incomplete Luke, and in the passage of scripture, "I have not come to *destroy* the law, but to *fulfil* it," he transposes "*fulfil*" and "*destroy*." From this we may conclude that, Marcion being older than Luke, the original version of Jesus' words were: "I came not to fulfil the law, but to destroy it," but as revised to fit the messianic idea in Luke it was conformed to Judaism.

According to Abbot (*ibid* p. 1792), Luke more perfectly describes the fall of Jerusalem as the result of siege and capture than Mark or Matthew. It was undoubtedly fabricated later when the Messianic craze was in full swing.

According to Mark viii, 27-30, Jesus never said he was the Messiah to any one and forbade the preaching of his messiahship. Biblical scholars appear to be agreed that Mark is the oldest gospel, and that both Matthew and Luke borrowed from it. The borrowed items are necessarily in more or less agreement, yet even these are not in complete correspondence. Professor Schmiedel (Encyclopedia Biblica, vol. ii, p. 1767) states that neither Matthew nor Luke borrowed from the other, yet with the exception of some thirty verses they both contain all of Mark, or an original Mark, possibly the Logia. Thus they are essentially the same material.

Of Mark, Professor Schmiedel wrote (*op. cit.* p. 1874): "The whole sum, however, of separate events in Galilee (miracles, discourses, and the like) has so comparatively little that is characteristic, and their order—for a writer who wrote only for the glorification of Jesus and not for a laboriously exact account of his biography—was of so comparatively little importance that it would not be safe for us to rely on them with any confidence whatever." We therefore must conclude that the other parts of Matthew and Luke, and those that so diverge from each other, are the *reliable* gospel materials of the Christians.

Following this, let us quote from Prof. H. Usener of Bonn, (Encyclopedia Biblica, vol. iii, p. 3344): "In spite of all the revisions which the gospels received before they became canonically fixed, they still not infrequently preserve references to conditions which are irreconcilable with the later additions and owe their preservation, as a rule, to their being inseparably bound up with weighty utterances of Jesus which the church could not willingly let die. The remark has long ago and often been made that, like Paul, even the gospels themselves know nothing of the miraculous birth of the savior. On the contrary, their knowledge of his natural filial relationship to Joseph the carpenter, and to Mary his wife, is still explicit."

The above suggests that probably this composite Jesus, as a historical character, is based on the Jesus son of Ananus of Josephus, while the elusive Mary is derived from the mythical virgin mother Mai, as pointed to by other evidence.

The Jesus of the Christian scriptures is not a unit, but a composite of concepts of many writers extending over centuries. The assemblage of holy writ is not a case of ordinary gathering of isolated fragments of historical facts into historical unity, but a vain endeavor to bring heterogenous, incompatible, and irreconcilable alleged facts into an impossible unification.

If Christian documents are creditable at all, Professor Drews has certainly gotten to the bottom of the origin of the "*words of the Lord*" in Matthew and Luke, as the sayings of the Jesus historical. Significant is Papias's authority that Matthew wrote the "Words of the Lord" in Hebrew (Primitive Matthew), together with the "*Teaching of the Twelve Apostles*" and the Epistle of James. He implies that the "*words of the Lord*," which are quoted not as the words of Jesus, but as of the God of Israel, were the sayings collected from the utterances, probably, of several individuals, and put in the mouth of Jesus in the second century.

Professor Drews' theory is that the present gos-

pels of Matthew and Luke have independently taken their account of the acts of Jesus from the present or a primitive Mark, but have taken the words attributed to him from another source, as above.

An element of the Jesus of the New Testament, that has not been so far prototyped in the Old Testament, is the *moral philosopher*, the Jesus of the Unitarians and some Gnostics, who was neither divine nor a political messiah. Many semi-Rationalists who have easily rejected the divine and messianic aspects, cling tenaciously to the Jesus they love, the teacher and moral philosopher, who, according to some writers, has not been accounted for in any Old Testament character.

To meet this, let us review what little we know that is *apropos* to the moral philosopher Jesus, son of Sirach (Yeshua Ben Sira), who lived in Jerusalem and was author of the Book of Ecclesiasticus. This is one of the books of the Greek Bible, called by the Greek church fathers "the all virtuous Wisdom," and though a Hebrew apocrypha, was held in high esteem by the early Christian fathers, according to the Jewish Encyclopedia (vol. xi, p. 389). This authority, which places its date as the first third of the second century B. C., says of it:

"The Wisdom marks an epoch in the history of Jewish thought, on account, both of what it teaches and of what is silently ignored." The evidence shows that this author, who alone of all Jewish scriptural writers signed his name, was characterized as Jesus, son of Simon, son of Eleazar ben Sira (Sirach).

This Palestinian sage and philosophical observer of life, Jesus ben Sira, was an ardent Israelite and devoted lover of the Torah, but was neither a priest nor in the narrower sense a scribe. His vocabulary was based on the Hebrew sacred writings, with which he was familiar.

Prof. C. H. Toy, of Harvard (in the Encyclopedia Biblica, vol. ii, pp. 1164-79), writes: "There was a second collection entitled the Alphabet of Ben-Sira apparently compiled late in the Talmudic period, in which, along with genuine material (cited in the Talmud), there are sayings that seem not to belong to Ben Sira. The translation of some of his proverbs into Aramaic and the spurious additions to his work show the estimation in which he was held by his co-religionists. The Talmud seems not quite sure of the work, placing it sometimes among the external and forbidden books, sometimes among others. He was not less esteemed by the early Christians." "It is clear that the Hebrew and the versions have suffered in the process of translation. In various passages one or another of the texts shows additions or omissions. . . . By some the Greek translator is supposed to have made additions to his text in the interests of Jewish Alexandrian philosophy; others show Christian interpolation. The evidence for these is not distinct."

Neither the Talmud nor other historical record gives us the least knowledge of what became of Jesus ben Sirach, yet entirely independently the Talmud does chronicle the death by hanging after stoning, at Jerusalem, of a Jesus ben Pandera, who was put to death for (perhaps anti-Judaic) teachings now lost, and as suggested by Robertson "there might have gradually clustered the survivals of an ancient solar or other worship of a Babe Joshua son of Miriam."

Jesus ben Pandera, according to the Talmud account, was hanged on a tree for blasphemy or heresy, on the eve of a Passover, in the reign of Alexander Jannæus (B. C. 106-79).

A scholarly Hebraist, Dr. Löw, concludes that this Jesus was the founder of the Essene (or Jessean) sect, whose characters so closely resemble those of the early Christians, and have so deeply bothered Christian speculators.

Of Jesus ben Pandera, no teachings, and (like Jesus ben Sirach) no biography, are preserved to this day, subject to our comparison. The Talmud, however, does ascribe to Jesus ben Pandera five disciples, named: Matthai, Nakai, Netzer, Boni, and Thoda, which correspond in number with the five primary disciples of our Jesus, as named by John.

Mr. John M. Robertson directs our attention to the fact that the Talmud passages alluding to Jesus ben Pandera, have been omitted from the present printed editions of the Talmud, which is significant of a motive for their suppression.

Various confusions have arisen through the Talmudic Jesus ben Pandera becoming identified in the Babylonian Genara with a 'character—Ben Sotada or Stada or Sitda or Salda—who by one doubtful clue is put in the period of Rabbi Akiba in the second century C. E. This individual is also reported stoned and hanged on a tree on the eve of

the Passover, but was said to have been executed at Lydda instead of Jerusalem. The story of Ben Stada is bound up with the name of Mary Magdala.

Another confusion arises in the possible analogy between the Bar Asira (for Ben Sira) of some manuscripts and Barabbas of the ancient reading of Matthew xxvii, 16, 17, which, according to Robertson (Pagan Christs, p. 153), was the accepted reading of the ancient church as gathered from Origen. Robertson asks: "Is not the proper presumption this, that the preservation of the name 'Jesus Barabbas' tells of the common association of those names in some such rite as must be held to underlie the gospel myth—that, in short, a 'Jesus the Son of the Father' was a figure in an old Semitic ritual of sacrifice before the Christian era?" The first allusion to the book of Ecclesiasticus among New Testament writings is found in the Epistle of Barnabas.

Further difficulties arise in identifying the Jesus Pandera of the Talmud with the Jesus ben Panthera, the illegitimate son of the Roman soldier Panthera, as narrated by Celsus, in his "True Discourse" against Christianity, which was answered and thus preserved by Origen. According to Celsus, Mary was divorced from her husband, and wandering about fell in with the Roman soldier Panthera, who was the father of Jesus. To quote the Encyclopedia Britannica (9th ed., vol. v, p. 296): "Jesus being needy went down to Egypt and there learned all the tricks by which he could work apparent miracles, and on the strength of this knowledge he claimed to be God when he returned to Judea." Practically all other Christian-made claims for Jesus of his time he refutes. No dates of this drama are given.

The question now arises as to the identification of Pandera with Panthera. The difference in English spelling is so slight that we are warranted in searching for a philological unity, and asking whether the Hebrew of Pandera is the equivalent of the Greek of Panthera. But this inquiry will introduce another article.

HOMER WAKEFIELD, M. D.

Errata.

Art. "Jesus Composite," T. S. Mar. 10, 18th paragraph. Read: "Matthew ii, 1, 6, 8, give Bethlehem as the place of nativity of Jesus, and conversely Luke i, 26, gives Nazareth," to replace references there given.

The Situation.

Der Schweizer Freidenker, official organ of the Federation of Monists and Rationalists in Switzerland, whither the International Bureau has fled, in one of its late numbers gives us a summary of the situation in the Freethought movement.

The statements, made from close observations, and the inferences drawn, coincide with like statements made by G. W. Foote a few years before his death in regard to the movement in England, and also with our own experiences here in the United States among English, German, Bohemian and Slovenian Monists, Rationalists and Freethinkers.

The reasons why Rationalists do not exert a greater power and influence 141 years after the Declaration of Independence; after Thomas Paine, Thomas Jefferson and Benjamin Franklin; half a century after Darwin, Abraham Lincoln and Robert Ingersoll—the reasons why the philosophy that is in agreement with the established facts of nature is downtrodden while medieval superstition and ignorance still rule supreme—may be mainly three.

1. Freethinkers, Rationalists, and Monists all over the world, with the structural condition of cerebral cells inherited from innumerable generations through the time of mental darkness during the rule of superstition, have still some diffidence in accepting a philosophy in accordance with the scientifically established facts of the universe, and are shy of "principles," "demands" and "platforms" of new Rationalist or Monist's organizations, because they say: "We have not become free from church dogma in order to become subscribers to new Freethinkers' dogmas. We want to be entirely free; we want the liberty to believe anything we wish to."

But this mental attitude of the period of transition from superstition to Monism must be changed. A Rationalist is not a man or a woman seeking freedom to believe anything according to whim or sentiment. A Rationalist strives to have his mental activity in harmony with facts. The Dualist thinks he can believe anything, whether it is in accord with nature or not. He may believe that three persons are one. The Rationalist can believe such a statement as little as a fine musician can agree to a discord; the tone of his mental consonance is tuned after the eternal universal symphony and will not yield to a dissonance. The Catholic may believe in purgatory, birth from a virgin, or the healing power of

bones. The Lutheran may believe that on the third day of "creation" trees were green, and flowers blossomed before Jehovah ever thought of hanging that lantern in the skies which he did the fourth day. The Rationalist is not free to think anything he feels like; but his thinking is strictly defined by nature's facts and order. The philosophy of his life is firmly built on the eternal rock of universal life.

Now, then, when a lecturer on Monism expounds the teachings of Monism, shows you the mental vista of the harmonious unity of the Universe, the evolutionary unity without break of all beings, "organic" or "inorganic" (so-called from lack of close observation of hyper-microscopic living organisms), the unity of the human physio-psychic being, the unity in natural harmonious ethics, economics, etc., you should not shrink as from "new dogmas." When an organization asks your agreement to principles, platforms and demands, you should not feel as though you were again bending your neck under a yoke of a new authority. Your agreement is the natural confluence of your mental tendencies with those of fellow-thinkers.

It is highly profitable for any man to combine and associate with men and women of like interest and form a strong organization for the furtherance of common aims.

It is only through organization that any nation, any political or religious group of men, any society, has ever gained power and influence to shape conditions according to its own interests—economic interests, ethical interests, political interests or any other interests.

But no organization has ever succeeded without strictly definite aims and principles and application of those aims and principles. All indefinite moves are lost.

Open Forums where any indefinite thinker and crank may unload his mental garbage will never lead to the final victory of Rationalism in this country.

We must have a definite program, and boldly assert it.

2. Furthermore, Rationalists, Freethinkers and Monists in this present stage of transition from superstition to Monism utterly fail to encourage propaganda work, or make it possible for the exponents of their cause to live and keep up the propaganda.

They have fought the holy graft of the propagandists of superstition and now suspect every exponent of their cause who might possibly make a few cents on literature, or on the delivery of a lecture, of working for selfish monetary objects. This suspicion leads to the state of affairs where no exponent of Rationalism can be long in the field. After a few years of constant worry over how to support himself and his family, pay railroads, hotels, printers, advertisers, etc., he breaks down, and spends the rest of his life in vain attempts to pay off the debts caused by the "foolishly idealistic period of his life."

Now we shall admit the possibility of one or two saving propagandists among thousands succeeding in making a few hundred dollars or even securing a free home for their old age, in the event of better encouragement from their fellow thinkers. But what of it? Who would be hurt by it? Shall we continue to discourage—yes, make nearly impossible—propaganda work for our cause, only to prevent an exponent of Rationalism from finally reaching the stage where his energy can be turned from constant worry and entirely bent upon his work for a wiser and happier humanity?

It is absolutely necessary that we establish a bureau of extension and propaganda if we want ever to have that position in the structure of our society which our cause deserves.

3. Finally, the third cause of our lack of progress is narrow, small, selfish cowardice—the fear that we may not succeed in gathering dollars, powers or honor if we do not dissimulate. It may ruin the business, the political prospects and forfeit the esteem of our fellow citizens, neighbors and relatives.

Robert Ingersoll and other famous exponents of Freethought were not afraid that the propaganda might hurt them. They shouted the truth from the house tops and still succeeded in life.

It is just because we are so shy that people disrespect us. If we boldly asserted ourselves in great, strong organizations we should be more respected than even the Catholic church, which rules simply by her organization, not by the mental merits of Polish, Italian, Slovenian, German and Irish Catholics.

While the powers of darkness are working day and night, employing thousands of propagandists—Rockefeller now financing Billy Sunday's campaign in a city where he reaches as many people as elsewhere in seven states of medium size; while all energy of the superstitionists is at work to again

impose upon the civilization of the twentieth century the stunting hypnosis of the medieval ages, the Rationalists seem to be satisfied with looking on, thus the progressive mental current again is stagnated, and to our children is left the fetid atmosphere of a mouldering and decaying civilization arising out of graves that should be well covered.

This is the situation to-day. Shall this situation remain?

MARTIN L. BUNGE,
National Lecturer, R. A. N. A.

A Blasphemy Prosecution Fails.

The *Daily Gazette* (March 3) of Waukegan, Ill., reports the acquittal of the defendant in a notable blasphemy trial just held there. The accused was defended by Frederick Mains, Esq., who was formerly associated with W. H. Maples in the publication of the *Freethought Beacon* in Chicago. The *Gazette* report says:

Michael X. Mockus, Freethought lecturer, whose arrest some weeks ago after delivering an address at the Lithuanian hall on the South side attacking the ethics of Christianity, stirred the city, was released unconditionally from the charge of "blasphemy" in the county court through the decision handed down by Judge Perry L. Persons today. The charge had been filed by State's Attorney James G. Welch and the case as a whole was one of the most unusual ever tried in a court in this state.

County Judge Persons based his decision on the privileges of free speech and religious thought. He sustained the motion to quash the case, put by Attorney Frederick Mains, representing Mockus, on the grounds that the common law offense of blasphemy is not an offense subject to punishment or prosecution.

Assistant State's Attorney John Welch in a statement today inferred that the case may be brought to the attention of the grand jury. When asked by a reporter as to the stand of that office, he said:

"Judge Persons has spoken; the grand jury for the March term meets Monday next."

The decision in the case in part is as follows:

"This motion, while admitting for the purpose of the argument, the allegations stated in the information, questions the sufficiency in law of the information in this case as now amended, by which the defendant Mockus is charged with the offense of blasphemy, so called. It is conceded that no legislative inhibition against blasphemy exists in this state; that this information is based on the common law of England in force in so far as not abrogated by constitutional limitation or statute; that in this state no governmental or state religion exists as such; that the separation of church and state is absolute; and that this case both in the charge made and as to the facts alleged, is without a precedent in our Appellate courts and Supreme court.

"The court has carefully considered the exhaustive argument of the defense and the able reply of the assistant State's Attorney, and the very nature of the offense charged involves the consideration by a court of the question of religion in its relation, if any, to the commonwealth, and I have been aided in arriving at our conclusion as to the merits of this motion by certain expressions of our Supreme Court in its opinion, in the case of the People vs. Board of Education, 245 Illinois. The court says, on page 340, concerning the religious freedom enjoyed by all citizens of the commonwealth: 'The enjoyment of religious worship includes freedom not to worship,' and again on page 341, continuing, reference is made to an act at one time pending in the Virginia legislature: 'In the very nature of things religion or the duty we owe the Creator is not within the cognizance of civil magistrates; to intrude his powers into the field of opinion and to restrain the profession or propagation on the supposition of their ill tendency, is a dangerous fallacy which at once destroys all religious liberty,' and again, 'It is time enough for the rightful purpose of civil government for its officers to interfere when the principals break out into overt acts against peace and good order.'"

"In these two sentences," says the Supreme Court of the United States, "is found the true distinction between what properly belongs to the church and what to the state." Again on page 349, in the same opinion, our Supreme Court continues: 'It is true that this is a Christian state; the great majority of its people adhere to the Christian religion, but the law knows no distinction between the pagan, the Protestant and the Catholic. All are citizens; their civil rights are precisely equal; the law cannot see the irreligious differences because the Constitution has definitely and completely ex-

cluded religion. In considering men's rights there can be no distinction based on religion. All sects, religious or even non-religious, stand on an equal footing.' Again, on page 346, the court says: 'The importance of men's religious opinion and difficulties is for their own and not for a court's determination; with such difficulties, whether important or unimportant, the courts or governments have no right to interfere; it is not a question by the court what religion or what sect is right; that is not a judicial question; all stand equal before the law, the Protestant, Catholic, Mormon, Mohammedan, the Jew, the Freethinker, the Atheist. Whatever may be the view of the majority of the people the court has no right and the majority has no right to force that view upon the minority, however small.'

"If our Supreme Court is correct, would not the Jew, lawfully, honestly and freely expressing his opinion that Christ was an impostor, in the language of this opinion subject him to the same charge of blasphemy now against this defendant?"

"The exact offense with which the defendant is charged in this case is that he spoke certain blasphemous words, which I do not care to repeat, maligning Jesus Christ, and notwithstanding his conduct in so doing, reprehensible as it may seem to many of us, in the use of the scurrilous language attributed to him, under the law, in our judgment, the defendant cannot be held for trial on the charge of blasphemy standing alone, unaccompanied by acts of violence or other breach of the peace. From my earliest recollection, my environment has been such that I cannot refrain from saying that I regret that this is true, but the common law offense of blasphemy under the law in this state is not an offense subject to punishment or prosecution, and the judgment of the court is that the motion to quash is sustained, the defendant discharged, and the sureties on his bond released."

The Love of God.

Whom the Lord loveth he chasteneth: which is one of the things I like least about God. If I love anybody especially well, I try my best to treat him especially well. I want to see him enjoy himself. I want him to be happy. Not so with God, and not so with the Godly. I wish there weren't so many godly people on earth and we could have a lot better time. God loved Job so well that he sent him a cargo of boils. He loved his only begotten Son so well that he had him crucified. All of which is strictly God's business, and I do not presume to interfere. But can't He make us miserable enough without our having to play the same game on each other too? "This hurts me more than it does you," sainted parents used to say, as a prelude to whaling the tar out of their offspring. I liked the attitude of the children far better. Uniformly, in my observations, they were broad-minded in the matter. They were willing to accept the statement at its face value and call the whole proceeding off. That, doubtless, was because of their being totally depraved. Like me. Like all of us who want to see everybody happy. I wish everybody were totally depraved: Sanctified people are such nuisances. They love their neighbors as themselves: but they hate themselves, and it doesn't take much higher mathematics to see where the neighbors get off.—C. W. Wood.

What Makes a Man.

A truthful soul, a loving mind,
Full of affection for its kind;
A spirit firm, erect and free,
That never basely bends the knee;
That will not bear a feather's weight
Of Slavery's chain for small or great;
That truly speaks from good within;
That never makes a league with sin;
That snaps the fetters despots make,
And loves the truth for its own sake;
That honors righteousness alone,
And bows with pride before its throne;
And trembles at no tyrant's nod,
Or man or angel, priest or god;
And thus can smile at curse or ban;
This is the soul that makes a man.

—R. E.

To Harrisburg Freethinkers.

Mr. Franklyn H. W. Hollenbaugh of 1820 No. Third street, Harrisburg, Pa., would like to hear from Freethinkers in his vicinity with a view to organizing a society.

The Freethought Badge Pin gives ardor to the sentiments that inspire Freethinkers. Mr. D. L. McCabe of Seden, Kansas, who recently procured one, writes that he cannot help expressing his great satisfaction and appreciation of it. "Even to look at it," says Mr. McCabe, "is an inspiration to keep fighting for the truth." So the pin carries its own recommendation.

NOTES AT LARGE.

Although it is stated that 90 per cent. of the people of Mexico are Roman Catholics, the new constitution of the country contains some extremely radical provisions against the encroachments of the church. Correspondence of the Cincinnati *Enquirer* from the City of Mexico tells how freedom from ecclesiastical oppression is safeguarded:

"Strict government regulation of the church is provided for in the new constitution. All ministers of whatever cult must be Mexicans by birth. This regulation will cause removal from their pastorates of about 2,500 Spanish priests. There are few American ministers in Mexico at the present time, probably less than ten. English and German clergymen are equally few, but there are quite a number of Frenchmen among the Catholic clergy of Mexico.

"No minister of any cult will be permitted to teach in the public schools, and only may give instruction in the higher grades of the private schools, nor may any religious sect be permitted to establish or direct schools of primary instruction.

"The constitution states that the state cannot recognize any compact which will tend to lower, lose or sacrifice the liberty of man, either through work, education or religious vow, and that therefore the law will not tolerate monastic orders nor permit the establishment of such by any denomination for whatever object.

"Every man will have the liberty to profess the religious belief of his desire and to practice the ceremonies and devotions of that religion in the churches or in his private house, and this shall not be considered a misdemeanor punishable by law. All public religious observances shall be celebrated within the churches, which always shall be under the vigilance of the authorities.

"Marriage is to be regarded as a civil contract. The simple promise to speak the truth and assume the obligations is sufficient to constitute marriage. The law will not recognize the personality of any sect. Ministers will be considered as professional men and subject to the laws and regulations governing professional men. The state legislatures, according to local needs, will regulate the maximum number of ministers of each cult within their states. Ministers in public reunion or formal private meetings or in the acts of the cult or in religious propaganda shall not criticize the fundamental laws of the country, the authorities in particular, or the government in general. They shall not have the right to vote or to be voted for, nor the right to associate themselves in political affairs."

The constitution is in harmony with the constitution drawn in 1857 by Jaurez, who first attempted the establishment of religious liberty in Mexico, with modifications which President Rojas of the Assembly says are the result of the mature experience of Carranza. The church in the past has overreached itself, and now loses all as the result of trying to grab too much.

The ideas which the meandering mind of Scott Nearing impels him to voice, and which led to his removal as an instructor at the University of Pennsylvania, have proved harmless to his career as teacher in the University of Toledo, Ohio, where the faculty gave him all the academic freedom he wished to exercise. Nevertheless Mr. Nearing has resigned from the Toledo University. The resignation, in some way connected with what Nearing chose to say regarding President Wilson's international policy, would have passed off peacefully if the Rev. Father O'Brien had not seized upon the event to advertise himself as a patriot. We quote from a Toledo dispatch dated March 10:

"Let Scott Nearing or any other pacifist insult the flag and I, a priest, past threescore and ten, will knock him down."

"That challenge from the Rev. Patrick O'Brien was credited to-day as the indirect cause of Nearing's resignation. Nearing had been conducting peace meetings, declaring the 'right of the people to alter or abolish the government if it no longer represented the people.'

"Father O'Brien's challenge was delivered in an address welcoming home Toledo's cavalry troop.

"I challenge Scott Nearing to a debate or a fight on the question of patriotism. God forgive me—it is un-Christian—but I feel like taking him by the nape of the neck and hanging him to the nearest tree!" cried Father O'Brien."

The Rev. Father O'Brien's harangue is a manifestation, not of the spirit of patriotism, but of lynching. The Catholic has become so accustomed to attesting his loyalty to his church in this way that he has no other method of expressing himself.

It is impossible that man should become much better than the God he really worships. But the popular idea of God to-day is not so good as the highest type of man. His thoughts are not so high as our thoughts, nor his ways so loving as our ways. Men are perpetually wishing that he was better, and praying to him to be better and kinder than he is. Humanity stands back to the light, looks towards the past, and bends in worship before a crystallized and mummified ideal of barbaric times. No good man would think of defending the God of the popular creeds if he were found in any other religion than Christianity. Tradition has sanctified him, and made us afraid of him.

But he is only an idol. Man's true god is his own best nature, sublimated and idealized, which is constantly beckoning him on and up along the living ways of this living universe. To be a friend of this god is to be an Atheist towards the lower and imperfect deistic-ideals of the past. This is the glory of Atheism: that, at the cost of contumely and persecution and the scorn of the time, men have dared, and still dare, to listen to the word that comes to every honest investigator of truth, "Speak to the children of men, that they go forward!" Thus, it has come to pass that almost all the greatest and best men of history, those whose names stand for new advances, have been cast out by their age. It seems strange that the world does not learn the lesson. As Peschel once said: "The true creator, because he had acted on the plan pointed out by Copernicus rather than that of Ptolemy, was placed on the Index in the person of those who had made known his system of worlds." And once more to-day the true creator is scouted and ridiculed in the persons of Darwin, Huxley, Haeckel and others, because he did not make the world and man after the fashion that an unknown, barbaric Hebrew laid down for him.

The lawyer, or "barrister," who defended the persons—two women and one man—convicted in London of conspiring to murder the British prime minister and another official by the use of poison, astonished the court by demanding for the defendants a "trial by ordeal." The court did not seriously entertain the proposition. Trial by ordeal was abandoned in England in the thirteenth century. Its usual form is described in a "History of Crime in England" by Luke Owen Pike, which we find quoted in the *Sun*, as follows:

"When the test was to be applied the prisoner was conducted into the church. The spectators were divided into two lines, in which the numbers were equal. One line was ranged on one side of the church, the other on the other, one representing nominally the friends of the accused, the other the friends of the accuser. Between them, in the centre of the church, blazed the fire which was to purge or to blacken. All who were present were expected to be fasting and in a state of chastity. The priest passed up and down, sprinkling each with holy water, giving each holy water to taste. To each he offered the Book of the Word, and the Holy Rood, to kiss. Meanwhile the vessel of ordeal, filled with water, had been set over the fire. Four arbiters, two chosen from either side, pronounced in due time that the water boiled—that the hour was come. The rest of the congregation, who had hitherto preserved a solemn silence, now joined in praying to Almighty God that he would make known his will in the issue. The accused advanced to the place of trial, his arm and hand swathed in fold upon fold of cloth or linen. At the bottom of the vessel, at elbow depth, was a stone. This he had to snatch away unscathed himself, if he could, when perhaps he was half blinded by the smoke from the burning wood, by the steam from the seething caldron, and by the fears which must have oppressed him, whether innocent or guilty."

The guilt or innocence of the accused was determined three days later, when the bandages were removed from the hand and arm, "Any trace of the scald doomed him to punishment, which was usually death." It does not appear that the ordeal took place outside the church, and the church itself was impelled formally to abolish it, finding a substitute for its atrocities in the continued torture and burning of heretics.

A great disappointment has come to our contemporary, Mr. Windle of Brann's *Iconoclast*. Mr. Windle has long championed the Roman Catholic church against the anticlerical *Menace* and *Yellow Jacket*, and has at the same time run the hottest antiprohibition journal in the United States. And yet here comes Colonel P. H. Callahan, high in the Knights of Columbus and chairman of that Catholic organization's Commission on Religious Prejudice, and remarks:

"It is with keen enjoyment that I read the *Yellow Jacket* or the *Menace* as compared to my mental feelings when I read the *Iconoclast*, and realize how Catholics are having their legs pulled. This paper is an organ of the liquor interests, living on the reputation of Brann, its former editor, who boasted of infidelity. It fights Prohibition, and throws a sop to Catholics occasionally in the form of criticism of the *Menace*, just to keep them on the side of the liquor interests."

That must be very painful to Mr. Windle, after he has alienated many liberal-minded persons who might put up with his antiprohibition if he would not try to boost and vindicate the Catholic church. In fact, he does not try to conceal his chagrin, but devotes pages of his paper to showing that he has served the church and its cause when he serves the liquor interests. Here is his declaration:

"A. P. Aism and prohibition go hand in hand. They mean intolerance. They stand for intolerance. Catholicism means liberality of opinion, sentiment and practice."

And after that, and even before that, Colonel Callahan, a representative Catholic, says the *Iconoclast* is more offensive to him than the *Menace*. We have always said that Rome never shows grati-

tude for favors. It uses and punishes, but does not reward.

A Catholic newspaper quotes the following:

"Let me ask if it is not allowing too much freedom to Roman Catholic priests to allow them to say that persons married by anyone but a priest of the Roman Catholic church are not married at all, but are living in concubinage?"—TRUTH SEEKER, New York.

Then the Catholic paper says:

"As a seeker after truth, take it from us that Catholic priests say no such absurd things."

They do say such absurd things, however. We received some time ago a letter from a man living in New Jersey who had married a Catholic woman without the services of a priest and who said the local priest had told his wife that she was living in concubinage and that their children were illegitimate. The paragraph from THE TRUTH SEEKER was written by Mr. Washburn. He did not affirm that all persons not married by a priest are regarded by the church as living in concubinage; perchance the marriage of baptized persons by a Protestant clergyman is conceded by the priests to be binding. Absence of baptism nullifies the marriage, which the church can only pronounce an illicit union. It is on this ground of no baptism that the pope, who divorces nobody, pronounces marriages invalid. We recall the San Francisco case where a Catholic girl who had married an unbaptized Protestant was told by her priest that she was only her so-called husband's mistress, and the bridegroom went and gave the priest a thrashing. The actual teaching of the church regarding marriage is as absurd as anyone could make it appear by misrepresenting it.

The birth control bills introduced in the New York legislature were killed in the Assembly Committee on Codes, "on religious grounds," it is reported. "The chief opposition to the bills," said the *Evening Sun* reporter, "has been voiced by Roman Catholics." The State Medical Society was also represented in the opposition. Dr. William Robinson, of this city, who was there to advocate the measures, said that "physicians were opposed to birth control because it would reduce their incomes." He might have said the same of the priests. Former President Roosevelt sent a letter expressing the hope that no bill to legalize the dissemination of birth control literature would be passed. He is afraid there will be a shortage of cannon fodder. That devout worshiper of the past and its abuses of freedom, Canon William Sheafe Chase of Brooklyn, was present to say that "birth control is a materialistic philosophy that ignores God"—which we believe is the objection urged by Mr. Gladstone fifty years ago against acceptance of the doctrine of evolution. The same argument was used aforesaid against raising an umbrella when it rained. Most reforms are, like this one, turned back "on religious grounds." There are still, however, a considerable number of reformers who profess to disbelieve that religion retains any influence, and who think that time and energy devoted to lessening such suppositious influence are wasted. Their delusion remains fixed even when their own publications are kept off the newsstands "on religious grounds."

We may have been overhasty in acquitting of anything worse than unthinking zeal the Rev. Frederic A. Gould of the Mount Washington Methodist Episcopal church, Pittsburgh, Pa., of whose unfortunate experience we made note on March 10. The Pittsburgh police raided a disorderly house occupied by colored women and found the reverend gentleman on the premises. To his family and congregation he explained that he was seeking first-hand evidence of vice with a view to suppressing it, but the acting police lieutenant, one James L. Hoban, who took the Rev. Gould into custody, reported to headquarters: "I found this man in a bedroom trying to hide in the rear of a trunk. I pulled him from the rear of the trunk. He was then putting on his coat. I said to him, 'What are you doing in this place?' and he said, 'The same as any other man. I gave one of these women a dollar.' I told him the sergeant would notify his friends, and he said, 'I do not want my friends to know about it.'" A wrong inference might be drawn from the Rev. Mr. Gould's statement that he was only an amateur sociologist in search of atmosphere.

As the discussion over the permissibility of lying proceeds, more divine authority for the practice is adduced. A newspaper correspondent cites the thirty-eighth chapter of Jeremiah, where it is related that "the prophet Jeremiah had urged the king to surrender Jerusalem to the Babylonians, a most unpopular course, but best under the circum-

stances. Zedekiah was afraid of having his words known, and required of Jeremiah a promise to give an untruthful answer if questioned. Jeremiah apparently made no objection, and when afterward questioned did plainly and unmistakably lie. Moreover, the scripture does not appear to condemn it. The untruth prospered, 'for the matter was not perceived.' 'So Jeremiah was there when Jerusalem was taken.'" The permission to lie when the truth will not answer the purpose seems to countenance the clergy in maintaining what they know is not true, which is a necessity to the religious propaganda. They justify a falsehood if they think it contains a moral lesson—as though a lie could be moral, or morality dependent on lying could be sound. Men support the church, although they do not believe in its religion, because, they say, it is "doing good work." But the man of perfect integrity will no more excuse and palliate the false because it is associated with good works than he will condone a crime because the criminal makes charitable use of a fraction of the goods got by theft or false pretense.

Last year, whenever an anticlerical orator was allowed the exercise of free speech, or when the government declined to interfere in behalf of the priests of Mexico, "sixteen million" Catholics were "insulted." This year the affront will be felt and resented by seventeen millions plus, that being the number of Catholics in the United States according to the Official Catholic Directory just published. Confidence in these figures is withheld by Dr. H. K. Carroll, who compiles religious statistics for the government census. But figures are said to lack the gift of lying. The number of so-called secular priests and the number of Catholic parishes in the country are practically the same, some fifteen thousand; and as a consequence, according to the veracious figures of the Official Directory, the average number of Catholics to the parish is above eleven hundred, and the average priest must care for the same number of souls. It is presumed that the parishes and priests have been correctly counted, but the adherents are likely to have been numbered in about the same way that political parties cast up their majorities before election.

A bill before the New York legislature at Albany proposes to repeal the charter of the Rockefeller Foundation, which has funds amounting to more than one hundred millions of dollars ostensibly set apart for educational and kindred purposes, and untaxed. It has been alleged that the funds are bestowed in such a way that they may be withdrawn at any time and restored to the Rockefeller interests, and suspicion is expressed that the vast sum was given the name it bears in order to evade taxation. The administration of the concern is secular or Protestant, and the Foundation is attacked frequently by the priests. The names of the sponsors for the repeal bill in the legislature—Boylan and Callahan—suggest that it has been framed as a Catholic measure and is so inspired.

The Boston daily papers gave generous space to the golden wedding celebration of our friends Mr. and Mrs. Michael T. Rush recently had in Paine Hall, Boston. The reports in the *Evening Record*, the *Globe* and the *Herald* are embellished with photographs of the venerable and respected couple. When Mr. Rush posed for the likeness, he held a copy of THE TRUTH SEEKER in his right hand, as the photographer's specimen shows, but the newspapers cropped the picture too high to get us into their illustrations. The golden wedding was a memorable affair, and Mr. Rush did not permit the reporters to leave out the fact that he tries to be one of the foremost workers in Dr. Bland's Freethought Society.

When the war spirit is aroused in Christians, the non-resistant doctrines of Jesus are suppressed, and the opposite are popular. "Think not that I come to send peace" is sure of applause at a preparedness meeting. "He that hath no sword, let him buy one," is also a favorite, while "They that take the sword shall perish with the sword" has lost its warning. It is strange that the people who are quoting Jesus, as they think, cannot perceive that these contradictory doctrines were not uttered by any sane man, and that they are of such uncertain origin as to carry no authority to anybody at any time.

All love is sweet, given or returned
They who inspire it most, are fortunate,
But those who feel it most, are happier still.
—Shelley.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Free-thinker who is not a regular subscriber.

OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions Whence? and Whither? can be given only by Science.

THE TRUTH SEEKER holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

THE TRUTH SEEKER believes in Free Speech, Free Press, and Free Mails; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinion. We neither indorse an idea by printing it, nor condemn it by exclusion.

THE TRUTH SEEKER is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted.

POLITICAL PRINCIPLES.

(THE NINE DEMANDS OF LIBERALISM.)

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.

2. We demand that the employment of chaplains in Congress, in the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of nat-

ural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Letters of Friends

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

MONISM AND GRAVITATION.

From J. R. Perry, Pennsylvania.

To the Editor of The Truth Seeker:

Our friend, Chas. W. Russell, after a long absence, makes his appearance again on the subject of advanced Monism.

It seems to me that he has partly abandoned one of his primary propositions, advocated a year or so ago. He and Mr. Schwalm ascribed gravitation to the "push and pull" resident in the universal ether, which is constantly in "violent motion" of tiny portions in the form of a whirl, which creates the unit of material substances, the electrons, and that all matter forms are nothing else than electrons, in their composition.

If all matter forms are derived from the primal ether, I suppose there must have been a time when no matter forms existed; and hence, there may be immense spaces where no matter forms as yet exist, as an eternity was not a sufficiently long time to evolve or whirl them into existence.

Mr. Russell has not improved in the line of logical clarity of reasoning. He says: "Only motion offers resistance to motion, and it is in this fact that we find the solution of the great problem of gravitation."

Such a statement is opposed to fact and observation. If a dog and a cart are standing still, there is no motion of either; but when the dog pulls the cart, motion is the result. They move along to another part of the street. Motion is a resultant of the push, pull, or energy in moving matter, and not a cause. In what sense can one motion offer resistance to another motion? A substance and its impelling force or energy may and does resist other substances and energies, but motions, never. Motion is an effect of a cause, or causes, but in itself has no power of resistance. Substance produces motion, motion produces no substance. Motion cannot exist without something moves.

He asserts again: "Gravitation is a push or a pull. You cannot see that the ether substance alone can transmit either a push or a pull. How can it? To transmit a pull, since it is a fluid, it will have to shorten up, or occupy less space between any two objects." Again he says: "The ether substance cannot flow and it cannot shorten up." How does he know this? The tides of the ocean flow by attraction, and shorten up, and sometimes are flattened out and forced apart, when sun and moon act in conjunction or the contrary. And does the earth and moon in order to exercise gravitational force, or that of any planetary bodies, "shorten up"? It is more than probable that the momentum of plastic revolving bodies flatten their polar axis, and extend their equatorial dimensions until momentum and solidity are equalized.

I would like Mr. Russell to show us how any motion can take place, unaccompanied by material substance. And if a motion can exist unless something is being moved. The hypothesis of modern Monism, that an electron is the result of a tiny whirl of ether, that the ether is the primal universal substance, and that all material matter forms are composed of electrons, and nothing but electrons, and yet that an electron is the unit of matter, but is not matter in its essential qualities, are all contradictory assumptions. If the primary substance is

the universal ether, and ether is the cause of the electron by some violent motion of this substance, then why in the name of logic and common sense is an electron not matter also? If an electron is not matter, how can all matter forms be composed of electrons and of nothing else? Where in the process of evolution from ether to matter forms, does this universal substance become no substance, and then magically change into all kinds of material and organic matter forms? Will somebody in plain common language elucidate this Monistic conundrum? If modern advanced Monism ever becomes a popular doctrine, the contradictory statements, as now made, must be eliminated, and the brain-racking propositions reconciled into a logical harmony to be easily comprehended.

Mr. Russell has concluded that, as the ether substance cannot flow, or "shorten up," there must be something else in the ether, stored up, which is the cause of gravitation. So he says it is the "motion or energy" stored up that causes gravitation. Whoever heard of "stored up motion"? There is no doubt of stored up energy, such as electricity stored up in storage batteries. This energy or latent force, having been put there by an equal quantity of frictional energy; but who since the reign of Julius Caesar has ever heard of "stored up motion"? Is there no difference between energy and motion?

Mr. Russell proposes to publish a book which he has named "The World Riddle and Its Solution." I would suggest that he first of all expound how motion can be stored up; and if the process is not too costly, it might furnish for us what all the combustion of matter forms, and chemical forces, have thus far failed to accomplish, a motive power. He says: "The motion stored in the ether substance offers resistance to every phase of motion with which it is in step." Here we have motion, a resultant of matter, and not matter in any sense, offering resistance to every phase of motion with which it is in step. Motion is not matter, it is not energy. You might as well argue that the boxer's motion of his fist knocked his antagonist to the ground instead of the force of his blow.

Again he says: "The space filling substance, both in its primary phase and in its secondary phase, as matter, is in violent motion everywhere."

From this statement we must infer that substance is not matter, as in the ether, but it becomes substance by a violent motion. It is thrown into electrons, and then all substances, or matter forms, are composed of electrons, and yet strange to say electrons are not substance, and yet in spite of this statement, he declares that which no one will dispute, that "something cannot be derived from nothing." And in the same paragraph he says that "motion is known to be as uncreatable as substance." This is a queer statement, when we see that every animate thing, and every inanimate thing, or substance, is constantly causing motion. The fact is that motion is being created continually, by everything that moves, and as motions vary, no two being exactly alike, there is not a thing that moves but what is creating new and different motions.

If the ether is substance, primary or of any sort, then the electron must also be substance of some sort, and if all matter forms are substance, and composed of electrons, the electrons must be substances, or somethings do come from nothings; there is no getting away from this logical deduction. The ether must be substance in a primary state, substance in its second state as the electron, and substance in its third state as matter forms. It cannot go from substance to no substance as an electron, and then by some hocus pocus transformation, go into all matter forms and compose them, if matter forms are substances. Is it not logical to say that the ether is a primary form of matter, the electron a secondary form of matter, and every variety of matter forms, are the third and general forms into which the primary ether has been transformed by

means of the inherent energy resident therein.

Upon such a basis, the proofs of modern and advanced Monism might stand, if the evidences of such transformations can be established, or sustained by experiments, and facts, otherwise it must fail as a philosophy or scientific deduction.

To assert that the ether is substance, the electron derived therefrom, not substance, and matter forms composed of electrons are substances, is just as incomprehensible and illogical, as to say that matter was created from nothing, or that something can come from nothing.

The materialist claims that all forms of matter are substantial, are something, are eternal, always existed, in some form, and this is in exact opposition to the phenomenal theory of matter. Mrs. Eddy asserts, and all her predecessors have, that there is no such thing as matter, or materiality; that all is but an expression of God, and that we are simply ideal and not real. A hypothesis may be true or false, but by all means it should rest on a logical basis.

The electron is substance, for the reason that it gives out light and burns, and becomes dissipated or absorbed by the earth, which is a magnetic body. The ether, if it had violent motion and were substance, in some form, would generate heat and light, and yet, if we exhaust a glass tube of all, or nearly all of its air, will be filled with ether. This ether passes directly through the glass. When we take it into the light, we can see through it, but take it into the dark, and this tube of ether becomes invisible. Take it into an ice house and it becomes as cold as ice, put it into a hot house or a furnace, and it becomes of equal temperature, all of which facts do not agree with Mr. Russell's statements. The truth is that heat, light and electricity affect the ether as much as they change other forms of matter. Ether is quiescent, but permeates all forms of matter, and is changed by them.

CHRIST IN THE TRENCHES.

From D. F. Sweetland, Chicago.

To the Editor of The Truth Seeker:

Frank Comeford recently lectured at the Anthropological Society; subject, "Christ in the Trenches." Frank is said to be a Catholic; anyway, he takes the church position as to reforms economic. That is, make men religious and moral and they will work out the desired reforms—a sort of indirect action. This side tracks the necessity of having a definite plan or program for the accomplishing the reform needed. This kind of a speech gets the bacon among church people, but is no good for real reformers who demand a definite plan, such as collectivism, full land value taxation, government railroading and banking, etc. Being good gets one but little; being good for something will get you much.

Frank also maintained that if the Christ spirit reigned there would be no trenches. Frank was turned out of the Legislature for calling the other members thieves and liars. Christ called the teachers that went before him the same names—not a very good spirit for a man to exhibit who loved peace.

As to fighting in the trenches, a far better place for him to be would be in the navy. If he could do what the New Testament writers claim, he could locate the submarines, still the waters when a fight was on, or produce a storm to overwhelm the enemy.

He would do better in the commissary, as he could multiply the loaves and fishes and other foodstuffs, which just now are in such great demand.

He could be exceedingly valuable collecting horses for the cavalry with his free method of just sending a man after the horse without money. If there was nobody around, just take the horse; if the horse had a custodian, stand him off with the remark that the boss had need for the horse, and take him without arranging for payment. Most any department of the service would be preferable to trench work for Christ!

SOCIALISM DESTROYING RELIGION.

From Dwight Spencer, Oklahoma.

To the Editor of The Truth Seeker:

There are Socialists and there are Socialists. Some Socialists believe that all that is necessary, to bring about the great change in our social structure, which will usher in the era of peace, health, prosperity and happiness, is just to "get the votes and elect our men." These Socialists don't mind stretching the truth a little sometimes, to gain converts. The following is a pretty good example of what can be done with a mere statement and a bunch of sophistry. The editorial below appeared in a recent issue of the *New England (Boston) Leader*:

"At an address delivered before the Holy Cross club a week ago, Cardinal O'Connell astonished his hearers with the report that in American schools and colleges today less than 50 per cent. of the educators believe in God, and only 35 per cent. believe in the immortality of the soul.

"Not that we are particularly interested in what people believe or do not believe. That is their individual concern, especially in matters religious or anti-religious.

"No. What we want to ask Cardinal O'Connell is this: We thought it was Socialism that would destroy religion. So Catholic speakers have been saying for decades. And now it appears, does it not, that all the time they have been warning about what Socialism might do, CAPITALISM HAS BEEN DOING IT!

"There is no way out of it. For this immense loss in religious belief Socialism can not be blamed; we haven't Socialism. But we have capitalism, and have it bad. The war is a proof of it. The sordidness of the age is a proof of it. And the terrible figures that the cardinal threw like a bomb into the midst of his hearers are but a symbol of capitalism's work."

Now, let's put aside our zeal for "party victory at the polls" and see if capitalism is the guilty one. Belief in God and in the immortality of the soul is the result of what? Why it is the result of ignorance—ignorance, fear and the tyranny of the vast unknown. Where knowledge begins belief ends. As man carves out of the unknown, the wondrous facts of nature, as he gains courage, conquering slowly the forces in nature, and learns to cooperate with what he can't control, he ceases to need a big papa beyond the stars. The hope for a golden harp and a pair of wings likewise goes the way of the belief in the big papa as man's knowledge and capacity for knowledge increases.

Where is the brain of man developed and the facts of nature taught? In the mills, mines, factories and markets of capitalism? No, not that anyone knows of. It is in the public schools—the socialized schools, that this is done. Was it not here that more than 50 per cent. of the educators lost their belief in God? It was in the public schools that the foundation was laid for the 65 per cent. of the educators to build a real material basis of life upon which totally ignores the "land of spirits." The public school system of this country is not a capitalistic institution. It is not operated for private gain, but rather for public good. It is the most socialistic institution in existence at this time. How can one lay this "great crime" of "destroying religion" on poor old capitalism, if this is true?

SOCIETY IS ALL WRONG.

From E. E. Kusel, California.

To the Editor of The Truth Seeker:

All expressions are merely individual opinions. Mr. Eshleman says my remarks on VIRTUE are the morals of the tenderloin. Did he not see that I uphold purity in girls and unmarried women. I do not want to see the fair sex lead an immoral life (precisely as Mr. E. would have it), but that does not hide the truth contained in my TRUTH SEEKER article. If the editor had not changed a few of my strong points to a more permissible diction there

would have been an awful uproar from the galaxy of readers. I most heartily thank the editor for having used the blue pencil.

I never could understand why people condemn the sex nature as immoral and yet uphold the killing of sentient creatures for food. I have always contended that if there ever was a sin it is the eating of flesh. Now, because I criticize the sham of morality as society upholds it, some, of course, will find fault, yet the truth is bound to prevail in spite of my displeasure to opponents.

If Mr. Eshleman really thinks my letter on Morality is ethics of the tenderloin let him kindly turn his mind to the slaughter house where sentient creatures are murdered, and then if the gentleman thinks my letter unmoral he will see that the entire society, with its God, Morality, and Love stuff is very wrong. My hobby for ten years has been to expose the farcicality of religion which talks of purity, modesty and virtue while upholding flesh-eating which involves the slaughter of creatures which have as much right to live as we. The fault is not Kusel's tenderloin ethics but the miserable inconsistency and false ethics in all of us.

Regarding my assertion that a child born out of wedlock is legitimate in the sight of God (Nature), I will state that many a poor girl who has made the sacrifice has grieved over her act and the result on account of the false ideas of society. So long as a father has lovely virtuous daughters he feels exalted and does not want them to read as I had written, but should that father happen to hear of a daughter's mistake which blackens her character, he must look at the moral problem from another angle.

Society is all wrong; it's all wrong, brother.

I now regret having sent in the article even though it was much modified by THE TRUTH SEEKER editor. I am very sorry that Mr. Eshleman took offense.

IS MIND IMMORTAL?

To the Editor of The Truth Seeker:

Is the mind of man immortal?

Can we answer yes or no?

Reason here is all that guides us,

In the way that we should go.

Is the mind of man immortal?

Is the question frank and plain?

Ask the wise man or the foolish,

And the answer is the same.

Is the mind of man immortal?

Come the questions thick and fast;

But you'll find there is no answer,

To the last.

Is the mind of man immortal?

Ask your comrades gone before;

They will answer just in silence,—

Nothing more.

Is the mind of man immortal?

All the world has tried to know;

But the proof is sadly lacking,

As it was long years ago.

Is the mind of man immortal?

When the body's underground?

Ask the hills that seem eternal,

But no answer—not a sound.

Is the mind of man immortal?

Who can penetrate the gloom?

Every effort meets with silence,

Just as silent as the tomb.

Is the mind of man immortal?

Ask your friends or ask your foes;

But the power that rules above us,

Is the only one that knows.

J. Q. LATTA.

AN OLD SOLDIER WRITES.

From J. N. P. Lee, Tennessee.

To the Editor of The Truth Seeker:

Comrades of THE TRUTH SEEKER—

Greeting: Several of us old comrades in Company A have great fun all to ourselves, principally, and to all we can get to look at the paper in general, and hear and see and feel the run of expressions the

old boys utter at the ludicrous side of Christianity that the present phases of it express. It's a great side show. The movies are not in it, spectacularly. Sure enough, the old TRUTH SEEKER is at once the most amusing, instructive, and generally educative newspaper in existence. How the preachers do hate it. Yet all of them praise such jumping-Jacks as Billy Sunday.

I wonder if the God-fearing folks of New England are any in advance of their great grandfolds who tore down forty rods of prime chestnut rails, built a pyre of them, caught a fine rooster that had been egregiously accused of being possessed of witches, and set fire to that pyre of fine rails, burnt them, and the innocent rooster tied on its summit.

INGERSOLL'S REVIVAL.

There was a child born on the earth,

Who made sky-pilots fall;

They failed to comprehend his worth,

So damned Bob Ingersoll.

When his rich voice at last was stilled,

By Death's relentless call;

Their hearts were with rejoicing filled,

For dumb Bob Ingersoll.

He speaketh yet, by printer's ink,

To such as read at all;

He makes the pews wake up and think,

And praise Bob Ingersoll.

Recanting priests have changed their tune,

They've lost most all their gall;

Sent half their taked book "up the flume,"

And quote Bob Ingersoll.

The people now more clearly see,

And sing in chorus all,

"The Declaration of the Free,"

By Robert Ingersoll.

Then let this fact be understood,—

Tho' there's no God at all;

Keep Truth and Love because they're

good.

Like Robert Ingersoll.

JOHN PRESCOTT GUILD.

INTELLECT AND SEX EMPHASIS.

In your issue of December 9, 1916, Miss Mary Monico seems to think that celibacy has an injurious effect on the mental abilities of men and women. "They are incomplete, and their physical needs being unsupplied, their mental abilities accordingly suffer," she says. I am of opinion that men like Immanuel Kant, Herbert Spencer and Sir Isaac Newton did not waste much, if any, time in the way indicated. In what way did their mental abilities suffer. As I understand it from those who are considered competent to give an opinion, Sir Isaac Newton was the greatest scientist the world ever produced. Herbert Spencer's "Synthetic Philosophy" has to some extent influenced the legislation of the civilized world, and Kant was the greatest thinker the world has ever seen. I am not a well read man by any means, but I think it is H. Campbell-Black in his "Human Anatomy and Physiology" who says that the sex impulse is more psychical than physical. Lester Ward in his "Pure Sociology"—I think it is in chapter XIV—says in effect that amorous men are not very well fitted for business, amorous women cannot perform social duties, and both are unfitted for intellectual pursuits. (I quote from memory, and apologize if I have quoted wrongly.)

Can it be that some of us men who abstained from marrying because we did not relish the idea of bringing children into the world to face the merciless, ever present competition, have been doing ourselves, and perhaps society, an injustice, or an injury? There are other very prominent scientists alive at the present day who, if we reason by analogy, did not attach much importance to sexual intercourse. Did "their mental abilities accordingly suffer"?

I have traveled somewhat extensively in different countries in the old world and the new, and as far as I could observe it was always the people who did not abstain who seemed to me to be mentally and physically inferior. I can name one place where if a girl is not married when she is 20 years of age, she is practically an old maid. As these people have knowledge of "good and evil" at an early age, one would imagine that they would be complete, as their physical needs would be supplied, and their mental abilities would not suffer.

Such is not the case, as the people I have in mind are among the "dumbest" on the face of the earth; and although they are surrounded by a great many natural resources, they are either too indolent, or too ignorant, or both, to take advantage of them.

KAIKOURA.

GOLDEN WEDDING ANNIVERSARY CELEBRATION OF MR. AND MRS. MICHAEL T. RUSH.

An event of great interest to Boston Freethinkers was the golden wedding anniversary celebration of Mr. and Mrs. Michael T. Rush, held at Paine Memorial Hall on the evening of Thursday, March 1.

The hall where Mr. Rush has attended Freethought meetings for the last thirty-four years was gaily decorated with flags and bunting, and presented a festive appearance befitting the joyous occasion. An orchestra on the platform supplied charming music, and the celebration was a success from start to finish.

The banquet itself, which was greatly enjoyed by all, was followed by speeches. Mr. Edwin M. White officiated as toastmaster, and in the course of the evening called upon many of the friends of Mr. and Mrs. Rush, among whom were: Mr. Alfred Williams, Mr. James A. Beatty, Mr. Ballou, Mr. Fraser, Dr. Rufus K. Noyes, and Miss Mosher. Mr. J. J. Sullivan extended congratulations as representative of Ford Hall, and letters were read from Rationalist friends from coast to coast.

On behalf of the guests, Mr. White presented Mr. and Mrs. Rush with a purse of \$200 in gold, Mr. Rush responding.

The host and hostess were born and married in England, coming to Boston in 1883.

Among those present were: Dr. John D. Taylor, J. P. Bland, Dr. Elizabeth Abbie, Mrs. Russell, Miss Ford, Mrs. G. W. Coleman, Miss Smith.

LEVI G. BARNES.

From Franklin Steiner, New York.

To the Editor of The Truth Seeker:

Levi G. Barnes died at his home, 1032 E. Sixth street, Des Moines, Iowa, on January 20, 1917. Had he lived until next August he would have been ninety-one years old. Mr. Barnes was perhaps the oldest subscriber on THE TRUTH SEEKER list, he having taken the paper while it was yet published in Paris, Illinois, and with the exception of one or two issues, has received every number since.

My last interview with Mr. Barnes was held early in April, 1916. I found him with a mind as clear as that of any man of fifty years, and he could read THE TRUTH SEEKER without glasses. An accident a few years ago prevented his going about, much to his regret. He was a native of Illinois, where, near the town of Geneseo, he owned a large farm. For over twenty years he spent a large part of his time in Des Moines, where he had property interests. A widow survives him. There were no children. A Des Moines paper said: "The floral offerings of the neighbors was an expression of the approval of a life well spent."

Mr. Barnes was buried at Le Claire, Iowa. There was no religious ceremony, but his nephew, R. M. Barnes, of Lincoln, Illinois, delivered a eulogy at the grave. Mr. Barnes was a reader and had a well selected library. On all proper occasions, during his long life of over nine decades, he never failed to openly take a stand for Freethought, which he not only advocated, but lived. As one who knew Levi G. Barnes well, I will say that an acquaintance with him was to be greatly prized and will not be forgotten.

SECRET INSTRUCTIONS OF THE JESUITS.

Our reprint is from an edition of 1723, of which the Society of Jesuits on the Continent purchased and suppressed all the copies obtainable. The work is redolent of Jesuit craft and is a plain index to the chicanery, dishonesty and underhand working of that order against the welfare of individuals and society. Price, 15 cents.

DYNAMIC THEORY OF LIFE AND MIND.

By James B. Alexander. An Attempt to show that all Organic Beings are Both Constructed and Operated by the Dynamic Agencies of their respective Environments. Over 400 illustrations, 87 chapters, 1,057 pages, and a 3-column index of 11 pages. Price, express prepaid, \$2.75.

FOUR GOSPELS.

By Marilla M. Ricker. Cloth, illustrated, \$1.00. Monographs on Robert G. Ingersoll; Thomas Paine; John Calvin; Jonathan Edwards; and What is Prayer?

Printed and bound by "The Roycrofters." Sold by The Truth Seeker.

CHILDREN'S CORNER FOR BOYS AND GIRLS YOUNG AND OLD

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

FREETHOUGHT CALENDAR.

CONDUCTED BY FRANKLIN STEINER.

Stephen Pearl Andrews, March 22, 1812—
May 21, 1886.

A Freethinker who led an active life that reads like a romance was Stephen Pearl Andrews. He was born in Templeton, Mass., March 22, 1812, the son of a Baptist minister, the Rev. Elisha Andrews. He received his education at Amherst, after which at the age of nineteen he went to Louisiana, where he studied law, supporting himself by teaching Latin and Greek. In 1839 he removed to Houston, Texas, and, entering upon legal practice, soon stood at the head of the bar. Being an Abolitionist, in 1843 he was mobbed at midnight, and told that he would be hanged if he did not leave the town within an hour. He went to England and there tried to interest the British Anti-Slavery Society in an effort to free the slaves of Texas by purchase. He was unsuccessful, however, and returned to Boston. Here he soon became an anti-slavery leader. In England, Mr. Andrews learned phonography, then in its infancy, and was the founder of the present system of shorthand reporting. Here he perhaps rendered his greatest practical service to the world. In 1847 he removed to New York city where, in conjunction with Augustus F. Boyle, he published two books and edited two journals in the interest of phonography and spelling reform. He understood thirty-two languages, some of which he spoke fluently, besides being a master of Latin, Greek, Sanskrit and Hebrew. When he published "Discoveries in Chinese" in 1854, he obtained the reputation of being the best informed man regarding the Chinese language in the United States. He devised a system of teaching languages and published a "French Instructor" which had a large circulation.

While a young man he conceived the idea of a union of all science and philosophy, which included a universal language. His plan was published in a large book called "The Basic Outline of Universology." His system was neither Communism nor Individualism, but a system of cooperation which he called "Pantarchy." He called the universal language "Alwato." Among the numerous books published by Mr. Andrews not above mentioned are: "Comparison of the Common Law with the Roman, French, or Spanish Civil Law on Entails and Other Limited Property in Real Estate" (1839); "The Constitution of Government in the Sovereignty of the Individual" (1851); "Love, Marriage and Divorce" (1853); "The Great American Crisis" (1863-1864); "The Labor Dollar" (1881); "The Church and Religion of the Future" (1886). He left unpublished works that would fill several volumes. Mr. Andrews was a member of the American Academy of Arts and Sciences and the American Ethnological Society. While teaching in a young ladies' seminary he married Mary Ann Gordon, one of the students. They had four sons. Mr. Andrews died in New York city, May 21, 1886.

Other events of which the past two weeks are the anniversary are:

March 11, Charles Sumner died, 1874.
Benjamin West died, 1820.
March 12, Berkeley, metaphysician, born, 1684.
March 13, Joseph Priestley, Materialist, born, 1733.
March 14, Karl Marx, Socialist, died, 1883.
March 15, Ides of March. Julius Caesar died, 44 B. C.
March 16, James Madison, fourth President of the United States, born, 1751.
March 17, St. Patrick's Day. British evacuated Boston, 1776. The early English calendars say this is the day Noah entered the ark, 2349 B. C.
March 18, Trial of D. M. Bennett for mailing Cupid's Yokes, opened, 1879. John

Horne Tooke died, 1812. J. C. Calhoun born, 1782. Grover Cleveland born, 1837.
March 19, David Livingstone, African explorer, born, 1813. Elias Hicks, Quaker, born, 1748.
March 20, Accounted the first day of spring from a custom among the Romans of celebrating in honor of Flora. Sir Isaac Newton died, 1727.
March 21, D. M. Bennett found guilty of mailing "Cupid's Yokes," 1879. Cranmer burnt, 1556.
March 22, Goethe died, 1832. Jonathan Edwards died, 1758.
March 23, Laplace, Atheist and astronomer born, 1749.
March 24, H. W. Longfellow died, 1882.

OTHER DAYS.

Tonight I would be a boy again, care free as the nesting birds,
And hear at eve the tinkling bells in the trail of the homing herds.
Oh, the thrill of the truant swim, and the grapes that hung in the wooded dell,
Where the scholars played through the noonday shade till the sound of the teacher's bell,
When the road of life stretched far away and the skies seemed fresh and fair,
The ardor of youth had never cooled and the call of the world was there.

Forgot are the trials of childhood days, remembered the hours of play,
As a picture lacking the artist's touch looks good from the far away.
But we turn awhile with a cheerful smile to strike a balance fair,
Of the good old days with our present ways in the ledger of Here and There.
We strive in currents of deeper streams, 'neath fruit that hangs full high.
We have larger dreams and greater schemes than we knew in the days gone by;
"So much to do, so little done," in hours that are never long;
Ambition's star shines bright and far and the lure of life is strong.

The golden hours lie not behind, but away toward the setting sun,
And the spirit fills with the eager thrills of a race to be lost or won;
So turn not backward, O Father Time, on the wings of your hasty flight,
But sit awhile beside the hearth in the genial firelight,
While we look through the haze to the olden days, the days that come no more,
But swing with life's pack on a willing back up the road that lies before.

BENNETT LARSON.

Milwaukee, Wis.

Boys and Girls.

The difference is apparent early: A boy has as much fun in stoning a cat as a girl has in hunting for violets. A boy's curiosity is directed to the ice box; a girl would like to see what is in the top bureau drawer.

A girl can give the impression when away from home that her parents are wealthy; a boy cannot.

Every boy is old enough to be welcome to sit in the neighbor girl's parlor many years before his sister thinks he is old enough to sit in the parlor at home.

A girl is never so young that she will reveal to guests at a party that the spoons are borrowed; a boy child never grows so old that he fails to.

Give a boy a dollar and he will eat it; give his sister one and she will wear it.

A brother and sister may have hair of the same shade, but the boy's is called red and the girl's auburn.

When brothers fight, it is over the larger share of pie; when sisters quarrel, one has worn something belonging to the other without asking permission.—*Youth's Companion*.

An Accommodating Beau.

Abner was driving to the county fair with his sweetheart when they passed a booth where fresh popcorn was for sale.

"My, Abner, ain't that nice," said the girl.

"Ain't what nice?" asked stupid Abner.

"Why, that popcorn, it smells so awfully good," replied the girl.

"It does smell kind o' fine," drawled the youth. "I'll jest drive a little closer so you can get a better smell."

So Julius Retired.

There are husbands who, among their male companions, like to have it supposed that they are just a little tyrannical at home. One such man, who had two or three friends at his home one night, remarked, as they were smoking and chatting together at a rather late hour:

"Yes, I do what I like at home. My wife, she has to bend to my will, I can tell you. In my own house I'm something of a Julius Cæsar."

His wife came into the room in time to hear this last sentence. The tyrant of his household looked a little uneasy, but his wife neither frowned nor, apparently, paid any attention to the remark. But after a moment she said very positively.

"Gentlemen, it is late, and Julius Cæsar has got to go to bed."

Whereupon the husband arose, stammered his excuses, and retired, leaving his guests to make their way out as best they could.

An Animated Hat.

The following account of a nearsighted old gentleman who lost his hat in a sudden gale appears in the *Tatler*. The old gentleman started in pursuit of his fast-disappearing headpiece, and finally thought that he saw it in a yard behind a high fence. Scrambling over with great difficulty, he started to chase it, but each time he thought he had caught it it seemed to move away. Then a woman's angry voice broke on his ears.

"What are you doing there?" she demanded shrilly.

He explained mildly that he was only trying to retrieve his hat.

"Your hat!" she said. "Well, I don't know where your hat is; but that's not a hat you're chasing; it's our little black hen!"

The Draft in the Range.

American people have a very high appreciation of the humor of Englishmen, and have been specially tickled by a story Colonel Cody used to tell. He said that some years ago an Englishman who had never been in the West before was his guest. They were riding through a Rocky Mountain canon one day, when suddenly a tremendous gust of wind came swooping down upon them and actually carried the Englishman clean off the wagon-seat. After he had been picked up, he combed the sand and gravel out of his whiskers and said:

"I say! I think you overdo ventilation in this country!"—*Tit-Bits*.

Not a Adept.

Johnny B—, who has seen eight summers go by, not very long ago developed a fondness for playing "Hookey" from school. After two or three offenses of the kind he was taken to task by his teacher.

"Johnny," she said, "the next time you are absent I want you to bring me an excuse from your father telling me why you were not here."

"I don't want to bring an excuse from father," protested the boy.

"Why not?" asked the teacher, her suspicion plain.

"'Cause father isn't good at making excuses. Mother finds him out every time."

Effective.

Pa—"At last I've found a way to make that young scamp of ours stop winking his eyes."

Ma—"Really?"

Pa—"Yes; I'll show him the article in this science magazine where it says that every time we wink we give the eye a bath."—*Buffalo Express*.

Helpful Suggestion.

"I haven't noticed Tootles playing in your orchestra lately."

"No; he slipped on the icy sidewalk and broke his clavicle."

"Well, couldn't he get another from the musical instrument dealer?"—*Boston Transcript*.

Recovery Paid.

In times of peace Smith might have been an author who had drifted into some useful occupation, such as that of a blacksmith, but just now he is cook to the Blankshire officers' mess. Smith sent Murphy into the village to bring home some chickens ordered for the mess.

"Murphy," said Smith, the next day, "when you fetch me chickens again, see that they are fastened up properly. That lot you fetched yesterday all got loose, and though I scoured the village I only managed to secure ten of them."

"'Sh!" said Murphy. "I brought only six."—*Tit-Bits*.

Structure of the Cow Forbade.

An English militant crusader strolled into a barn when a young man was milking a cow. With a snort she asked: "How is it that you are not at the front, young man?"

"Because, ma'am," answered the milker, "there ain't no milk at that end."—*The Ladies' Home Journal*.

Lively Grandma.

Grandma said she dropped a stitch;

I didn't see it fall—

I've hunted for it everywhere

And can't find it at all.

Grandma says she's picked it up;

I didn't see her do it.

I guess old folks are pretty spry

If only we just knew it.

—Margaret Mason.

Did Her Best.

Teacher—"Do you know the population of New York?"

Mamie Backrow—"Not all of them, ma'am, but then, we've only lived here two years."—*Puck*.

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Would grace the breast of Sheba's queen;
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THE LETTER BOX.

K. V., New York.—No; a brother's relict.

B. LARSON, Wisconsin.—We would not touch a pencil to so perfect a production, but give it as it was revealed to you.

J. D. TAYLOR, M. D., Massachusetts.—The Study of O. W. Holmes by David Eccles was as good a piece of work as ever contributed to the excellence of THE TRUTH SEEKER, and your use of it as a contribution to the *Medical Times* shows the best of judgment. The article could not be done over and done better.

J. JOHNSTON, Connecticut.—For the best way to get from Waterbury to the Ferrer colony at Stelton by auto, we must refer you to the map, the Blue Book and *Motor Life*. From New York the way lies through Jersey City, Elizabeth, Rahway, Metuchen, and so on. Thomas Paine was buried in New Rochelle, N. Y., in 1809 the date of his death; but some ten years later the remains were taken to England by William Cobbett, and their final resting-place is unknown.

C. H. BETTS, Lyons, N. Y.—We have fed our mind on your Washington's birthday address at Canandaigua. You rightly hold that Socialism is not Americanism; it is rather internationalism. And what we define as Americanism would undoubtedly fail to survive the introduction of Socialism. It has been said that the great contribution of the American mind to political theory is the doctrine that there are rights and liberties which should never be subject to abridgement by law; and that the essence of Americanism is the separation of civil and religious interests.

WILLARD BALLAM, Utah.—We have no controversy with readers who do not agree with us regarding the protective function of government; and when a pacifist is still unsatisfied after our reiterated statement that we are for peace at any price, we do not know how to pacify him. Let us stick to our ideals and hold the thought of peace, and if discomfited in circumstances over which we have no control, let us be good losers. There is a time for everything, and the present moment does not seem to be auspicious for aiming at ends not our country's. The trouble will be over the sooner if we all face one way as it approaches.

DONALD McLEAN, Ohio.—Prof. Franklin H. Giddings of Columbia University has written a work on "Democracy and Empire," and while we have not read it we can recommend Professor Giddings' works with confidence. It is to be had for \$2.75 by mail. Should this be a more elaborate work than you care for, you might write the professor and inquire where you can get something shorter and easier. We hear that Mr. James F. Morton, Jr., contemplates writing a work on elementary economics, and if he does so you may be sure he will give us also the fundamentals of democracy. Your question as to the meaning of the Greek words "Panta rei ouden menei" does not tax the resources of erudition in this office. They mean that "all things change; nothing remains fixed." The Latin parallel is "Omnia mutantur, nos et mutamur in illis"—all things change, and we change with them.

FLORENCE M. IRVING, North Dakota.—If as your Methodist minister tells his class in sociology the Darwinian theory of the descent of man is not taught in any college, the omission is due to religious prejudice and not to the rejection of the theory of evolution by men of science or the greater number of college instructors. Darwinism is not taught dogmatically in the colleges, but the theory is presented with others and pupils are left to use their own judgment about accepting it. Probably no student leaves any college in this country, except some of the narrowest sectarian institutions, without a knowledge of the Darwinian theory of the descent of man. Does the Methodist minister mean his class to understand that our colleges teach that man was created by God from the dust of the ground, and woman from the rib of the man? Unless he can show that the biblical theory is inculcated by the college instructors, he gains nothing for his faith by stating that Darwinism is not. The part of the Darwinian theory that is questioned by men of science is the adequacy of natural selection as he expounds it to account for the origin of species. Skepticism on this point has been seized upon by the supernaturalists and made the basis of their false claim that Darwinism, or even evolution as a whole, is an exploded theory.

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DEPARTMENT OF ECONOMICS.

Military Conscription—Why Not Civil?

A year or so ago, Lord Roseberry declared that it would be a horrible result of the European war if conscription should find its way across the Atlantic and take root in the United States. Such a thought was horrible in the eyes of the British earl, but it seems to be acceptable to one ex-President—Taft—and presumably to that other—Roosevelt—to whom the American people owe the sphinx which now adorns the White House.

The conscription feared by the nobleman and desired by the American Ex's is military conscription. For this is the iron age, a war age, a ruthless age. Now what is war? It seems a conflict of cultures. Germany, at least, declared its own culture the needed stimulus for the rest of mankind, and that its aspirations and ideals should dominate. The allies think differently. Hence, the European slaughter of today.

It may be granted that a military spirit strengthens a nation, but military dominance is sure in the long run to ruin it. The captain can train soldiers to deeds which as civilians they would run from. The soldier bears pain, fatigue, blows, wounds, and death, while the same man in civil life will shun them all. During these past three years, we have become accustomed to such soldierly deeds in Europe, Asia and Africa. The war age, however, is not the normal status of mankind. Nor should it become normal. For the military spirit rather fosters servility than obedience. The submissiveness of the soldier is far other than the cheerful yielding of the citizen. Again, the military spirit in all lands and at all times, cultivates caste. When in uniform, the soldier regards himself *sui generis*—a creature apart. Lastly, the military spirit fosters not that social feeling, which is the bond of good citizenship. A short time ago, these three reasons led the legislature of New Jersey to reject a bill calling for military training in the high schools of that state.

Now there are features in the military system which should be welcome in every human status: the esprit de corps, the absence of the money craze, for it is an old proverb that a soldier carries a lean pocket; whole-souled devotion to duty; and no doubt many others will occur to my readers.

Hence then comes the question: Why not engraft into civil life the best features of the military? It should be done, and this is why this paper was written as an appeal for that end. There is nothing in civil life like the machine work of military life. The organization needed for such is lacking. There seems little reason why a conscription for civil purposes should not be encouraged. We are growing used to the many noisy advocates of military conscription, who differ in details, but unite in insisting on its need. Why not similar hues and cries for civil needs? Surely, the civil needs of any country are paramount to its military needs. In fact, the latter can not be met without first providing for the former. Civilian work is intelligible without any soldier. The citizen can stand alone, but not the soldier. Today, public works are looked upon as huge centres of graft, which must be paid for by the citizens. Take the great needs of our land: reforestation, irrigation plants, great highways, ship canals, government coal mines, oil fields and numerous others. Add to such national needs, those of states and cities, such as capitol, court houses, public gardens, hospitals, schools and so on. Under civil conscription, these works might be wrought without much burden on the citizens.

Why should we have military conscription and it alone and not civil conscription? The army is for rare occasions. Civil matters are as many and as lasting as are the state itself, its needs, and its wellbeing. Nor, as a rule, is the soldier uppermost in our minds. Just now he is because of the European slaughter. But

in ordinary times he is out of sight. The citizen, however, is to the front, ever and always, by day and night. Why not then train him?

I am not advocating Socialism, which has another end in view. The Socialists would have the government run every business. I propose merely to apply to civil life the conscription so much demanded for military life. All business would go on as usual, save that youths of certain age and for a specified time would be devoted to civil service under competent authority. How often public works are held up because of state debts. Loans, loans, loans is the eternal cry of legislators. The only way the citizen is concerned in is taxes. He is not consulted, but rather ignored; he is forced to accept the action of men in power, who often know little about what they are doing. Witness the closing session of the last Congress. There we find \$533,000,000 appropriated for the navy and \$25,454,000 for agriculture. About twenty times as much for the navy, of which sum more than half will go for warships that in a few years will be thrown into the junk heap. The agricultural needs, permanent and eternal, much more pressing than warships, must stand aside. Here in New York, the action of the Board of Estimate, some seven men or so, will settle the question of the N. Y. Central's grab of the Riverside Park. Right or wrong, the Board of Estimate will act of its own sweet will, and five millions of New Yorkers will bow to it. Under civil conscription such things would be avoided. How? By citizens doing the work themselves.

The sons of the rich, moreover, would share with poorer boys in such civil work. That companionship would help to impress on both common standards. A wholesome touch would follow, which in some cases would last into sterner years. It would do good to all. In the army, a regular wage is paid. The same should be done under civil conscription. About twenty years ago, in company with the Roman correspondent of an American newspaper, I visited Perugia, Italy, where I was introduced to the archbishop, who was the immediate successor of Leo XIII. The barracks was the topic of conversation, as also its influence on the conscripts. The archbishop regarded them as a blessing to the Italian boys, because during their time of service they learned how to read and write. On returning to their ordinary life, this acquisition proved a great help. No doubt from civil conscription like benefits would follow. The civil quarters would become nurseries, in which youths would acquire trades or professions. The fear that the steady succession of youths would soon fill all open places and leave few openings is trivial. Today, men succeed one another in the many avocations of life. Civil training will not add one youth more to the number; it will merely fit them the better for life's struggle. So every soldier, when his time is up, returns to civil life and soon sets aside his military ardor. Youths trained in civil barracks would engage in various employments. And as all will be trained, the chances rest even. Lastly, many mothers would see an opening for their boys to master livelihoods, which, if left to the parental resources, would be out of all question.

Here, then, is a new field of preparedness. It is not to spill blood or to slaughter one's fellow men, but to maintain the peaceful labors of everyday life. Men should be prepared for civil life, that is for the ordinary lot of humanity. In a measure, the civil barracks would amplify the work of our universities, colleges, schools, and similar training places. All such would harmonize. Only war, desires of war, fear of war can be advanced as the occasion of military preparedness. "*Violentum non durat*"—violence never lasts. The professional soldier is an insignificant

figure as regards the rest of the population. The armies in the European Armageddon number perhaps 20,000,000, while the populations of the warring nations and their subjects run up close to a billion. About one in fifty is the proportion. The fifty are the ones to be got ready in civil preparedness.

Now all this may sound utopian. Is it any more so than military conscription was to Americans before the Civil war? In that internal turmoil, conscription first saw the light; and so did that wild outburst of graft, which still throttles America. At least, there seems ample reason for pondering this universal civil training and agitating for it. Happy for us, if such a movement would grow, expand, and sweep the hydra of military conscription into the surrounding seas. SIDNEY GRAYSON.

GIVE HIM A HAMMER AND SAW.

Don't buy him a sword and a gun,
Whose purpose on earth is to kill;
Don't teach him that murder is fun,
Or something the bosom to thrill.
Don't send him to valley or hill
To slaughter the dove or the daw,
A lesson in youth to instill,
Just give him a hammer and saw.

Just give him some lumber of pine,
Just give him a bundle of boards
And teach him to follow a line,
And teach him a builder's rewards
Oh, better than rifles or swords,
Than stilling a song or a caw,
The thing that he fashions affords
The boy with a hammer and saw.

He'll work like a beaver, the boy,
He'll learn like the wisest again
The tree of the woods to employ.
He'll fashion a house for the wren,
He'll make you a trinket, and then
He'll figure and study and draw—
He'll learn all the lessons of men
If you give him a hammer and saw.

So teach him to work and to plan
The pleasure that laboring brings.
So make him a builder, a man,
And not a destroyer of things.
For closer the artisan clings
To family, country and law
Than soldiers or swordsmen or kings—
So give him a hammer and saw.
Douglas Malloch in American Lumberman.

POLITICAL INJUSTICE AND ECONOMICS.

May I be permitted to continue the discussion, on the subject of "Economic Cranks" as set forth by Franklin Steiner in The Truth Seeker Feb. 24? Not that I wish to dispute what Mr. Steiner asserts or step into the defense of the pests who annoy him, but have the purpose in view of trying to establish, if possible, a clear and distinct dividing line between the two subjects, viz.: mental freedom and industrial freedom, or, in other words, Free-thought and Economics.

I will grant the assumption that both organized religion and the present distribution of the products of labor are diseases on our social body. But, to my mind at least, both are distinct, clear, and easy to discern and require separate treatment. Also it must be true that the majority of the masses suffer, either consciously or unconsciously, from point of fact it doesn't matter which, from the evil effects of both diseases, and it would be not at all unlikely that a person in such a condition should attend a Freethought lecture. While suffering from an acute attack of political injustice, their mind has slipped down into their stomach, and they waive all parliamentary rules and shout "Economics." In such a case they should be gently informed that they are in the wrong pew. But a person who insists that economics should be given preference in a Freethought lecture and that they are not suffering from religious causes, why they should go into some Christian church and after the sermon is over inform the preacher that "Christ is dead. What we ought to hear is a lecture on economics."

There is no doubt but what there is a sharp line, and it should be plainly drawn, between the two subjects. But like the temporal affairs of the Church and the secular affairs of the State, one always, and in some cases purposely, overlaps into the other, followed by conflict and confusion. Like oil and water, they never mix. The extreme and vital difference between Freethought and Economics is analogous to the difference that exists between Church and State. Just where the border lies, or how to be able to discern when one subject encroaches on the other's territory, seems to be hopelessly lost among the majority of radical people. The path of economics seems to always lead into the Freethought camp; sadly, the converse is also

true. No one seems to know when the line is crossed, it is only after a person is found roaming around in the other fellow's camp that a clash occurs. Then the censor gets busy and the confused party is silenced. Result is a censorship argument between two classes of radicals, who, by the way, have got all they can handle fighting their respective enemies.

A prominent lady-radical, editor, author and agitator was delivering a lecture on "Censorship" lately. After describing how everybody wanted censorship—for the other fellow; the Democrats want to censor the Republicans, and Republicans the Democrats; the Socialists want to censor both; she brought her picture to a climax by saying "the Freethinkers want to censor everybody."

Well, for my part, I don't want to censor anybody, but it seems to me that these forces should be divided. I have hopelessly and helplessly wandered in and around fifty-seven varieties of economic theories without ever finding a beginning or an end, but it is plainly evident that all of these theories are directed against our political organism or the State, while the activities of Freethinkers are directed against organized religion or slavery of the mind, and should be separated so that no one could be mistaken. Perhaps Mr. Steiner can point out the dividing line.

JAMES L. MAHONEY.

CIVILIZATION AND ALTRUISM.

In connection with the present war much has been said about religion and its bearing upon hostilities in general, but there are other phases of human life that have been affected by the war, and are showing a counter influence upon it, even more important in their way than religion. The chief of these is civilization. Men have always found it very difficult to give a definition of religion. If the essential nature of a thing be unknown, it is well-nigh impossible to define it accurately from its qualities. It is equally difficult to define what is meant by civilization. While it is true that there has appeared thus far no definition of civilization that has proved fully adequate to the subject, as in the case of religion, we have come to know, however, what civilization is *not*. The steady rise in the cost of living just at this time, and the resolute purpose on the part of produce growers and financial agents to become wealthy at the expense of the poorer classes, means the bankruptcy of art and science, and a retreat of civilization. For what purpose is civilization? What is it trying to do with its immense paraphernalia of science, art and engines? Is it trying to demonstrate propositions in law, in divinity, or in speculative philosophy? Is there any sense or purpose in the ships, the mines, the smoking mills that does not end in the hope and intention that infants may be swaddled, tables spread, hearths kindled and fatalities forestalled? It is an utterly false conception of civilization that cherishes the idea that business exists for the sake of ledgers and banks for the maintenance of a gold reserve. If the present war has made the old-time religionist stop and weigh his religious professions anew, it has equally arrested the attention of the thoughtful Secularist, and led him to investigate, as never before, the grounds upon which our boasted modern civilization rests. That a privileged class in the community should "corner" the market to such a degree that the workingman cannot buy the necessities of life for himself and family, is a condition of human affairs that would disgrace the worst days of paganism. If enormous wealth held in possession by a few individuals or corporations is to be looked upon as the real evidence of a highly developed civilization, then it must be said that our country is the most civilized on earth. If the war has compelled men to look to their religion it is also compelling them to look to their civilization, which at present is largely dominated by the spirit which actuates Christianity. If altruism be the essence of a true philosophy of religion, it is even more the essence of a true civilization; and a nation that exists mainly for the exploitation of a wealthy or highly educated class, is destined to constant revolutions and to ultimate loss of national honor.

R. E.

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"Yes, all the time."—Lampoon.

Watchful Waiting.—Patient—"What would you recommend for somnambulism?"
Doctor—"Well, as a last resort, you might try insomnia."—Indianapolis Star.

Prejudice.

The Duke of York
Removed the cork
And tilted up the flagon.

The label read:
Treuendeutscher Rheinwein in München
engemachte.

So now he's on the wagon.
—New York Sun.

Fixing the Blame.—A glue-factory stands near a certain railway. Its charms are not for the nose, and therefore a lady often carried with her a bottle of lavender salts. One morning an old farmer took the seat beside her. As the train neared the factory, the lady opened her bottle of salts. Soon the whole car was filled with the horrible odor of the glue works. The farmer put up with it as long as he could, then shouted, "Madam, would you mind puttin' the cork in that 'ere bottle?"—New York Tribune.

Demoralizing Influence of Teetotalers.—Pat was brought up before a magistrate for being drunk and disorderly, according to Everybody's Magazine. Asked what he had to say for himself, he replied that he had come up in a train with bad company. The magistrate asked who were his bad companions. Pat replied, "Four teetotalers." "Well," said the magistrate, "I think that teetotalers are the best companions you could have." "Oh, they're not," replied Pat, "for I had a bottle of whisky with me, and I had to drink it all myself."

Free Speech.—An old negro woman, according to Harper's, had lived with a family in the South for many years. One

day her mistress had occasion to reprimand her quite sharply for something that had gone wrong. The negress said nothing at the time, but a little later her voice could be heard in the kitchen in shrill vituperation of everything and everybody, with a rattling accompaniment of pans and kettles. So loud became the clamor and so vindictive the exclamations that Mrs. C. went hurriedly down to the kitchen.

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"I ain't talkin' to nobody," the old negress replied, "but I don't keer who in dis house hyars me!"

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Of many other statements that
Are "scripturally scientific."

When Josuha stopped the noonday sun
And fought with rage terrific,
It was, as Bill would doubtless say,
"Scripturally scientific."

When Elijah wound his heavenward way
In chariot calorific,
It was, beyond the slightest doubt,
"Scripturally scientific."

The loaves and fishes story, too,
By men with brains ossific,
Is held to be a story true
And "scripturally scientific."

The story of Elisha's bears,
To unsaved souls horrific,
To Billy is a story sweet
And "scripturally scientific."

That devils did inhabit swine
In a manner dolorific
Should not be doubted, don't you know,
It's "scripturally scientific."

The fact that Lot's wife turned to salt—
To Lot a sight algific—
Is true because, as Billy says,
It's "scripturally scientific."

That the earth was made before the sun
And filled with fruit somnific
Is a Bible story wholly false,
But "scripturally scientific."

Bill's orthodox rip-roaring hell
Is certainly damnific.

And like the whale that Jonah knew
Is "scripturally scientific."

That Aaron's rod became a snake
Is stated quite specific:
To Sunday's addle-pated friends
It's "scripturally scientific."

Bill's heaven is a golden fact;
His flames of hell siccific,
His "three prime faculties of the soul"
Are "scripturally scientific."

The fact an ass did one time talk
I hold to be lucific,
And Bill himself is proof that it
Is "scripturally scientific."

—Buffalo Express.

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News of the Week.

The private fortune of Nicholas, deposed czar of Russia, is estimated at about \$2,000,000,000.

An official of the Conference Committee of Railroad Managers announced early March 19 that the railroad strike was off.

General Obregon, minister of war, has sent a telegram to President Carranza of Mexico, announcing his determination to retire to private life.

Dr. Cary T. Grayson, President Wilson's friend, was confirmed by the Senate March 14 as medical director in the navy after a long fight against him by senators.

Cable communication from Buenos Aires to London via the Azores was suddenly cut off March 15. It was believed here the line had been cut by a German raider.

Laden with cigars, cigarettes, and food showered upon them by the hospitable Swiss, fifty-nine of the now historic Yarrowdale prisoners arrived in Zurich March 13.

Harry K. Thaw was adjudged insane in Philadelphia March 12, and New York state is faced with another tedious struggle if it wishes to get hold of its most expensive resident again.

The government of Canada has received word that the Canadian Council of Agriculture, meeting at Regina, has decided that the whole wheat crop of Canada shall be taken for the British government.

A bequest of \$600,000 in cash and many valuable letters and objects of historical interest have been left to the New York Society Library by the will of Sarah S. Goodhue, who died on January 13.

The French line steamship Perouse, which arrived March 14 from Havre, brought into port Capt. Edwin Langkow and fifteen of the crew of the steamship Georgetown, which foundered at sea February 27.

Owing to a division in the ranks and disagreement between the Hibernians and Friendly Sons there was no St. Patrick's Day parade in New York. It was a rainy day and the calling off of the parade was laid to the weather.

Mr. Ferdinand W. Roebing, Sr., secretary-treasurer of the John A. Roebing Sons' Company, builders of the Brooklyn Bridge, died March 15 of heart disease at his home in Trenton, N. J. He was seventy-five years old.

The American steamship Algonquin, bound from New York for London with a cargo of foodstuffs, was attacked without warning at 6 o'clock Monday morning, March 12, by a German submarine which sank her with shell fire and bombs.

The Duchess of Connaught, wife of the Duke of Connaught, uncle of King George and former Governor General of Canada, died March 13 at Toronto of bronchial pneumonia after an illness lasting several days. She was fifty-seven years old.

Lord George Wellesley, fourth son of the Duke of Wellington and great-grandson of the victor of Waterloo, and Lady Louise Nesta Pamela Wellesley, widow of his brother, were married March 12 in St. Thomas' Episcopal church, New York city.

Reports of a sanguinary battle between Carranzistas under Gen. Gomez and Villistas under Gen. Reyna at Trincheras, forty miles west of Santa Ana, were forwarded to the War Department March 14 by the American commander at Nogales, Ariz.

Emperor Nicholas of Russia abdicated at midnight March 16 on behalf of himself and the heir apparent, Grand Duke Alexis, in favor of Grand Duke Michael Alexandrovitch. On March 17 Grand Duke Michael himself abdicated, thus bringing the Romanoff dynasty to an end.

China has severed diplomatic relations with Germany, has handed the German Minister in Peking his passports, has ordered the seizure of German-owned merchant ships in the harbor at Shanghai, and has disembarked the crews of those vessels and placed them under guard on shore.

The maximum penalty, thirty days in prison and a fine of \$100, was imposed March 15 on Bouck White, pastor of the Church of the Social Revolution, for devising the ceremony of burning the American flag in the "melting pot of nationality." In the Tombs Mr. White is required to raise the flag every morning.

Returning to New York, his home city, after the trials of Berlin, James W. Gerard, U. S. Ambassador to Germany, received March 15 a welcome such as seldom falls the lot of even the most distinguished citizen. There was a reception at the City Hall, from the steps of which Mr. Gerard addressed an applauding multitude.

The new procurator-general of the Holy Synod of the Russian church, M. Lvoff, in opening the sitting March 18, said he rejoiced at the advent of freedom of the

Orthodox church. He ordered the removal of the imperial chair from the conference room, symbolizing termination of interference by the emperor in the affairs of the church.

Mlle. Perchaud, 20 years of age, daughter of a farmer of the Department of La Vendée, has stirred the imagination of the French by her declaration that, like Joan of Arc, she had seen visions and heard voices commanding her to guide the armies of France to victory. At present Mlle. Perchaud is living in a Paris boarding house conducted by nuns. She has attracted the attention of the pope.

THE WAR.

General Lyautey, minister of war in the French cabinet, has resigned as the result of incidents in the Chamber of Deputies.

The capture by the Russians of the Persian town of Kermanshah was reported March 13.

Bapaume, the centre of the German defenses on the Ancre River front, fell into the hands of the British March 16, while the French captured Roye and Lassigny.

The British have advanced thirty miles above Bagdad, according to an official announcement March 14, which also says that the artillery, taken by the Turks at the time of the surrender of General Townsend's army at Kut-el-Amara has been recaptured at Bagdad.

Agents of the Warren Line announced March 15 that they had received indirect word that the British steamer Sagamore, which sailed from Boston February 21 for Liverpool, had been sunk by a submarine.

By a spirited attack March 11, the French troops on the Champagne front recaptured all the trenches on Hill 185, west of Malsons de Champagne farm, which the Germans had seized last month.

The capture of a force of 15,000 Turks, with quantities of guns, ammunition and equipment, by the Russian army operating in Western Persia, was reported March 12.

Entente forces attacked along the whole Macedonian front March 14, and at two points made substantial advances. The British pushed forward 1,000 yards, two miles southwest of Doiran, bringing their lines within a few hundred yards of the Germano-Bulgar trenches and eliminating a dangerous salient on what is known as Horseshoe Hill.

After a temporary reverse in Galicia, near Stanislaw, March 15, the Russians brought up reserves and re-established their position.

The British troops in the Somme region of France have occupied almost all of the St. Pierre Vaast Wood and 3,000 yards of German trenches north and south of the wood.

The Board of Trade, of London, figures for February show that imports during the month, the first of unrestricted U-boat warfare, increased \$18,060,000 and that exports increased \$4,760,000.

The Germans continued their great withdrawal on the Somme front March 17, yielding between 400 and 600 square miles of territory to the British and French along a front of nearly seventy miles, extending from the Arras sector to the Oise River.

Three American steamships, sailing from British ports, have been sunk by German submarines without warning, and 22 of the men, who are American citizens, are reported missing. The ships are the City of Memphis the Illinois, and the Vigilancia. If the facts are as reported they may cause President Wilson to call extra session of Congress in order that war measures may be taken by the United States.

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Lectures and Meetings

The New York Secular Society will meet every Sunday of the month at 3 P. M., at Masonic Temple, 310 Lenox ave., between 125th and 126th sts. Mar. 25.—"Christian Charity." By Chas. S. Sonnenschein.

The Brooklyn Philosophical Association (38th season) meets every Sunday at 3 P. M. in Long Island Business College, South Eighth street, near Bedford avenue, Brooklyn, for lectures and discussions. Wm. A. Winham, secretary, 146 Newton street, Brooklyn, N. Y. Mar. 25.—Debate: "Resolved that Labor Disputes shall be settled by Compulsory Arbitration." Yes; Henry A. Convisar. No; Harry Cooper.

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening, at 8.30, during the winter. Mar. 25.—"Constructive Anarchism." By Harry Kelly.

The Paterson Philosophical Society meets Sunday evenings at 8, at 202 Market st., over Garden Theater. Live subjects; interesting speakers. Frank Bamford, 111 Cliff st., secretary.

The Boston Freethought Society meets in Paine Memorial Hall, Appleton street, every Sunday at 3 P. M. J. P. Bland, B.D., is resident speaker, and THE TRUTH SEEKER is for sale at the door.

Pittsburgh Rationalist Society. Marshall J. Gauvin, lecturer. Sunday meetings, 8 P. M., Academy Theater, 810 Liberty avenue, near Eighth. Mar. 25.—"How the other Half Lives."

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7.30 P. M., at the Hotel Vendome, Third street, opposite State House. O. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Twin City Rationalist Society meets Sundays at 11 A. M. in Lyric Theater, Minneapolis, Minn. Edward Adams Cantrell is lecturer. Geo. A. Leuser, secretary, 2110 42nd Street, East. Mar. 25.—"Culture and Orthodoxy."

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

Michigan Rationalist and Freethought Association meets every Sunday, 2.30 P. M., at Gerow's Hall, 55 Grand River West, Detroit. Secretary, Arthur A. Senger, 859 Rohus avenue, Detroit.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at 2.30 and 7.30, at 1417 Columbia avenue. Open platform. The Truth Seeker and liberal literature on sale. F. Garfield Bowers, secretary, 245 N. Ninth street.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9, 10 Cawker Bldg.

The Washington Secular League meets on Sundays at 3 P. M. at Pythian Temple, 1012 Ninth st., N. W., Washington, D. C. John D. Bradley, president, 437 Quincy st., N. W.

Los Angeles Liberal Club meets in Burbank Hall, 542 So. Main street, Sunday evenings at 8 o'clock. Charles T. Sprading, lecturer. Truth Seeker and other Rationalist literature on sale.

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The Toledo Rationalist Society meets every Wednesday evening at 8, Room 133, Arcade Building, St. Clair and Jackson streets. W. M. Braun, secretary. Speakers, Dr. Rullison, J. Carl, J. Braun and K. Pauli.

The Seattle Rationalist Society meets Sundays at 3 p. m. in Strand Hall, 1525 Fourth avenue, Seattle, Wash.; L. A. Wheeler, president, 1330 First avenue. The Truth Seeker and other Freethought literature for sale at all meetings. Admission is free.

The Detroit Society of Truth Seekers (Lithuanian) meets the second Sunday of every month at 2 P. M. in C. O. F. Hall, Chene, cor. Trombly st.; Karl

Rutkus, organizer, 338 West End ave., Detroit, Mich.

Tacoma Rationalist Society meets every Sunday at 3 p. m. in Maccabees Hall, 1109 Broadway, Tacoma, Wash. Mar. 18.—"Our Need of Rationalism." By La Verne F. Wheeler, Sr. Mar. 25.—"What has become of the Devil." By Scott Bennett.

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WE will approach the subject of a deity just as Thomas Jefferson advised his nephew to approach it.

"Fix Reason firmly in her seat and call to her tribunal every fact, every opinion. Question with boldness even the existence of a God: because if there be one he must more approve the homage of reason than of blindfolded fear. Do not be frightened from this inquiry by any fear of its consequences. If it end in the belief that there is no God you will find incitements to virtue in the comfort and pleasantness you feel in its exercise and in the love of others which it will procure for you."—Jefferson's Works, vol. ii, page 217.

"The fool hath said in his heart 'There is no God.'"—Bible.

"Children and fools always tell the truth."—Old Saying.

"God is a being without body, passions or parts."—Methodist Discipline.

Wherein would the Methodist God differ from a vacuum?

"I found an altar with this inscription: 'To the unknown God.' Whom therefore ye ignorantly worship, him declare I unto you." (Paul in Athens, Acts xvii, 23). How much more did these Greeks know about the unknown God than they did before Paul spoke so positively to them?

"Nations, like individuals, have their periods of youth, of manhood and decay. The same inexorable destiny awaits them all. The gods created by the nations must perish with their creators. They were created by men, and like men they must pass away. The deities of one age are the by-words of the next. The religion of our day and country is no more exempt from the sneer of the future than the others have been. When India was supreme, Brahma sat upon the world's throne. When the sceptre passed to Egypt, Isis and Osiris received the homage of mankind. Greece, with her fierce valor, swept to empire, and Zeus put on the purple of authority. The earth trembled with the tread of Rome's intrepid sons, and Jove grasped with mailed hand the thunderbolts of heaven. Rome fell, and Christians from her territory, with the red sword of war, carved out the ruling nations of the world, and now Christ sits upon the old throne. Who will be his successor?" (Ingersoll in "The Gods.")

Let us hope it will be Reason. Despite different shades of opinion, there are only three ideas on the God question: (1) Theistic or Deistic; (2) Pantheistic; (3) Atheistic or Agnostic. Pantheism is so closely related to Atheism that we could really discard this division without doing great violence to the facts.

I will notice the several arguments used to prove a God. I want to examine these arguments fairly and candidly, and I expect to show that not one of them is logically a proof of any creator or first cause. I expect to do this so forcefully that no one of intelligence will be able to say that there is a valid or logical reason for the God belief.

The first argument is: "Everything which exists must have had a creator. Logically this argument kills itself. Obviously, if God exists he must have had a creator, and that creator must have had an-

other, so that the argument would prove a million creators as easily as one.

We are assured the universality of a belief in God proves that there is one. In what way? However, the belief is not universal at all. Many cultured and educated men do not believe it. The Buddhists do not believe it. Several tribes have no such belief. The argument is not valid and would not be conclusive if belief were universal. Belief can not alter a fact, nor make a lie of the truth, nor create an objective God out of nothing.

Seeming order, adaptation and harmony are urged as proof positive of a God. It is true that things which are near each other show some order, adaptation and harmony; this being more pronounced as the nearness of things causes the rough edges and sharp corners to wear or rub off, suggesting to the pious a designer. Yet the evidences of vast upheavals in nature, earthquakes, volcanoes, wandering planets and cataclysms disprove this argument entirely. They prove that there are some rough edges and sharp corners yet to be smoothed out in nature. The so-called moral argument breaks down at once when it is remembered that the moral sense is merely a matter of education modified by environment, and differs widely among different races. The design argument is the one the Deists usually rely on to confound the Infidel. The argument is that things are designed and that this absolutely proves a designer. Where any design can be shown, even the most hardened Infidel will admit the need of a designer. However, can the godist show this in nature? Can he show that what he calls design in nature can not be produced, is in fact not really being produced, by natural forces? I do not think we belittle his wisdom when we assert that what he does not know about nature would fill a library.

When we admit that man and some animals can design things, we do not also admit that there is a greater design in nature. In order to state positively that there is a design we must know the workings of the thing—know how it works and to what purpose. Can any one say this of the universe? If we can see any evidence of design in the long legs and bill of the heron, we can also see the design of a malevolent or devilish influence acting against the small fish or frog which becomes food for the heron. If we can see design in the tapeworm or cancer, we certainly must allow that such design would prove a devil as readily as a God, with the strongest evidence for the evil one. We know a piece of machinery is designed because we have seen similar things. Were we to show a watch to a native of Central Africa and also some lead which had been poured when molten into some water, causing it to assume grotesque shapes, the said native would look on the lead as the most wonderful and see the most evidence of design in it.

A design is a means to an end. This signifies that the designer had to resort to a means—to an intermediary something—to produce a desired end; and while the design may denote skill, intelligence and strength in the designer, it still denotes a weakness—an inability to do without some aid from a given thing. In other words, the design shows the limitation of a mortal and not the omnipotence of a God.

The words "God said let there be light and there was light" show no limitation, no weakness; no design was needed, only the will. But when the same

writer says "God formed sun, moon and stars to shine," he showed the weakness of a mortal needing a design, a means to produce an end; which in this case was light. We would not design and use the railroad, the automobile, the telephone, etc., if we could say "Let there be" so and so, "and there was" so and so.

Do the believers in a God think they are adding to his omnipotence by causing him to design a design to do what he wanted to do? What has become of his fiat? Such an idea of an omnipotent God is ridiculous.

We are told that "God is love." As love is a human affection, or at least the affection of living beings, it follows that were all life to perish there would be an end of God. Love usually has some sex basis—a very improper ideal of a God for some of the extra-spiritual to entertain.

If "God is love," then hate is the devil; but only beings with brains can love or hate. Inorganic matter does neither. The natural universe has no God nor devil. "Who by searching can find out God?" No one can. This is another case of "why Jack did not eat his supper." Let us advance another step in this argument. Let us agree that three elements are in the universe—space or extension; duration or time, and matter. The first two from their very nature are infinite and therefore uncreated. This leaves us with matter to account for. Of course, when we say matter we mean all force and matter, for no one can think of matter devoid of force or force not connected with matter. We are now up to the vital question—has matter always existed in some form in space, or was there a time when there was no matter, so that it had to be created to be present here as we now perceive it? We know something—not much—about matter. We know nothing at all about any creator of matter. Which shall we logically believe—that matter is eternal and uncreated or temporal and created? If the claim is advanced that matter was at some time created we shall have some great difficulties to overcome. I will give you some of them. If matter were created, then we know logically that there was a time when there was only empty space, completely filled, however, by a being without body, passions or parts—in other words, a vacuum. Perhaps two vacuums can occupy the same space at the same time, but according to logic we should think not. Of course, God was not matter, nor did he have anything like matter in him, because if he were in any sense material then the whole argument would break down. Get these ideas in your mind—an omnipresent God not in any sense material, and also empty space. What more was God than space? God was not material, had no matter in him—had neither body, passions nor parts—in fact, was pure vacuum; so that God and space become exactly one and the same thing.

Nothing can be produced unless the thing from which it is produced contained the thing produced in some form or essential. What can an empty vacuum produce?

Now, if God gave forth matter, the matter must have been in him in some form eternally, and as he and it were necessarily present in space, then space must have had at all times within itself the essential elements of matter. Being always present in some form, it follows that it always bore the same relation to space that it now bears. In other words, it never was created—always was here. Forms are fleeting, but matter and force are truly eternal.

It will not do for the theist to assert that matter was a part of God, for such an argument would destroy itself. We must therefore suppose that matter was entirely wanting throughout space and also throughout God. From this vast emptiness we must in some way produce matter to comply with the argument of the theist. How can we get it? If anything ever did create, there must have been some motion. Motion means change of place. What is there to move in a vacuum entirely devoid of matter? Since God and space have been logically reduced to the state of absolute vacuums there can be nothing to move. Add to this the logical con-

clusion that all effects have causes, which are in turn effects also, and then you logically have a million of Gods as readily as one.

What caused God to act after an eternity of silence? Such cause, whatever it may have been, would need another cause and so on *ad infinitum*.

Logically there can be no Great First Cause. Matter and force are eternal. All other ideas are illogical and show loose, careless thinking or no thought worthy of the name.

Let us turn our attention to the Pantheistic idea that "God is all in all." The Agnostic and Atheist believe that nature is all in all. As the Pantheist believes that God and nature are the same, there is no real conflict in their statements. The Pantheist has some hazy notion of a sort of diffused intelligence, not a personality, and uses the word and prays—in this he differs from the Agnostic and Atheist. Intelligence means personality. No one can conceive of thought outside of personality—of the brains of some thinking being. The idea of diffused intelligence is simply concentrated nonsense. Intelligence means not only the power to think, but also to act on the thought. Such action would not be possible outside of personality, nor can thought be produced outside of brain cells. You may say that matter has a diffused intelligence, but you can not prove it; hence the assertion amounts to nothing. You say matter can produce thought. I agree with you if the matter is organized and has the proper brain cells—in other words, if it forms a thinking being. There is no thought except by brains, so that the Pantheist notion of diffused intelligence in nature is as ridiculous as the Methodist God without body, passions or parts. Some Pantheist said in effect: "All nature is God. He sleeps in the mineral, dreams in the vegetable, awakes in the animal, and thinks in the human."

The Atheist and Agnostic would assent to this, but he does not like the use of the word "God," because it means only nature to him and misleads others. In other words, if the Pantheist would abandon his transcendentalism and not prate about God when he only means nature, and quit praying when he really believes that man is the highest intelligence, then he and the Atheist and Agnostic would be in full accord.

What would you think of a scientist who claimed to know, for instance, of some wonderful substance, but who could not produce it when asked to show that he had really discovered it? Why ask for proofs in the field of science and accept without proof in the domain of religion?

Lest some Agnostic dissent from our classing him with the Atheist, I will say that while the Agnostic says meekly that he does not know that there is no God, yet he is not at all meek in controverting the arguments of the theists. To him the arguments are as poor and inconclusive as they are to the Atheist, and his meekness is only a sop thrown to the pious.

What does any one understand by the word God? Does it call up a definite mental vision or is it productive of as hazy a mental concept as "diffused intelligence" or "a being without body, passions or parts?" We can only define the unknown in terms of the known. What known terms apply to a God? Male or female? Personality or principles which in final analysis become only the forces of nature? These forces and processes no more think than does a stone or clod of earth. Let us say with Ingersoll: "Let the ghosts (gods) go. We will worship them no more. Let them cover their eyeless sockets with their fleshless hands and fade forever from the imaginations of men."

What have we left after the gods fade away? We have all we know—all there really is. We have mankind with all their hopes and fears—with all their loves and hates—with all their aspirations and despairs—with all their victories and defeats—with all their progress and mistakes—with all there is to life and happiness—with sorrow and disease; and as we no longer serve or venerate a guess we can freely turn our efforts to serve our kind. We could not help the infinite in any way, but we can help our kind. Our wish to do good turns from the sky to earth to help our race, and in the resultant good man will be blessed a millionfold more than by prayer or worship to a never-answering God.

Now the heavens no longer proclaim the "glory of God," but the earth proclaims the "glory of man" in his great progress and promise of still greater achievements in the time to come.

Where honor or where conscience does not bind,
Nor shall my future actions be confined
Slave to myself I will not be;
Nor shall my future actions be confined
By my own present mind.

—Cowley

HISTORY AND THE BIBLE

With a Presumably Genuine Picture of Jesus as Conceived of in the Time of Constantine.

The catacombs of Rome, Naples, Syracuse, Alexandria and other cities of the Roman empire are subterranean excavations in the form of galleries for the interment of the dead. They were first used after the second century A. D., when Rome was a city of great splendor and the Jews and Christians were poor and persecuted. A great change in this respect took place after the sack of Rome by Alaric, A. D. 410, when the city was in ruins. The Christians who buried their dead in the surrounding "Campagna" revered the catacombs near the Appian Way as the burial places of the holy martyrs, but removed their remains to the numerous churches for safer keeping. The catacombs were neglected, their entrances in ruins and after the devastations of Rome by the Goths and Lombards in the sixth century, they were entirely forgotten.

On the 31st of May, 1578, the catacombs in the city of Rome were rediscovered by some laborers



THE GOOD SHEPHERD.

The picture is an enlargement (three times) from the Encyclopedia Britannica, article "Catacombs." It is a likeness of the "good shepherd" Jesus of date between A. D. 200 and 600, after the drawing of Bosio. The defects of the photograph belong to the Encyclopedia's woodcut, but the features, dress, trees, house, etc., are distinct enough to show that the model is not from Palestine but from Rome. This Jesus is plainly an Italian.

digging for pozzolana earth, and a large literature has been busy with them ever since. "Roma Sotterranea," by Bosio, whence our picture is taken, is considered a classic, and references can be found in the Encyclopedia Britannica and other books. There is nothing Jewish about this picture, nothing suggesting a Christian teacher, a son of God or crucified savior of the first century; the features, hair and dress of this good shepherd are Roman of the fourth century and prove conclusively that the gospels of the New Testament are forgeries of a later time. Some authorities even say, that the fresco ceiling, whereof this picture forms the center, with its Roman house and trees, is from the sixth century. The passion, crucifixion or ascension of Jesus are never found represented in any catacomb. The entire length of the galleries under the city of Rome has been estimated at between 350 and 900 miles.

In the Old Testament the same deception in regard to history predominates. From 1580 until 1167 B. C. Canaan was a dependency of Egypt and no Jews were living in Palestine. Before Samuel, Saul and David no Israelites existed and no Hebrew language was spoken or written. The Exodus of Moses and the wars of Joshua are inventions of the Jews long after David.

One hundred and seventy miles south of Cairo were found the famous collection of the Tell el-Amarna letters. These Babylonian tablets represent the correspondence of Amenhotep IV, pharaoh of Egypt, with the kings of Babylonia, Assyria and the Egyptian governors of Palestine until 1167 B. C. Beginning with about 1600 B. C. the Egyptian records furnish rich and detailed pictures of conditions in Syria and Canaan. Thutmose III, who reigned between 1479 and 1447

B. C., has given a vivid account of his many campaigns and conquests in these lands. In his list inscribed on the great temple of Karnak he gives the names of 119 cities conquered in the land of Canaan. Moses and Joshua are heroes of Jewish novels!

Kent, in "Hebrew History," gives the dates of the composition of Judges, Samuel and Kings as late as 560-525 B. C.; Isaiah, 550-400; Haggai, Zechariah i-viii, 520; Malachi, 450; Nehemiah, 400; Psalms, 600-350; Job, 330; Zechariah, ix-xiv, 240; Septuagint translation, 250-100; Proverbs, Ecclesiastes, 200, and Daniel 165 B. C. The Jews were under the dominion of Persia from 536 to 333 B. C., therefore Isaiah, Zechariah, Malachi and Psalms were influenced by the religion of Zoroaster! The so-called prophecies in these books refer to Mithra and not to Jesus. Job, including the Lord and Satan, is a translation from the Persian, and Jonah is a story of the Philistines.

In the year 536 B. C. only a handful of Jews returned to Jerusalem from Babylon and were kept under strict Persian rule near the ruins of Jerusalem. The biographers of Alexander the Great know nothing of his coming near Jerusalem when marching to and returning from Egypt 332 and 331 B. C. It is an invention of the Hellenists. In the year 320 B. C. Ptolemy Soter conquered Judea and Samaria. All Jewish religious rites were prohibited and sacrifices to Zeus offered in Jehovah's temple at Jerusalem.

Zoroaster, the founder of the doctrines of the Magi or wise men, lived in Persia many years before Plato and Aristotle. The Persian Zend-Avesta give abundant details about him and are regarded as authentic. The fundamental idea of Zoroastrianism is dualistic; man stands between good and evil. No other religion has so clearly grasped the idea of guilt and merit. On the works of men here below a strict reckoning will be held in heaven. If man has a balance of good works in his favor, he passes forthwith into paradise and the life of the blessed. If his evil deeds outweigh the good, he falls under the power of Satan, and the pains of hell are his portion forever. Zoroaster believed that the fullness of time was near and the kingdom of heaven at hand. Ormuzd will soon hold judgment, punish the wicked and reward the good. Satan will be cast into the abyss and henceforth be powerless.

After the division of the empire of Alexander the Great, Mithra, the son of Ormuzd, became the favorite deity in Asia Minor. He was a god of light; candles were burning continuously upon his altars, and holy water and bells used in his rites. Mithraism teaches a flood and ark story, fiery chariot, water from a rock, communion, holy Sunday, heaven, hell, atoning sacrifice, immortality of the soul, last judgment, resurrection of the flesh and destruction of the universe by fire.

Next to Mithra, the new judge of the dead, came Atar, the god of fire, the *holy ghost*, the messenger of the supreme being and all the good and bad angels. Mithra, the second person of the Persian trinity, born the 25th of December, cleanses all with his purifying blood, proclaims all men to be brethren and gives regeneration through baptism and second birth. When Mithra's labors were ended, he retired to heaven after the celebration of a last supper. Mixing old Zoroastrianism with the cults of Mithra and Bacchus, everything was ready to begin the composition of the inspired and holy, anonymous New Testament!

With the foundation of the Roman empire and the granting of religious liberty everywhere the orientalizing of classic paganism began. Cybele and Attis were brought to Rome from Phrygia, Isis and Serapis from Egypt, Baal from Syria and Mithra from Persia. Chaeremon, a priest from Alexandria, a stoic philosopher, a teacher of Nero, rediscovered in the religion of Egypt the worship of the powers of nature and found in prayer a means of rescuing men from the fatality which the influence of the planets imposed upon them. Near the beginning of the third century A. D. Mithraism acquired an almost undisputed supremacy in the Latin world. Temples and caves of Mithra could be found from India to Scotland among the traders, laborers and slaves, but especially in the military camps. Mithraism lasted until the reign of Theodosius, A. D. 379-395. About 400 statues and reliefs of Mithra are known to exist today, while we have nothing referring to the crucified savior Jesus except from the time of the Dark Ages.

Another very important source of medieval Christianity is Manicheism! Mani, its founder, was crucified in the capital of Persia under Bahram I, A. D. 276. Manichæism taught revelation, redemption, ascetic virtue and immortality of the

soul, and maintained itself until far into the Middle Ages.

After the mental efforts of Bruno, Gassendi, Hobbes, Spinoza, Voltaire, Holbach, Kant, Paine and their followers, people became more educated and tolerant in religious matters. They learned by traveling, that Christianity is only one of many religions and not the very best one. Gibbon proved the purely human development of the Christian belief. The claim that only one universal God exists falls to pieces, when we consider that every thinking soul has a different conception of his Lord or Father. The uncompromising, supreme ruler of the Catholics is not the elastic "God is Love" of the Christian Scientists. Ormuzd, who lives in pure fire, is not Jehovah, who lived in a wooden box. Allah, who abhors wine and has no son, is not the God of the Christians, who changes wine into the blood of his son Jesus!

The Protestants are breaking up into ethical Christians and the ignorant fire-and-brimstone eaters of the Billy Sunday type. As Christianity was constructed out of Zoroastrism, Judaism, Buddhism, neo-Platonism, Mithraism and Manicheism, so it will again decompose into aggressive Catholicism, only-in-the-mind-existing Christian Science, Spiritualism, New Thought and Free-thought.

The impartial history of the monuments, excavations and inscriptions will yet be one of the sharpest weapons to disprove the anonymous, fanatical writings of Jewish and Christian sects and break the tyranny of Bible and church.

C. G. MUSKAT.

A DISCOURSE ON RELIGION.

CHANNING SEVERANCE, *Prelector*.

Let us never forget what a curse religion is nor cease to combat it as individuals, for by individuals, singly and collectively, it is kept alive. Religion is a product of thought wrongly and foolishly used, and what is produced with thought can be destroyed by it, if false and without foundation on natural and eternal principles. Religion is nothing but God worship and an effort to rule the masses by the priests, who after making a God to suit themselves, put into his mouth words intended to produce fear and compel obedience. Cunningly they have made their mental God—for no other exists in the universe, or can be found by scientist or philosopher—the supreme source of authority before whom we must all bow or be damned.

Religion, which is priestcraft doing business with mental slavery and physical control as its object, is a needless and useless word in our vocabulary if the word God is not found therein, for without a God of some kind to start with religion has nothing to offer or say. Its business is to assume the existence of that mental monster priests have put up in the sidereal regions out of reach and sight, and then to send down messages intended to regulate the thoughts and the actions of simple and credulous minds. So the person who wastes time in talking about the "religion of humanity" could devote his thoughts to no subject more foolish. Morals, which are codes of conduct in society or aggregations of individuals, are needed to insure peace, harmony and justice, but religion or God worship is as unnecessary to man's welfare and happiness as a fur overcoat to those living at the equator; and is, when accepted and practiced, as sure a sign of mental imbecility as the wearing of an overcoat in the torrid zones would reveal.

Until God can make himself known to someone besides a priest, or find power with his "omnipotence" to talk and express his wishes through some other than a man clothed like a woman, or dressed in the regulation black to distinguish the smooth and unctuous fakir from the common herd, it would be well for mankind to stop believing for a while and do a little thinking. When a man has to tog himself up in clothes of uncommon and different style from all other men, to create a sense of wisdom and superiority they do not possess, it is well to think of him as a man without the effect of his costume, and when he is so inspected and critically considered he immediately falls to the same level on which the rest of us stand when we look for a God or talk about one.

Of all the fakes and humbugs ever known or utilized by shrewd and scheming rascals with which to play on human credulity, the religious one towers aloft like the mountain above a mole hill, and its evil and injurious effects are widespread and extensive, because, having produced multitudes of credulous minds that never think

for themselves or have the least idea they can or should, it opens the way to an endless series of frauds and deceptions. Who, of all the human bipeds that walk this earth, are so gullible as those whose minds are stuffed with religious nonsense and kept from mental activity through fear and foolishness? When you find a man who fears to think and express his thoughts on any subject that interests or concerns the human race, you will find a victim of priestcraft, the source—I repeat again lest it be forgotten—of all religions and every form of mental slavery extant. Fools are made to order by religious instructors, and the world is full of mental failures, wrecks, and monstrosities, because of the power seen in priestcraft to produce them.

There is nothing good or beneficial about priestcraft or religion in any way, for its business being to prevent reason or prevent its exercise, to produce groundless fears and keep the world in a state of mental wretchedness, with poverty and ignorance as the common state of the masses, it is not now and never was anything but a curse and a gigantic evil.

Said Robert Taylor: "The ancient oracle of Delphi for a thousand years was a hideous nest of priestcraft—of jugglery, delusion and fraud." Said Dean Farrar: "The visitor to the ruins of Pompeii may still see in her temple the statue of Isis, through whose open lips the gaping worshippers heard the murmured answers they came to seek. No doubt they believed as firmly that the image spoke as our forefathers believed that their miraculous madonnas nodded and winked. But time has exposed the cheat. By the ruined shrine the worshiper may now see the secret steps by which the priest got to the back of the statue, and the pipe entering the back of its head through which he whispered the answers of the oracles."

And right here is a proper time to refer to the fact that present-day theosophists who are trying to harmonize all religions instead of exterminating the pestiferous things, are much attached to "Isis," with the pipe in the back of her head, and Madame Blavatsky's "Isis Unveiled" is one of their choice books presented for our consideration, that we may, if we will, acquire "esoteric wisdom." The best and most fitting thing yet seen applied to these mental wanderers in realms of miracles and mysteries, in barren and unproductive fields of thought, is "audacious ignorance," for if their work or literature is of any more value to the world than the rantings of St. Paul, the ravings of St. John, or the puerile products of priestcraft in every form or kind, the application of reason to them does not reveal it. Just as the world is making some progress in getting out and away from superstition, along comes this old folly in new dress to prolong foolish and worthless thinking, and help keep alive other species that must be exterminated before the human mind can use and get results from undeveloped resources. As humbugs, theosophy and Christian Science must be rated as kindred souls, and yet to the disgrace of general intelligence, both are flourishing like weeds in warm weather when the hoe is not in action. Hence in dealing with religion both are legitimate subjects for comment and criticism, for what they do not know and profess to tell us about God is yet to be disclosed by more vivid imaginations. All time devoted to their vagaries except for the purpose of being able to say you are familiar with them and because of that fact can rightfully analyze and condemn their baseless affirmations, is utterly wasted and lost. The thought that the chaff they both deal in can be used successfully to catch minds hungering for more knowledge, is a surprise producer, but it is done, and to all who stand by the solid realities which rational and scientific thinking present for consideration, as we wait for more in the march of progress, must admit it with regret. Nothing can have any permanent value that is not true, and neither of these mind-fuddlers is dealing in truths when they go back of material phenomena.

But what is the priest doing today as the legitimate successor of those ancient fakirs of Delphi and Pompeii? He is working the same old game, with only slight variations to meet the necessity of changed conditions, and so with the parson or the preacher, that modified representative of the old cult. The priest is still able to convince untold numbers that he has direct access to the ear of God, and is able to influence him for the good of mankind through prayers and ceremonies, and by direct requests for changes in his plans and purposes, that he receives from God a hunch now and then and is

in close touch with him at all times through invisible forces not common to all men. He still puts over that ancient and preposterous insult to reason that he can convert baked dough and fermented grape juice into flesh and blood, and yet two priests do not meet and pass without laughing, as one of the ancients familiar with their business thought was a hard thing to do. But as religion is nothing without solemnity it must be preserved at all cost. And what is all this fool business for? It is for the same purpose it always was, to permit the select and favored few to rule and rob; so to debase and degrade the great majority that they will not rise up in open revolt against their masters. In ancient Greece religion was considered a necessity, for without a superstition of some kind it was feared the rabble would be ungovernable. The Catholic church still thinks so, though it does not admit its religion is the superstition that we all know it is, and one of the worst ever used to terrify mankind.

Ovid said in his day that the existence of the gods—they then had a plurality—was a matter of public policy, so when good old Socrates tried to laugh them out of existence he was kindly but firmly invited to take a drink of hemlock. Since then these sacred gods of mythology have all died a natural death, but in memory Socrates has outlived them and always will. So go the follies of the world, and in time will go those of the present, but by this uninspired prophet a new crop of some kind to replace them is foretold, since folly seems as perennial as domestic discords in every generation that seeks bliss in the sacrament known as marriage.

It is said that the more intelligent among the ancient Romans looked upon the whole religious system as a just object of contempt and ridicule, and there is no reason to doubt that intelligent men everywhere have always viewed it in that manner, though self-interest and priestly power to punish those expressing such thoughts have prevented their saying so. No man in his right senses who looks at religion as it is, can see in it anything but rank and rotten superstition, for without a trace of God to be found, and nature forever doing her work under immutable laws that nothing can influence or change, what is prayer or worship but an insane or an idiotic state of mind that has led to the committing of supreme follies? There is nothing more foolish that a man can do than to pray and worship when the object of his oblations is nothing but a mental phantom. Whether men believe in one God or many outside their own minds none exist or reveal themselves. So while we stay around here let us have the good sense to let unrealities alone as objects of contemplation, prayer or worship, or as a bugaboo to excite foolish fears.

The Reform that Made Buffalo Famous.

When Billy came to Buffalo
His language was quite vile;
But note the "marked improvement"
Since he's been here a while.
We do not mean the sinners saved,
Or haunts of Satan stormed,
But oh, the joy the angels feel!
Since Billy has reformed.
He came to save our wicked town,
To do it with a vim.
Behold the power of saving grace!
The town's reforming him!

Buffalo, N. Y.

CAYUGA.

The Peruvians had the institution of a Holy Communion, in which they ate of a sacred bread, *sancu*, sprinkled with the blood of a sacrificed sheep, the priest pronouncing this formula: "Take heed how ye eat this *sancu*; for he who eats it in sin and with a double will and heart is seen by our Father, the Sun, who will punish him with grievous troubles." The Spaniards themselves recognized that the Mexicans ate the mystical body of the God with every sign of devotion and contrition; and they were so far from depreciating the Peruvian Communion that they supposed St. Bartholomew had established it.—*Philip Vivian*.

The cause of America is, in a great measure, the cause of all mankind. Many circumstances have arisen and will arise which are not local but universal, and through which the principles of all lovers of mankind are affected, and in the event of which their affections are interested. The laying of a country desolate with fire and sword, declaring war against the natural rights of all mankind, and extirpating the defenders thereof from the face of the earth, is the concern of every man to whom nature hath given the power of feeling.—*Thomas Paine*.

THE TRUTH SEEKER.

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I wish to make a statement, and make it too plain to allow a Christian minister successfully to dispute it. It is this: If the Bible is to be relied upon, and if it reports the language of Jesus correctly, then Jesus taught all of the worst doctrines preached in the Christian pulpit. The only way to make Jesus a teacher of what is merciful and just and kind is to show that he did not talk as reported in the gospels.

If there is one practice that ought to be discontinued it is the practice of deciding matters by precedents. I believe in considering every question on its individual merits, without reference to the previous question. There is such a thing as the divine (nature's) right of contradiction. Let us put it in practice no matter *who* says a thing is so. If to our mind it is *not* so, let us say so. We are too much swayed by the other fellow.

The only liberty that a Roman Catholic has is a priest's say-so. He dares not to keep his hat on his head against the command of a priest, nor to let an idea get into his head. Romanism is the most deadly enemy that liberty has on this earth and the only freedom which it gives its worshipers is the freedom to be a slave. The man who keeps the commandments at the behest of a priest would break them at the behest of a priest. Such a man cannot be trusted.

The reason that so many of the sayings of Jesus are incomprehensible is not because they are profound or divine, but because they are nonsensical. In fact, almost all the sentiments in the four gospels that their authors put into the mouth of Jesus are foolishness. His notions of a heaven, of a Father in heaven, of angels or devils, of hell, do not picture real things. No man ever talked more about what is not so and less about what is so than the hero of the four gospels.

Parents who tell their children that God gives them their food, their clothes and all the good things they have, mislead the minds of their children and misstate facts. It is simply a lie, a lie without palliation, for a parent to tell his child that God watches over it and keeps it from harm. Religion cannot teach anything but a lie, for religion itself is a lie. It is best to tell a child the truth and let the child find out what God is for himself. The best God a child ever had is his father or mother.

What is meant by "preaching the gospel?" What is this gospel that is preached? I mean it. And I want some person of authority—if there be such a person—to enlighten us. I assume that there must be something, possibly some portion of the Bible, that is called gospel. I want to know just what part of the Bible, just the book—chapter and verse or verses—that is called gospel. Gospel means *good* tidings. What is there good in the notion of a hell for a majority of human beings, and a heaven for the others?

No Book Sacred.

We have on earth no book or manuscript that is too holy to criticize, for every book and manuscript was written by some man; and no man is now, or ever was, infallible. We want to get one idea into our minds, that is, that no person who has lived on earth has been higher intellectually or morally than man. And there is another idea which would greatly benefit the world if it would accept it, and that is, that there is more knowledge among educated men today than ever before, and consequently the later writings of man are more accurate, more reliable, than the earlier writings of man. The highest knowledge is the highest authority. The man who knows the most on any given subject is the man who can speak with the greatest assurance on that subject.

We have no knowledge higher than man's, holier than man's or different from man's. There is no book of God, no word of God, no revelation of God.

All notions of anything divine on earth are fictitious. Every record of divine manifestations is false; every record of divine language is fabulous; every account of divinity is a lie.

No man can speak for God, for no man knows anything about God. To say that God talked with Moses is to say what no one can prove. A statement to that effect in a book is not proof; it is gall.

Man needs to free his mind from the thralldom of the Bible. That volume passes for more than it is worth. There is in it only the wisdom of man, only the light of man, only the knowledge of man. The lie printed upon the Bible has passed for truth, and has protected it from honest criticism.

We have reached a time when we must face the truth and accept whatever fate the truth has for us. Truth is better for man than all the religions that he ever had. If Christianity cannot answer the questions of reason and common sense then must it stand convicted of imposture and deceit. There should be no mystery about facts. There should be no necessity to cover up the truth. Man wishes to know if the Christian church is telling a lie or a dozen lies. If this church declares that what it teaches is true, then must it furnish the evidence upon which its religious tenets rest. There is too much evasion, too much dishonest silence, by the representatives of this church. I hold that not a preacher or priest of the Christian faith can give one single historical fact to support that faith. All of Christianity—all of its ecclesiastical or theological dogmas—are founded upon Bible texts, written by unknown men. Outside of the Bible's covers, there is not a particle of evidence to uphold the teachings of the Christian church.

The religious notion that the Bible is too sacred to be touched by the common sense of man is too foolish to consider. It is the sacred and not the profane that wrongs man most. The lie that the Bible is God's word I regard as the greatest curse of the human race.

L. K. W.

Mr. Debs on Colonel Ingersoll.

At various times Mr. Eugene V. Debs has expressed, more or less at length, his appreciation for Ingersoll—not necessarily of Ingersoll as a denier of the Christian faith and an exposé of its falsity, but as a man and brother, or humanitarian. In *Pierson's Magazine* for April Mr. Debs publishes his "Recollections of Ingersoll."

It was as a member of an organization in Terre Haute, Indiana, known as the Occidental Literary Club, under the auspices of which Ingersoll lectured there, that Mr. Debs met him. Says Mr. Debs of this event:

"Late in the seventies, when Colonel Ingersoll was lecturing under the management of James Redpath and packing the greatest auditoriums in the country to overflowing, he came to Terre Haute and I saw him for the first time. I met him at the railway station on arrival and escorted him to his hotel. He at once filled my eye and captivated me completely. There was something intensely fascinating in his personality, an irresistible charm in his presence, a liquid melody in his voice—and withal he bore the stamp of genius and the towering majesty of a man! I felt that here was the greatest man in all the world."

The lecture was to take place on April 30, 1878. On April 14 Redpath wrote to Debs:

"You need not be afraid of speaking so extravagantly of the Colonel's eloquence that people will be disappointed. He is the most eloquent man now living. He astonished New England, and in Boston, where they hear the best oratory all the time, he made the profoundest sensation of the last fifteen years and drew the biggest audiences. . . . You will find that I have not overstated his marvelous power over audiences. Boldly announce him as the greatest orator of the world. *He is.*"

The Terre Haute lecture, delivered before a large audience, is thus reported:

"The opera house was packed to the doors. All the surrounding towns had sent in delegations and standing room was at a premium. Many had to be turned away. The subject was 'The Liberty of Man,

Woman and Child.' It was my privilege to introduce the speaker to the audience.

"Never until that night had I heard real oratory; never before had I listened enthralled to such a flow of genuine eloquence. The speaker was in his prime, not yet forty-five, tall, shapely, graceful and commanding, the perfect picture of the beau ideal of his art. Never can I forget his features, his expressive blue eyes, his mellifluous voice, his easy, graceful gestures, and his commanding oratorical powers. He rippled along softly as a meadow brook or he echoed with the thunder of some mighty cataract. He pleaded for every right and protested against every wrong; he touched every emotion and expressed every mood of his enchanted listeners. His words fell as pearls in sunshine from his inspired lips and his impassioned periods glowed with the fervid enthusiasm of their thrice-eloquent author.

"Redpath was right. Ingersoll was the greatest orator in all the world. No pen or tongue could ever describe his brilliant eloquence or his matchless powers."

Tributes to the magnificence of Ingersoll's personality and speech come fast to the mind of the writer, and among those he quotes is this from Elizabeth Cady Stanton:

"I heard Mr. Ingersoll many years ago in Chicago. The hall seated 5,000 people; every inch of standing room was occupied; aisles and platform crowded to overflowing. He held that vast audience for three hours so completely entranced that when he left the platform no one moved until suddenly, with loud cheers and applause, they recalled him. He returned smiling and said: 'I'm glad you called me back, as I have something more to say. Can you stand another half hour?' 'Yes: an hour, two hours, all night,' was shouted from various parts of the house; and he talked on with unabated vigor, to the delight of his audience. This was the greatest triumph of oratory I had ever witnessed." . . . "I have heard the greatest orators of this century in England and America; O'Connell in his palmiest days, on the Home Rule question; Gladstone and John Bright in the House of Commons; Spurgeon, James and Stopford Brooke, in their respective pulpits; our own Wendell Phillips, Henry Ward Beecher, and Webster and Clay, on great occasions; the stirring eloquence of anti-slavery orators, both in Congress and on the platform, but none of them ever equaled Robert Ingersoll in his highest flights."

The writings of Ingersoll would have made him famous even had he never spoken in public. His lectures are read with the same enthusiasm that they were heard. It was not necessary that one should approve his ideas in order to appreciate his oratory, for the Rev. Henry Ward Beecher, himself a power on the platform, called him "the most brilliant speaker of the English tongue of all men on this globe." His qualities as a friend and companion captivated those who came to him. Having delineated these qualities, and described some of the many good deeds of the great Infidel, Mr. Debs says:

"Great as Ingersoll was in public life he was greater still in the charmed circle of his beautiful family and his happy home. Beneath the blessed roof-tree of the Ingersolls four generations dwelt together in perfect love and made home and heaven synonymous terms. Mrs. Ingersoll, her venerable mother, the beautiful daughters, the devoted sister and their husbands and children, ah, what supreme happiness reigned in that royal household! And to see them all swarm about the Colonel and cover him with caresses and kisses was a picture for the soul never to be erased from the memory. A temple of freedom, a house of love and joy, a holy shrine was the Ingersoll home when its master spirit reigned there, and they who passed its sacred portals, beheld its touching scenes of felicity and devotion, and enjoyed its hearty, wholesome hospitality visioned a veritable paradise on this planet."

In politics and economics little was held in common by these two representative men, yet in Ingersoll's humanity Debs finds everything to praise:

"He pleaded for the negro as no one ever had before, he espoused the cause of the Chinaman when it was almost treason to breathe a sympathetic word in his behalf, he protested passionately against the persecution of the Jew, he stood staunchly for the rights of woman, he thundered with a Titan's voice in condemnation of the crimes committed against childhood, he made the most eloquent, touching, inspiring appeal ever made in behalf of the criminal class, so-called, and to the hour of his death he

low-being. The weak and unfortunate, the sorrowing and despairing, regardless of color or creed, whoever or whatever they might be, had in 'Bob' Ingersoll as tender a sympathizer and as true a friend as ever ministered to the needs of his fellow-men."

Praise is exhausted when justice is done to Ingersoll. Above the level he attained men do not rise, and we know that his eulogist is speaking with sincerity, truth and moderation when he says: "The world has yet to learn of the true greatness of the man and the infinite value of his service to humanity. He freely laid his all upon the altar that those who came after him might escape the curse of slavery and the horror of superstition, and know the joy of being free. He was absolutely true to the highest principles of his exalted character and to the loftiest aspirations of his own unfettered soul. He bore the cruelest misrepresentation, the foulest abuse, the vilest calumny, and the most heartless persecution without resentment or complaint. He measured up to his true stature in every hour of trial, he served with fidelity and without compromise to the last hour of his noble life, he paid in full the price of his unswerving integrity to his own soul, and each passing century to come will add fresh luster to his immortal fame."

A Bas le Diable!

A number of good and otherwise sane people are much disturbed in mind because belief in a personal devil is passing. All the comfort which in the past has come from our practice of laying the contrariness and crime of the world on the shoulders of the devil is lost if so be "there ain't no such animal." His banishment seems almost sacrilegious. We never loved him, but he came in conveniently when we tried to explain things.

Now the fact is, we don't need a devil. We are constantly giving evidence of our ability to outdo anything that could be invented by the worst old devil in any catechism or creed. What could be more skilfully diabolical than the way our financiers fleece the widows and orphans, and the church charitable organizations plunder the public treasury in a pretended attempt to undo the mischief? What more fiendish than grinding profit out of the lives of children; than robbing the worker of his product; than sending the big thieves to Europe on their yachts, and sending our idealists and reformers to jail?

What could be more effective in the way of damning souls than a bungling system which causes all our wars, much of our crime, and keeps the majority in a poverty that drives men to drink and women to the brothel? If a Satan were to lay out a scheme for running this world, would he dare to include more jails, prisons and poorhouses than we benevolently provide, or to fill them with a greater percentage of innocents? And where could he find a more cunningly devised system for making the wrong easy and the right difficult than the one we call civilization? It is no wonder that Edward Carpenter found it necessary to write a book which he named: "Civilization: Its Cause and Cure."

But not yet is this sad recital ended. The present war has opened up to the gaze of long-suffering humanity a picture of unbridled viciousness and degeneracy hitherto unparalleled in the annals of history. The scenes of crime and cruelty through which the world is now passing have faded to comparative insignificance the old-time devil and his infernal regions. The awful horrors which are the daily record of this wholly unnecessary and therefore purposeless war fairly cause the normal intellect to stagger, and cast a shadow of impenetrable gloom over the aspirations of those who sincerely hoped for an early enfranchisement of the world.

A bas le diable! We have no use for him now that human nature has demonstrated its ability to outwit him in all his fiendish ingenuity as revealed in the "holy book." With the sanction of God's churches we can do all the business of crime breeding and soul destroying very much better than he could if he were here, and we do it by the simple expedient of giving a few people the mastery of

the rest through ownership of their means of livelihood, or what is even worse, control of their minds and hearts, so that at the mere beck of some demagogue a man must leave his family and his fireside to sacrifice himself on the field of battle; and for what? Echo answers, what? We can easily beat the devil at his own game and still call ourselves civilized and even Christian.

To what conclusion do these thoughts naturally lead? It is this: that like as man created God out of the goodness of his heart, so also did man create the devil out of the evil of his heart. Here is another unanswerable argument against the tenets of religion. The human mind cannot conceive of a more efficient fiend than history reveals in the character of some men. The devil is a wholly human conception. He is an etherealized counterpart of a typically bad man. To relegate to a superhuman origin the ills and evils of this present life which are manifestly the outcome of men's perversity is but one of the many absurdities connected with religion. It is not generally known that the words "deity" and "devil" are derived from the same old Hindoo word "deva." Originally the two conceptions represented but one idea. They were divided at last by the process and development of human thought that made one class of natural forces and powers good and another evil. When a great nation conquered some other nation, the gods of the conquered nation were supposed to be conquered also, and to partake of the degradation of the conquest; so they were relegated to a lower sphere. In this way the gods of one nation became the malignant sprites and devils of another. We once heard of a Christian mother who was found teaching her child to bow whenever the devil's name was mentioned. When asked why she did this, she replied: "Because I think it is safer." Give the devil his due. In other words, keep on the right side of any power that may help or hinder.

Decent American sentiment is now being insulted by a revival of the absurdities of hell and the devil through the preaching of certain self-styled evangelists. Those persons who look upon the banishment of the devil as almost sacrilegious are determined that his sacred memory shall be revived and maintained in all the glory of medieval superstition; and to bring this about they have engaged the services of one Billy Sunday, a former baseball player, who will shortly open his show in New York contemporaneous with the advent of Barnum and Bailey's circus. A busy spring may be expected in the metropolitan city!

Now apart from the falsity of the devil-idea it is perfectly plain that people who advocate its revival in an age of reason are totally ignorant of the true principles of pedagogics. The way to teach a child right conduct is not by terrifying its nature by a picture of evil, but by flooding its thought with the memory of things that are good. All successful teachers have recognized the fact that the best way by which one can impress the truth upon another is not by emphasizing error but by supplanting error with the cleansing power of truth. The supreme requisite of life is not to know error but to know the truth. The knowledge of error is fortuitous but inevitable; but the knowledge of truth is a necessity, and is attained only by those whose minds are set strongly upon it—who spurn to learn it through the medium of error.

Evil, like the poor, we have always with us. Men need no picture of a superhuman devil to remind them of sin and error. Life is crowded with the evil doings of godly as well as ungodly men. To get away from these sad conditions is the pressing desire of every decent man. The evangelist who comes to us today with the notion of a personal devil and the horrors of a God-established hell, in order to harrow up the feelings of a sensitive community, ought to be denounced to the police at once as a person seeking to disturb the moral equanimity of the people, as well as the mental balance of those who are easily influenced by such presentations. If the basis of the performance were other than a re-

ligious one, this would certainly be done. The police of our cities have interfered only too often in cases bearing no comparison to this one in point of reprehensibility. Religious doctrines have clouded the life of man sufficiently long; the wise man of today will have none of them; he has largely outgrown them. Let such a man assert his manhood and his decency, and relegate forever to the gehenna of unprofitable human concepts the absurd notions of hell and the devil. *A bas l'enfer: a bas le diable!* Away with hell; away with the devil!

Ignoring as of none effect the dictum of their Prince of Peace that they who take the sword shall perish by the same instrumentality, the New York Federation of Christian Churches has indorsed by a vote of 158 to 52 the universal military service which men of violence propose, and recommend the most extreme measures necessary. The vote by churches stood:

	For.	Against.
Baptist	16	1
Congregational	10	0
Disciples of Christ	3	0
Seventh Day Adventists	1	1
Protestant Episcopal	27	3
Reformed Episcopal	0	1
Evangelical Association	1	2
Society of Friends	0	2
German Evangelical Synod	0	1
Lutheran	14	7
Methodist Episcopal	23	4
Primitive Methodist	1	0
Moravian	4	1
Presbyterian	27	20
Reformed	19	3
Unitarian	1	0
Universalist	1	2
Union Protestant	10	4

It required the 20 negative votes of the Presbyterian communion to prevent the churches from going 5 to 1 for the sword. The *Public*, which holds that Christianity has "received a blow in the house of its supposed friends," observes that sixty years ago the Federation of Churches would have voted thus affirmatively for black slavery. The record for belligerency that the church is making now will not give it any hesitancy, after peace shall have been established permanently by Humanitarianism, in claiming that it abolished war.

The downfall of the czar of Russia is said to be due to his superstition, upon which some "power behind the throne" perpetually worked. Years ago the czar made a pilgrimage to a distant shrine to obtain the blessing of a recluse called Father John, who, we believe, turned out to be a rascally monk. During the Japanese war and afterwards it was an ecclesiastic bearing the name of Pobodonischeff or something similar who put the hoodoo on him, and more latterly he fell for the Siberian monk Rasputin, who caused the assassination of the czar's minister Stolypin, and not long ago was "done in" by his enemies of the Russian court. The czar is said to be a weak character, which must be so if these stories are true. Superstition is not characteristic of rulers of men. A people is more easily governed through its superstitions, but the governing class should be free from the delusions through which they control the unenlightened masses. The successful demagogue or autocrat defers to the popular belief and conforms to the popular error by attending religious services; he is lost, however, if he takes them seriously to himself. That was the czar's mistake. Superstition is for the masses who are to be governed. We cannot conceive of popes and kings actually believing in the superstition they proclaim regarding their own divine status and functions.

The adherents of the pope's church in America are not united in loyalty to the administration at Washington. Senator O'Gorman, who was sent to Congress from New York because he was a Roman Catholic, turned out in the end to be a pro-German hyphenate. Justice Daniel F. Cohalan, who because he was a Catholic was put in O'Gorman's place on the bench of the Supreme court of the state, refuses to sign a declaration of support to the President in protecting American rights and American citizens against German aggression. He calls it "hysteria," although Cardinal Farley has given his signature to the pledge; while Tammany Hall, which is the political arm of the church, is considering the nomination of the pro-German George B. McClellan for representative to Congress. It is evident that the Rev. Father O'Brien of Toledo, Ohio, would not have the united indorsement of New York Catholics in lynching Scott Nearing for opposing the government's plans to defend American life and property.

THE MISSIONARY IMPULSE

The Causes Which Impel the Convinced Freethinker to Disseminate His Views.

By ATWOOD MANVILLE.

II.

5. Superstition—religious belief regarded as based on ignorance or fear—is admitted to be a relic of barbarism; whereas religion is said to be the vanguard of civilization; but “where there is any religion, the devil will plant superstition”; and it is difficult to separate them. Jehovah told Moses how to place the blood of a ram on the great toe of Aaron's right foot (Exodus xxix, 20), and evidently considered such instructions more important than information about immortality. The belief in demonology and witches appears to us now as much of a superstition as the dread of sitting thirteen at table, but all are derived from scripture. Superstition and religion both predicate a belief in the supernatural and differ only in degree, depending on the generally accepted view of what is true in each community.

It is claimed that Christianity has been the cause of the greater civilization that exists in Western countries compared to the Orient, and that no nation has been civilized without a Bible; but when one considers the failure of Christian churches to advocate reforms, and their opposition to any science that tended to destroy the authority of their sacred book, he may reach the conclusion that the existence of greater civilization in Christian countries is due not so much to their being Christian as to the superior intelligence and education of the people in those countries that has led them to choose what they thought the best of the various religions as they have chosen the best in science, politics and art. There is no evidence in the Bible that modern civilization was inspired by that book, nor have its adherents welcomed the great discoveries of astronomy, zoology and physiology. When Galileo proved that the earth moved around the sun, the church put him in jail until he retracted. When Darwin's theory of evolution appeared, the church said it was incompatible with the word of God. Scientific criticism of the Bible by Spinoza, Simon, Reimarus, Paine and Remsburg have been and are discouraged, and the attitude of mind that disapproves of a change in the old beliefs is not one to adopt progressive ideas. In the *Atlantic* for December, 1916, a writer on “Holy Russia” claims that love in that most religious country is superior to the morality and justice in other nations, and that Russia will first see the second coming of Christ. Misha Applebaum, founder of the Humanitarian Cult, says that when he was a youngster in Russia (probably not forty years ago), one hundred of his coreligionists were killed for refusing to kiss the cross. Love in Russia and charity in America are apt to be considered by Christians superior to justice and scientific remedies. Andrew D. White, late president of Cornell, writes: “The establishment of Christianity, beginning a new evolution of theology, arrested the normal development of the physical sciences for over fifteen hundred years.” (*Warfare of Science with Theology*, vol. i, p. 375.)

The impulse for the abolition of slavery, of dueling, of child labor, of war, has not come from the churches, and they are not responsible for the telegraph, telephone, serums, anesthetics and other results of scientific study that have advanced civilization. The Christian says: “Why should we be expected to make new discoveries in the secular field? Our religion is progressive, but along its own lines.” All of which is perfectly true, but why, then, claim that Christianity has civilized the world?

The Rationalist thinks that the abolition of superstition from the world will be a distinct gain, and, believing as he does that Christianity is a superstition that will not bear the light of reason any more than other religions, considers it his duty to show that the ideas and elements of Christianity were known before the days of Christ; that there was nothing original in the ideas of the Trinity, virgin birth, resurrection, ascension, eucharist, heaven, hell, etc., or in the Old Testament stories. They were all derived from prior superstitions. This is a most important statement and should be verified by every Christian before giving it credence. Mr. George Smith of the British Museum discovered that the Babylonians had the legend of the creation and fall of man about fifteen hundred years before the Hebrews heard of it. Over five hundred years before Christ, Krishna was born of the virgin Devaki; Buddha of the virgin Maya; Confucius of Yen-she. The Siamese had the virgin-born Codom; Southern Hindoostan its Salivahana; the Chinese, Fo-Hi, said to have been born

of a virgin 3468 B. C.; and many others. Justin Martyr, the Christian writer of 140 A. D., in his apology to the Emperor Adrian, said: “We say no more in this than what you say of those whom you style the Sons of Jove. As to his (Jesus') being born of a virgin, you have your Perseus to balance that.”

“The myth of the dangerous child” that made Herod slaughter the innocent boys, was very prevalent. Krishna was taken from the reach of the tyrant Kansa, who sought to slay him. Buddha was also in danger from King Bimbisara; and there were many others.

When marvelous occurrences are said to have happened everywhere, is it not probable that they were myths and that Herod gave no such order as Matthew reports? Luke's account omits it, although giving other details of that time. John the Baptist escaped death, although a young child.

There were other trinities. The Tri-murti in India, of Brahma, Vishnu and Siva; the Chinese “Fo is one person, but has three forms”; the Laotse trinity also. The oracle at Serapis said to Thulis, a great monarch, “First God, afterward the Word, and with them the Holy Spirit.” Orpheus wrote: “All things were made by one godhead in three names,” etc. According to Dr. Parkhurst, “the vandals had a god called Triglafl . . . with three heads.” These and many more are detailed in Mr. Doane's book, “Bible Myths,” and should have been discredited by this time if not true. A new book from the Bross Foundation attempts to do so. Does it not alter the probability of truth in the Bible stories if the supernatural events recorded therein are repetitions of mythological legends? There is hardly a Christian, outside of the Roman Catholic church, who does not think that superstitions persist in some of the Christian churches, and the burning of witches was approved by some Protestants as recently as a hundred years ago. Is it not right to destroy faith in a religion that has discouraged science and learning and even now looks with disfavor on the very idea of freedom of thought?

6. After listening to many arguments, the Christian often makes some such remark as the following: “Suppose you are right; suppose our doctrines and the Bible are not literally true, what have you to offer in place of it? Your process is destructive and not constructive. Everyone needs a spiritual side as well as a practical side, and religion appeals to the emotions. It does no harm; let well enough alone. The doctrines of the churches may not be true, but the teachings of Christ, the spirit of Christianity and the use of prayer are the greatest known powers for righteousness in this world and for salvation in the next.”

The Freethinker answers that it is more moral to ask whether a faith be true than what will be given in exchange, and reminds the Christian that one of the beauties of his religion is self-sacrifice, which counts as trivial any loss or evil consequences resulting from action that is right and true. The consequences may not be so bad as anticipated, for there may be something gained in the exchange of ignorance and superstition for truth and science far greater than we know, which should be especially relied upon by those who believe in a God of Truth. “To free a man from error is to give, not to take away. Knowledge that a thing is false is truth.” “He who keeps back the truth or withholds it from men, from motives of expediency, is either a coward or a criminal, or both.” Individuals may suffer temporarily; churches may lose money; men and women may lose employment; but are not these losses trivial compared to any advance towards God's truth?

Those who have abandoned belief in a revealed religion experience happiness in the more reasonable forms of applied religion, and, judging from one's own acquaintance, is there not even more happiness among those who believe only the practical side of Christianity than among the theologians? When the next step is taken and all allegiance to the authority that enjoins implicit faith is repudiated, there comes a sense of freedom, intellectually and spiritually; and a great satisfaction from the knowledge that one is right; even perhaps from a sense of superiority over one's fellows. This may not be a virtue, but it is a fact, and a practical source of happiness to counteract the comfort formerly derived from faith in Christ.

“But,” you may ask, “what about the period of doubt while the faith of our ancestors, the comfort of our lives, is being shaken?” It must be admitted that these are “the times that try men's souls”; but almost all Christians have grave doubts now about many of their doctrines. No reform can be brought about without hurting someone, and if the doctrines are not true, is it not better to save the next generation the necessity of learning and later re-

nouncing them? Faith will not be destroyed unless the arguments are convincing, and, in spite of the comfort claimed by Christians, it is seldom that an apostate wishes to regain his former faith. Richard Ellsworth, formerly an Episcopal minister, writes in *THE TRUTH SEEKER*: “The Rationalist maintains that men are happier under the system of thought that he represents than under any system of religion whatever.” To him it is perfectly plain that the Christian religion fails to produce the results claimed for it. The thought of hell alone is a constant source of unhappiness to the sincere Christian. All through his life his eternal salvation hangs in the balance. He sings, “Would God I were with thee,” but when asked if willing to go to heaven now, replies that he is not sure enough what the future life may be. Christianity has caused untold suffering by its principle of selective salvation, and the loss of a selfish, exclusive heaven for the few is a small price to pay for the abolition of eternal torment. The testimony of many physicians has shown that the Agnostic dies as peacefully as the believer. Christianity gives no assurance of happiness hereafter and restricts harmless enjoyment here, whereas the Humanist urges the largest measure of happiness for all in this world, and beyond this life finds no present need to make calculations.

Religion has been a comfort to many, especially to women, but is also a great source of tribulation. It cannot be a comfort to privately disbelieve many of the tenets of the church's creed and yet feel the necessity of training one's children in all the accepted doctrines. Conscientious people have suffered greatly from the inward struggle between doctrines and reason, and it is only a brave heart that can break away from the accepted belief on his own unsupported reasoning; but when sustained by the facts and proofs, so little known, an honest, intelligent conviction is easily maintained. The comfort from a religion that you do not thoroughly believe in is more imaginary than real, and when thought has become unfettered, there is no desire to return to the former prison. Many a church member who does not himself believe is opposed to any propaganda on the part of the Freethinker because it is so unpleasant to overthrow the existing order of things and face possible ostracism for renouncing the prevalent religion.

Church architecture, ceremonial and music appeal to the emotions and may stimulate a genuine spiritual and moral feeling in many of the congregation, but it is doubtful if such appeal is so much a call to morality, or spirituality, as to mere gratification of the senses; or if it is a spiritual appeal, the same results might be obtained from the same instruments if symbolic of morality in the abstract instead of its embodiment in an historical character. Monasteries and convents show the gloomy, unnatural side of such spiritual devotion. There is no need of abandoning any beauty or any assembling of those who wish to stand for the right in the community, but each congregation should formulate a platform in which it believes, rather than stand on inherited and decaying planks.

The Freethinker, therefore, considers that he is justified in destroying the faith of the Christian, not only because he has the legal, reciprocal rights of the missionary, but because freedom of thought provides greater happiness.

Another reason is that he gains in morality. “Many of the dogmas of Christianity, and among these the most essential to its existence, are, as viewed in the light of modern civilization, certainly immoral. The doctrine of vicarious atonement, which lies at the very basis of the Christian faith, is alone enough to condemn that creed in the eyes of truly moral people.” If a new religion were formed today, the sacrifice of the innocent for the guilty, and the conception of a God who created men to condemn them, would not be a part of it. It is reason and not revelation that has advanced the principles of morality, and the Freethinker naturally objects to the assumption that Christianity and morality are synonymous. Many a Jew is better than many a Christian, and many a man who admits that he does not know is more moral than the man who believes that his God will forgive his crimes provided he has perfect faith or makes the proper supplication. Often the most religious countries are the most immoral, and an enormous proportion of the occupants of jails profess a religious faith. If Christianity should not be blamed because men have failed to live up to its ideals, but only for its wrong doctrines and their interpretation, neither should it be credited with superior morality when the men who make a specialty of living and teaching Christianity are not restrained from sin to any greater extent than others.

In an article that appeared in 1913 in the orthodox *Baptist Standard* the delinquencies of minis-

ters are frankly admitted, some of the reasons assigned being that "intellectual dishonesty results from habitually standing as a special pleader; as the defender of ground that has not been honestly, candidly examined. . . . Creeds may be small matters after all, but the teaching of a creed in which we do not believe is no small matter in its effects on the teacher." It is usually admitted that Christianity was not moral in the past when it tortured the innocent, burned heretics and witches, condemned infants to hell, and caused the death of almost 30,000,000 people. If its doctrines now are so diverse, may not some of them still be immoral? Religion can exist without morality and morality without religion.

Theoretically, the Christian acts rightly, or refrains from evil, in order to please or obey God, or for fear of eternal punishment, but it is quite likely that he is equally influenced by the wish to satisfy his conscience, or please his fellow men, or for fear of human laws—and the Atheist may have these same motives. "The other world gives no motive for doing well to him who finds no motive for it here." Sudden conversions to Christianity have brought about complete changes in the lives of dissolute men, but such splendid results may be due as much to the arguments and appeal of their friends who urge the outcast to pull himself together, as to a sudden belief in the divinity of Christ. In fact, the scientific cures for intemperance, for instance, can be more relied upon than religion for the average man.

There may be many conceptions of morality. If one thinks that the best man is one who reads the Bible, prays regularly and attends church, the Christian is more moral than others. If one thinks that it is more important to save one's soul than another's body, the Christian is more moral. If one thinks that to save one's soul he must save others' bodies, the Christian may or may not be more moral than the unbeliever who does equal work for others for humanitarian reasons only. If one thinks that radical changes now for the future welfare of the majority of mankind are superior to almsgiving, the orthodox Christian is less moral, for he is almost invariably more opposed to such sacrifices than the Freethinker.

(To be concluded.)

Radium and the Frozen World.

Since the discovery of the element radium, there has been a considerable stir in the physical sciences, and because of the properties of this self-luminous substance and its presence within the earth, a theory has been advanced by certain physicists which is supposed to upset the present contentions of the geologist regarding the physical condition of the earth millions of years hence. It is assumed that instead of our earth becoming a frozen ball as cold as the surrounding space, it will become a radiant burning ball repeating the solar stage of its beginning.

There has been a wonderful progress in our knowledge of the earth's history since the days when Cuvier examined and classified the remains of the Mesozoic Saurians, to the time a century later when Becquerel discovered radio-activity. In his experiments with phosphorescent substances Becquerel has shown that uranium compounds continue to emit rays independent of any other action of light; thus in his photographic experiment with uranium salt he has disclosed a new property of matter which he called "radio-activity." Following up Becquerel's discovery the Curies, seeing that pitch-blende has a greater radio-activity than uranium salt, at once proceeded to reduce through a process of purification tons of pitch-blende in order to get at the true state of the radio-active element, which they succeeded in doing, and that which they had obtained after their laborious experiment was a minute quantity of colorless crystals, a chloride of a new metallic element which they named "radium."

Coming to the question here in consideration, it now remains to be seen whether the discovery of radium challenges in any way certain physical conclusions of astronomical and geological data. The broadest physical generalization that can be drawn from the phenomena of the cosmical realm is the evidence of gradual reduction of temperature. A world in the process of cooling transforms a vast amount of mechanical energy into the form of heat, but it is always less in amount than the energy lost in transforming it. To say that the radium in the earth can multiply its power to such an extent as to fuse the rocky masses to a white heat in millions of years to come, or that it may maintain the earth's temperature indefinitely, is only a bit of speculative exaggeration and can be borne out by no present or forthcoming physical factors of geological science.

Since the discovery of radium it has been claimed that the earth is not absolutely self-cooling, but is to a certain extent self-heating. This is quite true and had been in consideration for some years before our knowledge of the radio-active element. Of course the nature of radium has somewhat upset the calculations of certain physicists as to the duration of the sun's heat and the age of the earth, showing that their mathematical calculations were based on erroneous data. Thus were swept away the restrictions imposed on geological time, and the contentions of those geologists and biologists met approval who demanded a greater age for the earth. At present it may be contended that the presence of radium in the sun may be the cause of prolonging to a certain extent the life of the solar system. Thus it reasonably follows that the nature of radium, so far as known, does not disprove the theory of a frozen world, but gives us a better analysis of the elementary constitution of a world in the process of cooling.

According to the theory of planetary evolution, every individual world passes, or may pass, through all the successive stages and phases known to cosmogony. By the method of induction from the principle of a cooling globe we are able to depict future conditions with as much certainty as those of the past. In the remote past we see the earth in its embryonic form, a fiery nucleus in the arms of a spiral nebula, the parent form of our system. From the earliest stages of its separate existence, from the solar stage to its present state, the earth has been losing its heat, decreasing its velocity of rotation and shrinking in size.

In looking forward into distant future ages, we foresee the gradual continental degradation, a frozen world and a darkened sun.

In its progressive cooling this earth is passing through a series of winters, presenting two stages of refrigeration which forecast a third stage. The first is the seasonal winter which visits the temperate zones in turn as they reach a position furthest from the sun. Our winter comes on when the earth in its orbital journey around the sun attains the position of perihelion, or winter solstice. The annual winter had its beginning near the latter part of the Tertiary times.

The second stage or the glacial winter, it is assumed, commenced 240,000 years ago, lasted 160,000 years, and 80,000 years have elapsed since its decline. It is from this epoch we get the earliest evidence we possess of prehistoric man. According to Croll, it is reasonable to suppose there may be a recurrence of the great winter, but not followed with the same features of glaciation, for physical conditions of the earth and its atmosphere may be vastly different. Climatic changes show a passing from a moist and warm atmosphere towards a cold and dry one.

In the third or final winter the earth will attain the lunar stage of refrigeration, when all animal activity will have ceased and the earth, having given up all its internal heat and losing part of its solar energy, will be reduced to a temperature something near 270 centigrade degrees, like that of surrounding space.

The heat of our system is chiefly solar and is undergoing a gradual dissipation in space. This means that in the distant ages to come all members of our system will pass to a stage of total refrigeration.

THOS. M. JELINEK.

What Must We Believe?

Some months ago, at a public meeting held in Denver, a reverend gentleman said: "I have visited some of the Denver churches to learn if the teachings of the church have changed. It is true that some of the churches have damped the fires somewhat." So I addressed a number of clergymen by letter and asked the following question: "What does one have to believe to be a Christian?" It seems to me from some of the letters coming to me that the clergy themselves are at sea regarding what they have to believe to be Christians. I forward the most worthy reply that has been received. I believe this question needs to be propounded not only amongst Freethinkers, but amongst the Christians themselves.

The Rev. Dr. James A. Beebe of the Denver Life School of Theology replied in a letter, which I quote in part:

"What does one have to believe to be a Christian? First let me say that Christianity is not fundamentally a system of beliefs or a certain set of theological propositions about the metaphysical distinctions in the Godhead or the union of the human and the divine in Christ. There are certain outstanding beliefs that are to be found wherever Christianity takes root. For example, what is known as the distinctively Christian approach to the doctrine of immortality, or again the fact that in Christ we have the fullest and completest revelation that has ever

been given to the world about the character of God. But my own belief is that one can accept all of these distinctively intellectual propositions concerning Christianity and yet fall short of being a Christian. And this is the first part of my answer to your question.

"I should say in the next place that from the moral and ethical point of view to be a Christian would mean to live by the teachings of Christ. I am thinking just now about those teachings that have to do with relationships as between man and man. This should include not simply the matter of personal Christian ethics, but social Christian ethics. With reference to this latter matter it may be said that many folks apply the teachings of Christ to some relationships and do not apply them to other relationships; that they are Christian in this sense in some things and pagan or non-Christian in other things. But to be a Christian in the moral and ethical sense, in the highest meaning of that term, means to apply with all the earnestness that one is capable the teachings of Christ to all of our human relationships.

"But having said all of this I have not yet given a proper definition of what it means to be a Christian, for Jesus was not primarily a social reformer nor a teacher of ethics or morals. His interest was in religion and religion concerns itself primarily with one's relationship to his God; and to be religious in the fullest Christian sense means not simply that one shall be on terms of right relationship with his fellowman, but that he shall be on terms of right relationship with his God, to be related to God in the way in which Christ said that men should be related to him, in the way in which Christ himself was related to him. Some of his own expressions are tremendously significant. 'The Father is with me,' 'I do always the things that please him,' and again, placing himself in the place of God, he indicated that men were to be related to him in exactly the same way in which they were to be related to God, 'I am the vine, ye are the branches; abide in me and I in you.'

"So this matter of being a Christian is not so much a matter of intellectual beliefs as it is an attitude of soul and spirit toward God and toward Christ. Still to keep close to the language of your question and to answer it briefly I should say that to be a Christian is to believe that Christ is still a living presence in the world with whom men may walk in daily fellowship and friendship; and that this experience of fellowship with Christ, which is the same in my thought as fellowship with God, will show itself forth in all of one's life and actions and is bound to control in one's relationships with his fellowmen. To walk with Christ, to be conscious of his presence, and to act under all circumstances in such a way as we believe will please him, this is to be a Christian."

In a rejoinder to the Rev. Beebe I said:

I thank you for your effort in your answer to my inquiry "What does one have to believe to be a Christian?" This question seems to be one filled with mystery, even for those who profess to be Christians. The many whom I have questioned do not really understand, even ministers themselves. I do not see any difference between "Christian morality" or "business morality" of the present day. Is it not simply a question of belief, giving up all logic or reason and accepting that which is taught to us? There are many religions in the world—Buddhism, Mohammedanism, Shintoism, Judaism, Braminism, etc.—all religions of belief. The Christian religion claims, first, the creation; second, fall of man; third, the flood; fourth, Moses; fifth, inspiration; sixth, prophecy; seventh, incarnation; eighth, birth of Christ; ninth, life of Christ; tenth, miracles and ministry; eleventh, crucifixion; twelfth, resurrection for forty days, then (thirteenth) ascension into heaven. So after all religion is not a matter of intellectual attainment or of reason. Simply say, "I believe and will live a better life."

You seem to confine social ethics to "social Christian ethics." Would it not be as well to use the words "Jewish social ethics"? Ethics do not belong to any set of believers, but to all classes of people. I must confess that I have not yet found Christians who live the life of Christ. I have come to this conclusion, that the Christian churches are becoming more rationalized, leaving the dogmas of dogmatic theology which has become obsolete in the discard. In my private talks with ministers about the questions I have numbered, I find that many of them do not profess very much of a belief in them. Yet I claim that to be a Christian one has to believe in the thirteen articles I have given. I pause again to ask, Who is the teacher of Christianity? Thousands of men in America are asking the question I have given to you. The working men and women of America are seeking an answer to this question, so it is not really a personal one with me. Your answer may find an audience of hundreds of thousands of men and women the world over.

The discussion closed with an invitation from Dr. Beebe to call and talk it over. He still insisted that Christianity is not primarily a set of beliefs.

Some of the gentlemen who replied were very kind and considerate. They believed that if I would consent to have them come and pray for me, the light would shine and I could see the error of my ways.

So the sixteenth chapter of Mark, beginning at the seventeenth verse, is not to be taken into our beliefs—never was intended to be believed; in other words, this was the joker in the deck.

I still want to know what I have to believe to be a Christian. Who can answer my question. I know that William Ashley Sunday never answered it while in Denver.

W. H. B. MASON.

Denver, Colo.

The Catholic church filled the world with the true knowledge of the one true devil. It filled the air with malicious phantoms, crowded innocent sleep with leering fiends, and gave the world to the domination of witches and wizards, spirits and spooks, goblins and ghosts, and butchered and burned thousands for the commission of impossible crimes.—*R. G. Ingersoll.*

Clergymen Who Praise Paine.

[In Des Moines, Iowa, recently, the Rev. C. W. Reese, pastor of the First Unitarian church of that city, took for his theme "Thomas Paine, Champion of Religion." The first part of the sermon contained an excellent outline of the history of Paine's life. The second part, which we reproduce, gave Paine's place in religion. Said the Rev. Dr. Reese:]

Paine wrote the "Age of Reason" with profound conviction. He wanted to save the people from unbelief and from hatred of one another. But for writing this sincere and masterly work he became the object of suspicion and hatred, and his Christian enemies have never yet ceased to attack his reputation and steal from him the honors for which he paid so dearly. But the soul of Thomas Paine still goes marching on. Now in America and everywhere, the truths he uttered, to the amazement of the those who read and heard, are the common utterances from a thousand pulpits. The heresy of Paine will be the orthodoxy of tomorrow. It is only now beginning to be generally known that the Fathers of this country—Washington, Jefferson, Franklin, Adams, and others—and the Men of Letters of America—Emerson, Hawthorne, Holmes, Lowell, Bryant and others—were all in general agreement with the religion of Thomas Paine. It is one of the strange things of all history that the country that builds monuments and institutions to these men, that remembers them in celebration after celebration with the singing of songs and the waving of flags, should fail to do sufficient honor to the man who did more than any two of them to make America the "home of the free." I suppose the reason is that Thomas Paine when dealing with religious matters, as with other questions, was not content for his mind to function in part only. James has taught us that for the mind to function properly it must not only say "I mean this" but also "I do not mean the other." Thomas Paine was not content to deal in positive generalities, he wanted to be understood and he was understood. His supreme crime was that he told the truth as he saw it, holding back nothing. He fearlessly lifted the veil from the age of superstition and ushered in the age of reason. If ever a man lived who saw religion in its purity and simplicity, that man was Thomas Paine.

"Any system of religion," he declared "that shocks the mind of a child cannot be a true system." And finding that the current church proclaimed dogmas that shocked children and transformed adults into gloating fiends, he said, "My own mind is my own church." He said: "I believe in one God, and no more; and I hope for happiness beyond this life. I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy and endeavoring to make our fellow creatures happy." His whole system of theology magnified God but not at the expense of man, and not in violation of the texts of the sacred scripture of creation. The universe was his bible. In the immensity of creation he saw God's power. In the unchangeable order of things he saw God's wisdom. In the abundance with which the earth is filled he saw the munificence of God. In the blessings granted to the unthankful he saw the mercy of God. In the wonders of creation he found his proofs of God.

The man who said, "To do good is my religion," and who with all his mind, and heart, and soul lived that religion, was certainly one of the world's greatest champions of religion. If sin is man's failure to be true to his cause, then Thomas Paine was the least sinful of all sinners. His cause was to do good, and to free mankind from tyranny. This cause urged him on to fight for his fellow laborers in England; to cross the Atlantic and join his fortune with the soldiers on America's frozen battle fields; to recross to his mother country and risk his life giving them a vision of the "Rights of Man"; to cast his lot with struggling France; to languish in prison; to give to the world his "Age of Reason"; and, finally, to return to America, whose flag he had helped unfurl, and there face ingratitude sharp and bitter. But in spite of all the gloating fiends who under the cloak of religion dogged his steps to the gate of death, Thomas Paine passed from the world firm in the faith that had urged him on. His body lies I know not where, but his spirit fills the earth.

Another pulpit tribute to Paine was delivered a few Sundays ago by the Rev. John Haynes Holmes, minister of the Church of the Messiah, New York, who, speaking on "The International Mind," said:

"Wherever in any nation, as actually in all nations, men are weighted and broken with the yoke of tyranny, there the international mind would speak its sympathy and give its aid. Wherever men are struggling to break the shackles of political or

economic bondage, there the international mind would declare and fight the war that is war. Wherever men are languishing in darkness, weeping in mute despair, or striking in mad revolt, there the international mind would see its brethren, in their state of misery behold its country, and in their dreams of better days and happier peoples feel the impulse of its patriotism. This was the idea of Thomas Paine, a true internationalist, when he said, 'Where liberty is not, there is my country'; and right nobly did he act upon this creed. When our forefathers took up arms against George III and his minister, Lord North, Thomas Paine, an Englishman, immediately came to this country, and espoused the cause of the revolting colonists. When, at the close of the American Revolution, there began in England that battle between autocracy and democracy which achieved its first great victory in the Reform Bill of 1832, Thomas Paine straightway returned to the mother country, and enlisted in the ranks of liberty. And when, a few years later, there burst forth the consuming flames of the French Revolution, Thomas Paine repaired at once to Paris, and there did valiant service for the emancipation of the French people from Bourbon rule. Here is the international mind, in its best estate, at work. It fights the battle not of kings but of ideas. It defends not the soil of nations but the soul of man. It moves within the borders not of a single people, but of that realm which is as wide as human need and as great as the glory of human service."

Robert and David.

(Lines addressed to a minister who delivered an oration on Robert Burns in which he characterized him as a great sinner, and also as the patron saint of Scotland.)

Most Reverend Sir, I here consent
To that in your oration,
Whar Rabbie ye mak patron saint,
Tae a' the Scottish nation,
Twad seem St. Andrew is a myth,
I ken nae ocht about him,
And books that I'm acquainted with,
But gie me cause tae doot him,
But Rab, we ken, was a' oor ain,
His name we a' adore it,
All reverence due tae him that's gane,
Oor patron saint, St. Robert,
And noo will ye mak me aquaint,
In what respect or manner,
Was Robert Burns so great a saint,
And yet so great a sinner?
"Great saints from greatest sinners come,"
Sounds somewhat educational,
That first a sinful race they run,
Ere they become devotional,
Twad seem that he, tae hear ye tell,
Was subject for a prison,
Or else a candidate for hell,
Wi sins past a' remission,
Since saint ye've made him, let's compare,
St. Robert, wi' St. David,
The man whom Scripture doth declare,
Was, after God, most perfect.
"Save in the matter of Uriah,"
He's free from condemnation,
And sits in heaven, by the most high,
In holy approbation,
Point to one sinful act in Burns,
I'll point a score in David,
His record, everywhere one turns,
Has little in't to save it,
E'en to the very death-bed scene,
So much there is one spurs,
That 'gainst the lech'rous Jewish king,
I'll champion Robert Burns.

Oakland, Cal.

ROBERT HOWDEN.

The Idealists.

Who dreams shall live! And if we do not dream
Then we shall build no temple into time.
Yon dust cloud, whirling slow against the sun,
Was yesterday's cathedral, stirred to gold
By heedless footsteps of a passing world.
The faiths of stone and steel are failed of proof,
The king who made religion of a sword
Passes, and is forgotten in a day.
The crown he wore rots at a lily's root,
The rose unfurls her banners o'er his dust.

The dreamer dies, but never dies the dream,
Though death shall call the whirlwind to his aid,
Enlistment's passions, trick their hearts with hate,
Still shall the Vision live! Say nevermore
That dreams are fragile things. What else endures
Of all this broken world save only dreams!

—Dana Burnet.

The Child Divine.

Plead not with heaven's alien gods to bless
Some holy babe and mother far away.
Be thou thyself the god whose power shall stay
With human sympathy and love's caress—
The hungry babes and mothers of today!
Seek thou the lowly mothers first, for they
Need most the touch of manhood's tenderness.

Round every infant brow an aureole gleams
However starved by greed's brutality.
The holy mother in each mother dreams
Above the infant cradled on her knee.
Sing not of ancient gods and ancient themes—
All babes enshrine whatever gods there be.
—Luke North in Everyman.

Herndon's Unmarked Grave.

I am in receipt of the following letter from Judge Jesse W. Weik of Greencastle, Ind., co-author with W. H. Herndon of Herndon and Weik's Life of Lincoln:

"GREENCASTLE, IND., March 12, 1917.

"MY DEAR MR. REMSBURG: I was recently in Springfield, Ill., and visited the grave of William H. Herndon and was surprised to find it unmarked. I enquired and learned that a suitable granite marker could be bought for a hundred dollars, and I am going to see that it is erected. I am going to give ten dollars, and already two friends have agreed to give five dollars each. Do you feel willing to help, and do you know any other Rationalists who would be willing to contribute? Very truly,
"JESSE W. WEIK."

Probably no man in America, excepting Thomas Paine, has been more foully calumniated by religious bigots than W. H. Herndon. And all because he had the honesty and courage to give the world the facts regarding the religious belief of Abraham Lincoln.

For years the press, imposed upon, gave wide publicity to these slanders. All efforts to trace them to their source proved ineffectual until 1880, when a friend in Ohio sent me a paper containing a portion of a communication from the Rev. Dr. J. A. Reed, pastor of the First Presbyterian Church of Springfield, in answer to a Christian who had addressed to him some inquiries concerning Lincoln's partner. It was in the form of a confidential letter whose contents were to be given to the public without disclosing their authorship. Naturally believing that the name of the author would add to the weight of his testimony the one addressed ignored the desire and made known the name of his informant.

Reed's testimony contained no less than sixteen deliberate falsehoods, such as "Herndon is a pauper and a common drunkard," etc., mostly veteran lies that had seen service in the attacks on Thomas Paine.

The discovery and exposure of this "Defender of Lincoln's Christian faith" produced a profound sensation in Springfield. The *Daily Monitor* in a lengthy editorial denounced the infamy. I quote one paragraph:

"Mr. Herndon is not a pauper, is not a drunkard; whisky did not ruin him, and, in a word, the whole thing is a lie. Mr. Herndon lives on his farm near this city. He is a great admirer of nature, loves flowers, and spends his whole time on the farm, except when doing his trading, or coming into the city to see his children or grandchildren. He don't drink, he don't chew tobacco, he don't gamble, he is honorable and truthful, and he is highly respected by his fellow-citizens. He is a great reader, a great thinker, loves his neighbors and his neighbors love him. He has a great, big, kind heart for his fellow-man in distress, and, while never worth considerable property, he has always had enough for his generous purposes. Just why this thing should be allowed we are at a loss to know, and have waited to see if some of those who profess so much of the Christ-like in their composition would not have enough of the man-like to be men, and not allow a good and true man as Mr. Herndon is to be thus infamously maligned and belied by those whose works in the salvation of men would have more effect if more akin to Christ in practice."

W. H. Herndon was one of the best men I have ever known. In nobility of character and in his mental attainments he was the peer of his illustrious partner. The Freethinkers of this country owe a debt of gratitude to him. He rescued the name of Lincoln from the slime of religious superstition and gave it to Rationalism. But for Herndon Lincoln today, with almost universal consent, would be conceded to the church.

Lincoln and Herndon were two of the pioneer Freethinkers of Illinois. They were of substantially the same belief. Lincoln since his death has been duly honored by his state and country. One of the loftiest monuments in Illinois surmounts his tomb. The memory of his beloved partner has been covered with obloquy. For twenty-six years his remains have reposed in a nameless grave, without even a cobblestone to mark their resting-place.

Judge Weik's proposal is a worthy and a timely one, and merits the approval of Rationalists everywhere. His call for help will, I am sure, be answered by a generous response. I suggest that those who wish to contribute to the work send their contributions to THE TRUTH SEEKER to be forwarded to Judge Weik. The American Secular Union will give \$10 and more if needed. The cost of the marker need not be confined to \$100. If more is raised a larger stone can be erected.

J. E. REMSBURG.

I have often had occasion to remark the fortitude with which women sustain the most overwhelming reverses of fortune. Those disasters which break down the spirit of a man and prostrate him in the dust seem to call forth all the energies of the softer sex, and give such intrepidity and elevation to their character, that at times it approaches to sublimity.—Washington Irving.

NOTES AT LARGE.

The Pacifists throughout the country are making a strong effort to impress the rest of the community with the idea that they alone represent the true teaching of Christ. They are urging the claim that they only are the true Christians. In explanation of their position they assert that the message of Jesus to the world was one of peace, and that in seeking to maintain peace, they are in perfect accord with the "mind of the Master." Such a contention is as false and no more justifiable than that of the German kaiser and his "Gott mit uns," as anyone may see for himself if he will consult the records. He will find there the "Master's" own unquestioned words set down plainly: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother . . . and a man's foes shall be they of his own household." It is true that there are other sayings of Christ which seem to offset the harshness and severity of this one; but this is the case with every subject broached by the gospel writers. And herein lies the supreme difficulty of understanding the gospel "revelation," which because of its vagueness, reveals nothing. However, the idea conveyed in the text just presented cannot easily be misunderstood. It has always been held to express truly the intrinsic purpose of Jesus in coming into this world. He thus inexorably puts the question of righteousness, justice and truth, so it is said, in such a way, that there is no getting by it or around it. War is a true feature of Christianity, and all unbelievers are perfectly willing that the two shall always identify themselves. The real pacifists are the Freethinkers and liberal-minded religionists, who deeply realize that international conflicts are an insult to civilization, and are simply perpetuating, in an age of scientific and intellectual advancement, the worst features of an ignorant paganism. Wars will never cease till the lessons of the Christian Testament are forgotten, and the church itself has become but a memory throughout the land.

Henry George, like Thomas Paine, was a believer in God and natural religion. But his God was a Single Taxer. As we find Mr. George quoted in an exchange, he once said:

"Better to me is the Atheist who says there is no God, than the professed Christian, who, prating of the goodness and fatherhood of God, tells us that millions and millions of human creatures are brought into the world by the creative fiat, and no place in this world provided for them. Aye! tell us that by the laws of God, the poor are created in order that the rich may have the unctious satisfaction of doling out charity to them—tell us that a state of things which exists in great cities, where little children are dying every day, dying by hundreds of thousands, because, having come into this world—these children of God, by his decree—they find there is not space on the earth sufficient for them to live; and are driven out of the world because they can not get room enough for little children! I believe in no such God. If I did, though I might bend before him in fear, I would hate him in my heart."

In concluding that affairs as we find them, and as generally approved by the Christian world, are not so because God willed that they should be, Mr. George was probably right, though unorthodox. The universe is not governed by any will, but, as Humboldt affirmed, by law—the said law being that what has happened and does happen will continue to happen in the same circumstances, unless there is human intervention or other change of conditions. The Atheist who affirms the naturalistic and mechanical view may not be a "better" man than the Christian who believes that God has ordered all things according to the counsel of his own immutable and most righteous will and in praise of his glorious justice, but he is more logical and less imperfectly supported by present scientific knowledge. If an all-powerful deity having human relations really exists, he is chargeable with all that Mr. George says the professed Christians accuse him of. The facts of life are the evidence against him, and the suffering children of men are the accusing witnesses.

It is surmised by an anti-prohibition newspaper in Ohio that the bone-dry law that makes an exception in favor of ministers and priests, allowing them to import twenty gallons per month of sacramental wine, is liable to stimulate the increase of church organizations. The idea set forth is that the man thrown out of business by the dry law may feel that he has a call to preach, and that having called a few persons together he will form a congregation to whom he may administer the sacrament. The method is thus outlined:

"First a congregation of three, the minister joining in, will sing that grand old everlasting song, 'How Dry I

Am!' Then the holy man will offer up a prayer against drought, and all the congregation shall say 'Amen.' Then the sacred man will produce the corkscrew and gently, reverently and without distorting his features, withdraw the cork from the demijohn or growler of suitable size, the congregation meanwhile remaining seated in silent meditation. Everything is now ready for the words of consecration. These the holy man will intone in a modulated voice, saying that the last time Jesus met the boys he set them up and passed the can around, so here's to. After the preacher, the others will take a deep swig in turn and keep on until the demijohn is empty. Then the congregation will adjourn to meet again at the call of the preacher."

We have had in New York a liquor law which while closing saloons on Sunday permitted the sale of liquor at social organizations called clubs. The result was the multiplication of such organizations for no other purpose than traffic in liquor. The visitor became a member by purchasing a ticket of admission, and the ticket entitled him to a drink. The exemption of ministers from the provision of the prohibitory law opens the way for an abuse similar if not of the same magnitude. The "Crimes of Preachers" records the cases of a number of bootlegging ministers.

The Philadelphia *North American* of recent date has this to say of Billy Sunday and his apparent effort to besmirch the character of American womanhood:

"It is quite proper to form your own estimate of the sources of his information when a loose-talking alleged 'evangelist' recklessly declares that 'our women, as a rule, turn their homes into third-rate gambling dens and booze joints'—with more such rattling of abusive words.

"If it were possible to take 'Billy' Sunday seriously, one might question what sort of women he knows and what sort of homes he has visited.

"But as it is not possible to expect his vocabulary to be restrained by facts, the only thing to do is to set the slanderer down as such, and to turn the cold shoulder of righteous indignation on the man who makes an alleged religious revival the occasion of foul abuse of American womanhood."

There can be no question of the fact that, because religious conditions in this country have made it possible for Billy Sunday to speak before large audiences, he has it within his power to do serious injury to the good opinions entertained by thousands of our fellow-citizens. The *North American* cites a real instance of this nature. We cannot imagine a more pronounced case of libel than this utterly groundless accusation against the best part of our conglomerate population. What a few women do among the leisure class is no proof that "our women, as a rule," make a like use of their homes, any more than the slangy and vulgar speech of this evangelist is a proof that our men as a rule indulge in a similar dialect. It is only the under-world that talks as does Sunday. He must have known that world to speak its language so well! It is about time that the respectable element of our community put a positive check upon the pulpit utterances of this religious money-grabber, unless the courts decide that he is a monomaniac, which will alone prove his irresponsibility.

The Boston *Pilot* (R. C.) exults over the disappearing Protestantism which is admitted by the orthodox ministers. At the same time the *Pilot* accepts the claim of the compilers of the Catholic Directory that the pope's followers in America are increasing in numbers. To quote:

"The continued growth and progress of the church is brought into greater relief by the unconcealable decadence of American Protestantism. Consternation reigns among the sects as they behold the constant falling off in their membership. The number of unchurched is appalling. Protestantism has lost its hold upon its former adherents, who have become indifferent and deaf to its appeals."

Unexpectedly a reply to this boast appears in another Catholic paper, the *Citizen* of Milwaukee, which says: "Be this as it may, nevertheless the Protestant churches annually report some increases in their total membership, whereas the Official Catholic Directory reports no increase in the Catholic population of the Boston archdiocese for the past year. The number of the unchurched grows, but we fear that fallen-away Catholics add to it." A half dozen of the big Protestant sects, whose members in the aggregate equal the Catholic population, report a growth of less than a half million in 1916 as against the Catholic increase (alleged) of about a million. The Protestants get their accessions by means of revivals; the Catholics, by immigration and reproduction.

A German lieutenant who fell in Champagne, France, and whose words are quoted by Eden Phillpotts in the *Literary Guide*, wrote that the suffering which he faced had the effect of uniting him in feeling with the soldiers in the trenches on the other side, and that if he lived to get back he would betake himself to a study of the thoughts of those

who were now his enemies. Another German soldier wrote to a friend in Switzerland: "They talk of a holy war. I know of no holy war. I know of one war which is the sum of all that is inhuman, impious and bestial in man." This is first-hand opinion. The religious value of war is seen only by the monarchs and the theologians like the bishop of London, who asserts that the war is of God. The horrors of war are indescribable. Walt Whitman, who had been a war nurse, said in homely but vivid phrase, that war was one-tenth glory and nine-tenths diarrhoea. One of the European correspondents said that war cannot be seen and heard; it must be smelt. It puts men in the shambles and the sewers. The police of New York have just received an official reminder of the proclamation by Congress that all persons who condone assassination of officials are to be arrested. Why exempt officials who advocate the assassination of persons that accompanies war and is the result of the glorification of war as a thing of God or as a biological necessity?

The Truth Seeker Company is indebted to the *Masses* for a review of Haeckel's "Eternity: World-War Thoughts on Life and Death, Religion and the Theory of Evolution." The reviewer, Mr. Robert H. Lowie, takes issue with the author on what he calls Haeckel's "monstrous conception" that the "highest developed European peoples" are separated from the "lowest savages" by a wider gulf than that between savage and anthropoid ape. Haeckel's dictum is based on intellectual, not structural, differences, and would seem to be justified. As to physical variations, Huxley said in 1863 that "Whatever system of organs be studied, the comparison of their anatomy leads to one and the same result—the structural differences which separate man from the anthropoid apes are not so great as those which separate the anthropoids from the lower apes." Haeckel's statement cannot be accurately judged when in the quotation of it the reviewer omits to state that the author is speaking of "cultural and psychological differences." The lowest savages have more of the habits of the ape than of the highest developed European peoples. The feeling that such a conception as that of Haeckel is "monstrous" arises from the notion that all human beings are made in the image of God and are by him endowed with souls that are to be saved or lost. When the theological is replaced by the naturalistic view, there is nothing shocking about Haeckel's statement.

So many priests have been absorbed by the French and Italian armies that the church has appealed to Americans to urge young men into study for the priesthood. There would be a good field in the warring countries for the priests of Mexico, who obviously are not wanted in their own; and perhaps the people of Italy and France are not themselves suffering from the clerical shortage, since the clamor for more priests does not come from the populace. In America there is always a shortage of clerical material, although priests and ministers are exempt from all civic duties. The churches here, Catholic and Protestant, exceed the ministers in numbers by about 50,000. We recently read that Belmont county, in Ohio, had five pastorless churches on account of the shortage; and only two in three of the Catholic parishes in the country at large have resident pastors.

A friend sends us some copies of the Beaver Pa., *Daily Times*. They are back numbers. One is dated May 27, 1912, and a heading says: "Billy Sunday Preaches Memorial Sermon, Eloquence Shame His Knockers." Without pausing to interpret this language, we dip into the "sermon," catching these phrases: "Ladies, Friends and Comrades: It is with much pleasure that I accept your kind invitation to deliver the Memorial sermon today. . . . Did you ever feel the poverty of the human language? Did you ever think to yourself how poor words are to express your feelings? . . . This is a day for memory and for tears. A mighty nation bends above its honored graves and pays to noble dust the tearful tribute of its love." And so on. Billy found the words, but, as he has since been many times reminded, it was not an original discovery.

When George J. Lintner died it was found that his will, registered in Allegheny county, Pa., contained this clause:

"I do hereby give, devise and bequeath the sum of \$50 to St. _____ R. C. Church of Pittsburgh, Pa., to be used for Masses for the repose of my soul."

He spent more for his "sole" than he did for an education that might have enabled him to spell it. And yet, with an education, he might have omitted the bequest.

THE TRUTH SEEKER

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Free-thinker who is not a regular subscriber.

OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions Whence? and Whither? can be given only by Science.

THE TRUTH SEEKER holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

THE TRUTH SEEKER believes in Free Speech, Free Press, and Free Mails; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinion. We neither indorse an idea by printing it, nor condemn it by exclusion.

THE TRUTH SEEKER is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted.

POLITICAL PRINCIPLES.

(THE NINE DEMANDS OF LIBERALISM.)

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.

2. We demand that the employment of chaplains in Congress, in the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of nat-

ural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Letters of Friends

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

DR. WAKEFIELD'S GUESSES.

From David Eccles, Maryland.

To the Editor of The Truth Seeker:

When it comes to speculating without solid facts, on mere assumptions, Dr. Homer Wakefield has no peer. His intellectual gyrations are calculated to make a plodding thinker like myself dizzy. No matter where he lands, all of his conclusions are "without doubt." He speaks with authority, and not like an ordinary scribe. Both Jesuses, he says, "were, without doubt, fabricated by Gentiles as lures to Jewish converts." My nature is to doubt till doubt becomes an impossibility. I doubt even so cock-sure an authority as Dr. Wakefield. I doubt that he has "disposed of Josephus and Origen as subjects of debate." The trouble with the doctor is that he goes off at half-cock before all the evidence is in.

In the Origen matter, if he had waited a little before boasting, he would have discovered that he is "most ignorant of what he is most assured." He never read Origen's reply to Celsus; hence his opinions are not worth a tinker's imprecation, even though those opinions vary through three contradictory hypotheses, all "without doubt." It might save him some humiliation if he would harbor an occasional doubt about matters that can never be fully confirmed or disproved. While I have a fair confidence in the truth of my own theory, I do not present it as one "without doubt." It would take more evidence than I am able to marshal to make it indubitable; though I consider it immeasurably more certain than the majority of the wild guesses Dr. Wakefield indulges in, such as that the insane Jesus, son of Ananus, formed a nucleus for the gospel story; or that the Gentiles fabricated Jewish messiahs "as a lure to Jewish converts." The latter hypothesis is so improbable as to approach the border of stupidity. It is a complete inversion of all the facts we know. To make it true, Paul's epistles must all have been forged. He had the idea in his head that he was the first to preach to the Gentiles, and the whole context of the various epistles and gospels bears out this conclusion. But according to Mr. Wakefield the entire story, with its mutual contradictions, is a skillful lure.

When Paul said that before his time the Gentiles were "without Christ, being alien from the commonwealth of Israel, having no hope and without God in the world," and that Jesus was the "seed of David and a member of the circumcision," that was a "lure"; the Jewish Jesus who referred to Gentiles as swine and dogs, and instructed his disciples not to go near them, was another lure; the quarrel between Paul and Peter about circumcision was another lure; the abhorrence of Peter against preaching to Gentiles was another lure; his reference in his so-called epistle to his followers as "a royal priesthood, a holy nation, a peculiar people," and his instructions to the women to take Sarah as an example "whose daughters ye are," as also his advice to let their "conversation be honest among the Gentiles who speak against you as evil doers," etc., was all a wonderfully concocted lure; James's dedication of his epistles "to the twelve tribes scattered abroad" was another lure, and John's denunciation of those who try to make themselves out

as Jews but are not as "liars and the household of Satan" was but a shrewd continuation of this deeply-laid Gentile lure; the innumerable contradictions between Jewish belief and Gentile philosophy and mythology put into Jesus' mouth was a continuation of this lure, and so successfully was the whole scheme worked out that the world's historians are practically unanimous in the assertion that the first followers of Christianity were all Jews. The man who can believe all this the product of a lure has such a lurid imagination that I begin to think it a waste of time to reply to him. The lure was when the Gentiles made Jesus send his disciples into all the world to preach.

Why waste two and one-half columns in a debate to prove the Jesus story in the Gospel a composite? I told Mr. Wakefield once before that that is like trying to force an open door. It is a part of my own theory, and can only be dwelt upon to lead the reader's mind away from the points at issue. The Jesus of Matthew, Mark, and Luke have no marked dissimilarities; the Jesus of John is a more evolved Gentile character. I am not going to be led from the main subject to follow the doctor through a lot of unprovable guesses, however.

My theory is not a guess. It is a deduction from facts. Mr. Wakefield seeks to deny originality on the ground that others have claimed that Jesus lived to be fifty years of age long before me. Does he imagine for one minute that with Waite and Remsburg and Taylor and commentaries on the Bible all around me I could escape knowing this? I stated specifically that Waite put Jesus' birth twenty years ahead of the time Matthew assigned to cover the probability that he was over fifty years old when he died. The statement of Ireneus has nothing to do with my theory. Ireneus made a very early and sensible deduction from the words contained in Matthew. It was legitimate. But that in itself fixes nothing as to the time Christ lived. I have submitted the evidence from the Bible that Jesus was born near the death of John the Baptist, and lived to tell of the death of Zacharias, and that Josephus refers to a living Christ, the brother of an unknown James, just a few years ahead of the death of this Zacharias whom Jesus refers to. How does it happen that this period, which the Bible fixes for me, amounts to about the reputed time assigned by the Jews to the life of Christ, i. e., forty-five to fifty years? That is the file I want the doctor to gnaw at, and leave all else alone. He has utterly refused to consider this evidence, beyond seeking to invalidate the test of Josephus, and at the same time inconsistently tries to show that the James referred to was James the Just. The doctor is the most hospitable man to contradictory theories it has even been my fortune to meet.

Spring is here and I can waste no more time on this subject. To overthrow me, Dr. Wakefield will have to find me a copy of Origen's reply to Celsus that does not contain the passage I quoted, wherein he refers to Josephus' use of the words "James the Brother of Jesus who was called Christ," and tell me how he came to use the same quotation many years before in his "Commentary on Matthew."

As the forty-seventh chapter of Origen's reply to Celsus is occupied almost exclusively in telling us what Josephus said about John the Baptist, and what Jesus ought to have said about Christ, but only came near enough to tell about his brother James the Just, who was not a real brother, and why he was not so, etc., he will have to find me a book of Origen's controversy without the forty-seventh chapter. Then he can complacently write that he has "disposed of the Josephus and Origen debate." His present boast is a little premature. He will also have to find us an authority who offers more than a suspicion that the text quoted from Josephus is forged. The use of the words in this text twice by Origen, many years apart, proves conclusively that it was there, or that he forged it many years before his debate with Celsus. Who

will prove this? A guess is not proof. In his Commentary, Origen quotes the exact place. In his debate he quotes the words, but does not give the place, merely imputing them to Josephus, and adding the gratuitous comment that the James Josephus referred to was James the Just. Where he got this tradition I do not know. No text of Josephus now extant refers to "James the Just."

Mr. Hugh Martin, I see, wants to indulge in a little legal word splitting, which I have no time for. My quotation was sufficiently strong as to Origen's reference to the disputed text in Josephus to cause Dr. Wakefield to question its authenticity and to assert that "no ecclesiastical or profane writer" had ever quoted it. Here was where he betrayed his want of information, for I have shown, and can produce more evidence, that it has been quoted for centuries.

The messiah idea is as old as the Jewish religion. Perhaps Gentiles invented that also "as a lure." When it comes to theorizing, Dr. Wakefield is willing to grasp any old straw to keep him floating. That a miseducated Jew should think himself a messiah is quite natural. I am dealing solely with probabilities. Those who do not wish to see will not see, and it is time wasted to try to make them. Their stupidity is in the assumption that I do not know their authorities. I read all they can say forty years ago.

JOSEPHUS QUOTATION PROVED FRAUDULENT.

From Homer Wakefield, M.D., Illinois.

To the Editor of The Truth Seeker:

I feel that I owe your readers an apology for my incautiousness in the reading of Mr. David Eccles' article (T. S. Feb. 3) in not noting a complete change of position by Mr. Eccles, in which, by a quotation from Origen, he himself refuted his former allegations and put forward a new postulate. Instead of further denying the interpolation in Josephus of the words "who was brother of Jesus the one called the Christ," he now alleges an interpolation by someone in Origen of the words "ought to have said," perhaps by a "pure myth theorist."

In former articles in contradiction of my statements, Mr. Eccles has taken the position that at the time Origen replied to Celsus, he (Origen) quoted Josephus as substantiating the historicity of Jesus, and, moreover, that the minor passage concerning Jesus in Josephus was not a forgery or an interpolation, but was written there by Josephus. I contended, to the contrary, that this passage was a forged interpolation, and was not thus cited by Origen against Celsus; and I offered an hypothesis that Origen was the guilty one, the forger of the interpolation that appeared later.

In his article of Feb. 3 Mr. Eccles begins by reasserting his original postulate that Origen did, as he expressed it, use Josephus against Celsus (implying to establish the historicity of Jesus), and quotes from Origen as though to substantiate his statement; but if we follow him we observe what escaped me when I answered it, namely, his change of position. It contradicts his (Eccles') allegations, and to meet it he advances the new hypothesis that his copy of Origen has really been interpolated, not by pious forgers this time, however, but by someone else in some other interest.

Origen shows conclusively in his answer to Celsus (250 A. D.) that he recognized that Josephus had not substantiated in any way the historicity of Jesus up to that time and therefore could not have done so prior to that time when he (Origen) wrote his Commentary on Matthew in A. D. 230. What better proof does Mr. Eccles want than that the words "the brother of Jesus, the one called Christ," in the earlier mentioned reference to Josephus was a forged interpolation? Origen's mention that Josephus ought to have said what was necessary to substantiate Jesus' historicity is proof sufficient that he did not say it.

To quote from Mr. Eccles' article: "The

fact is he did use it on Celsus" . . . he did "provide it for that exigency, in spite of the doctor's denial, based on his confidence in lame authority." He then quotes from Origen: "The same Josephus, also, although he did not believe in Jesus as the Christ, when he was enquiring as to the causes of the destruction of Jerusalem . . . ought to have said that their machinations against Jesus was the cause of their miseries; yet, as one not remote from the truth said, 'these miseries befel the Jews by way of revenge for James the Just, who was the brother of Jesus that was called' the Christ."

It would appear that the fact that Origen here states what Josephus "ought to have said" (but did not say), when he answered Celsus, which Mr. Eccles tells us was written in A. D. 250, and that some of the later manuscripts of Josephus contained exactly these words identifying James the Just as the brother of Jesus the one called Christ, shows conclusively that Origen or another copying his diction (characteristic to the New Testament, and not to Josephus), later interpolated the same in Josephus. I crave pardon for being so remiss in seizing upon so good a point supporting the hypothesis advanced by me that Origen, rather than Eusebius, committed the forgery in Josephus.

Professor William B. Smith (Ecce Deus, p. 341), after devoting many pages to answering all apologists who had the date of his postscript contended the genuineness of the Josephus passages at issue, states that the authenticating of this minor passage is the last resort to save what must be saved if the historicity of Jesus is to be plausibly defended. Certainly we may recognize the truth of this statement when we stop to consider the desperate manner in which Mr. Eccles has attempted to defend it, first by denying the act of interpolation and finally by alleging interpolation in Origen of the words "ought to have said," in his own favor.

If there was no other proof of this pious fraud, and if all Josephus manuscripts extant contained the minor interpolation, and if Origen's manuscripts omitted the words "ought to have said," I should still regard the manner in which Josephus is made to identify James the Just solely by making him the brother of Jesus, when Jesus was not otherwise noticed by Josephus (Mr. Eccles admits the other reference to Jesus a forgery), followed by an explanation that Jesus was not his brother other than in a church sense, as extremely suspicious. It is illogical.

I can hardly believe Mr. Eccles is serious in alleging that the words "ought to have said" are interpolations. It is so incredible and beyond all reason that I must come to the conclusion he is joking and seeking to end up our little debate with a joke on me. The gentleman is an entire stranger to me, but since he has on several occasions during our discussion exhibited some Rationalistic sentiments, I must conclude now that he is not serious in his new position. I prefer to think that, rather than that obsession and prejudice alone could be responsible for it. I am prepared for a good laugh, with the joke on me. If I am wrong, let us pray, Brother Eccles leading us.

WELL PLEASED.

From H. V. Honn, California.

To the Editor of The Truth Seeker:

Apropos of the communications received by you, as to what THE TRUTH SEEKER should and should not contain, the writer deposes as follows:

Although there are some articles which interest me more than others, I read it, as the believer believes his Bible, "from kiver to kiver." In spite or because of this comprehensive survey, I am unable to find any fault whatsoever. My ballot is therefore that you continue to cut my copy from the same bolt and according to the same pattern. Any suggestion on my part would be simply for larger doses of the same prescription; for it doesn't last the week out very well. Having taken my

own dose, I pass it on, always first exacting the promise that the recipient will keep the copy moving. I have had the pleasure of bringing the delightful discovery to several, that such a paper is in existence. And I myself was long in need of such a periodical before I was introduced to it. I am an economic crank, and think Free-thought indissolubly bound up with economics. But I would be sorry to have you give economics any more prominence, or drop it completely. One page is the happy proportion. Anything denied free expression strikes at Free-thought. Birth-control and informal marriage schemes touch the cause here.

HOW TO END THE WAR.

From W. N. Besant, New York.

On December 19, 1916, the New York Evening Telegram published an article entitled "Peace in the Hands of God, the Kaiser Tells His Troops."

How can God's shepherds keep silent with such mockery! The war was started by prayers, each ruler calling on God and the people to help him in the struggle to kill, slaughter and cut asunder men, women and children, regardless of all laws, suffering or starvation; but by all means win this war. All of our earthly shepherds seem to be degenerating. In olden times the war lord walked up to a river or sea, stretched out his hand and demanded the water to part so that his followers could walk through on dry land. The pursuers that followed were all swallowed up and the war was ended. The damnable mockery of these days! Get the right spirit; pray and believe. Call to the mountains that they be cast into the bottom of the sea. They have fooled the world long enough now and have been silent until now. Let the press of the world take the duties out of the hands of the earthly shepherds. Tell the Kaiser how to end this war in twenty-four hours. Perhaps the Kaiser does not know, and his shepherds do not tell him, or perhaps dare not tell him, to get his army all together at one time before their cruel enemies; have them all get ready and call on his God, and tell him to put himself and his men in his hands; tell his men to throw down their guns and weapons; ask God to save them from shot and shell; they say he can do it, then the war would be ended in twenty-four hours surely.

All the churches some time ago throughout the world started out with prayer. I have been waiting to see the good results; it was answered by submarines and death dealing instruments. The churches must be degenerating. The press of the world has been civilizing the world. Let them come out boldly and tell the world, the people in the world, which is the Power of the world. The press can sow the seed to the people if they will, and there will be no more wars. When these rulers want to add more stars to their crowns they tell their people God tells them to go to war and make one people. There is one God! They believe him. Why not? The press can give you food for thought and without fear to end wars for all time. When these rulers get uneasy and want to make wars and strife and tell their people they are inspired by God, let them come out boldly and show the people that they are of God and possessed with Godly power, and show some miracles. Let the ruler go out into the sea and say to his God and the people, "O God, I am thy servant, I believe in thee, O Lord, and thou canst help me to show the people the truth I have told them," and without life preservers walk on the water safely to land! Then he could say to his people, "Trust me, I will show you bigger things." If he sinks to the bottom there would be no war. He would surely sink. Let the press come to the front; of the next generation we do not know; tell us.

"Victor Hugo's Oration on Voltaire," by Victor Hugo, translated by James Parton. This is a classic, and gives both the French and English versions. 10 cents.

SHOW YOUR COLORS.

From F. L. Joslyn, New Jersey.

To the Editor of The Truth Seeker:

I was much interested in the letter of William Haskell in the issue of March 3. His selections are good, and here are some that are pretty nifty; neat but not gaudy, I should say. Gen. xv, 4; xix, 8; xx, 31-36; Lev. xviii; Esther ii; Prov. v, 18-20; vi, 25, 26; vii, 8-21; Song Sol., v, 4; vi, 6-8; vii, 1-3; i, 13; viii, 8. For one hundred per cent. slush see Gen. xvi. That Isaiah was high of stature and had some experience with boarding-houses, is indicated in Is. xxviii, 20. He should have gone to Missouri, where the statute requires that bed sheets shall be nine feet long, width not specified.

I was much pleased with an article in a recent issue in regard to encouragement of those Infidels who hesitate to state their views for fear of censure, etc. I have been an Infidel since my early teens, but until lately I have hesitated to express my views, thinking it better policy in a superstitious community to dodge the question. But I have come to the conclusion that Ingersoll answered my question years ago. He said that the best thing was to be honest, and Ingersoll is good enough for me. So now when belief is discussed near me I promptly state that my belief can be written on the piece of paper punched out of a transfer. The Lord's prayer has been engraved on the head of a pin, and my entire creed can be engraved on the point. Christianity is the curse of the earth; and I am unalterably opposed to all forms of superstitious graft. And I want to say to the faltering Infidels, that so long as you hesitate to tell your honest opinions, and to come out squarely for truth and right, you have not gotten all the superstition out of your system; you are not honest with yourself, or fair to your fellow citizens and our country, and you are unworthy of the great Infidels who have gone before you and made this world safe for honest folks to live in. By being honest, you will always make some enemies, but you will also make friends and they will be friends well worth having, and you will also be an inspiration to other doubters who may be somewhat timid about declaring themselves.

When you come to a saloon or a church, do like the pharisee, pass by on the other side. What fine houses some churches would be for bodies to live in, instead of for ideas to die in! Some preachers I see are big enough to work. If people in your house get singing hymns, try a nice, rollicking tune on your phonograph. It will clear the air wonderfully. I have been reading a book called "Remarkable Answers to Prayer." There are some wonderful answers, indeed. Isn't it awful to be prayed for? Psychologists tell us that when we worry about some one we injure him. If this be true, when believers pray for us, are they not a positive obstacle to our liberty and welfare? Are not those who pray for us our enemies rather than our friends?

The followers of the man of Nazareth had a shed revival here this winter. It raged for six weeks before it was entirely extinguished. When the receipts were counted it was found that the soul-saving hysteria had been very successful. People sometimes ask me why I do not go to church. I tell them that I do not go in saloons, gambling-joints or churches. This answer is usually sufficient. A sanctimonious old hypocrite once came in my place of business, rubbing his hands; he went out holding his ears.

When God wrote the Bible he forgot to sign his name. He didn't even make a cross till he got almost through. No attention should be given to anonymous communications. He would have saved his children a lot of trouble if he had told them what it was all about and what it all meant. I think that if he had had the sweet companionship of a nice, loving woman, he might have controlled his temper and used more chaste language. I think history shows that as people get away from God, they use the women better, and yet

the women fill the churches and send their best work (the children) to Sunday-school! There are many parents who drink or smoke, but who do not want their children to indulge. Then why, oh! why, mother, will you send your sweet babe to the pest-houses of ignorance? One Sunday afternoon I sat in the beautiful sunshine, reading THE TRUTH SEEKER, when two little girls came in from Sunday school trying to sing some dreary stuff they had learned, and looking generally dejected. I put a waltz record in motion and you should have seen the transformation. They forgot the sob-stuff they didn't understand and got busy with some pretty little dance they did understand and enjoyed themselves. Now I ask who was the better man, the one who wrote the hymn or the genius Edison, who made the phonograph? Who was the better friend, the teacher who filled their ears with trash or the Infidel who filled their hearts with music? I see only one conclusion.

"GOD AND THE CHILDREN."

From G. F. G. Morgan, California.

To the Editor of The Truth Seeker:

That was an excellent article by Prof. Leuba! I was trained for and ordained to the Christian ministry, in which I spent ten years in active work before I deserted it and turned to medicine. I learned the impracticableness of the average Sunday school teachings.

When separated, by work, from my family of four children, I enjoined upon my wife to abandon teachings of heaven and hell, to train up our boys and girls in a love for right, truth, justice and honesty, and to stimulate and encourage a self-conscious pride—if I may so express it—in a good character and a good name before men.

As a sect of ancestor worshipers, I must admire the Jews. As a sect, they are highly domestic. Their relations between husband and wife, parents and children are not equaled, as a class, by the average Christian. They teach their children practical living. Is their god the Hebrew Bible being? No; their children are taught to reverence their parents and to be loyal and true to the traditions of their family and to society. This sums up their whole duty.

A short time before the death of Mutsuhito, the late Emperor of Japan, he issued a Rescript, addressed to all Japanese, on the matter of personal duty of the individual. It was all summed up in three paragraphs: First, duty to parents; second, duty to the nation; third, duty to self. It was a remarkably simple, clear and convincingly comprehensive statement of human duty. Mutsuhito was a modern Marcus Aurelius. Can not non-Jewish sects take a few pages or leaves out of the Jewish child instruction book?

How few people realize the depth of thought and significance in and of that splendid aphorism of and by Robert Ingersoll: "An honest God's the noblest work of man."

PRESIDENT WILSON'S INAUGURAL.

From A. A. Soreng, Wisconsin.

To the Editor of The Truth Seeker:

President Wilson's Inaugural Address expresses, in the main, truly patriotic and American sentiments; but one thing seems strange, that the chief magistrate of this secular republic should vie with the crowned heads of monarchies in uttering pious expressions at state occasions; as, for instance, when he mentions "God's providence"; and again when he says: "I pray God I may be given the wisdom and the prudence to do my duty in the true spirit of this great people."

To kiss that fetich, the Bible, at the passage reading "The Lord is our refuge; a very present help in time of trouble," is just a big piece of monkey shine unbefitting an official of that most exalted position, President of the United States of America. Why do not our statesmen "cut it out"? But of course the hypocrisy and humbuggery is done in order to please the church people.

CHILDREN'S CORNER FOR BOYS AND GIRLS YOUNG AND OLD

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

FREETHOUGHT CALENDAR.

CONDUCTED BY FRANKLIN STEINER.

William Edward Hartpole Lecky, March 26, 1838-October 22, 1903.

That the greatest of historians have been Freethinkers is well known. History should be a record of facts. The Freethinker bases all his convictions on facts. Histories written by theologians are well known to be full of fictions. What wonder, when theologians base their opinions on fictions? William Edward Hartpole Lecky was born at Newtown Park, near Dublin, Ireland, March 26, 1838. He graduated from Trinity College, Dublin, in 1859, where he studied theology for the purpose of entering the ministry of the Irish Protestant church. His opinions changed, however, as can be seen by an anonymous work he published in 1860, entitled "The Religious Tendencies of the Age." He abandoned the ministry and determined to devote his life to history. From this time on he was a voluminous writer. He published in 1861 "Leaders of Public Opinion in Ireland"; "History of the Rise and Influence of Rationalism in Europe" (1865), and in 1869, "A History of European Morals from Augustus to Charlemagne. He opens this work with a chapter on "The Natural History of Morals." This gave great offense to religionists, but the facts he there stated are today accepted by all except some theologians. Mr. Lecky next devoted himself to his "History of England During the Eighteenth Century." This was completed in eight volumes in 1890, and the Encyclopedia Britannica says that it proves Lecky to have possessed many of the qualities of a great historian. In 1891 he published a volume of poems which was not a success. He was a great historian, but not a poet. His "Democracy and Liberty" appeared in 1896. He was not optimistic as to the outcome of democracies. He had visited the United States, studied conditions, and gave as his opinion that in no European government would such corruption in public affairs be tolerated, as he saw in this country. His "Map of Life," published in 1890, discusses ethical problems.

While an Irishman and desiring the good of the Irish people, he was opposed to Home Rule, and in 1895, Dublin University sent him to Parliament as a Unionist member. Other honors conferred on him were: Privy councillor (1897); made a member of the "Order of Merit," (1902). He had received the degrees of LL.D. from Dublin, St. Andrew's and Glasgow; D.C.L. from Oxford, and Litt.D. from Cambridge. Mr. Lecky was married in 1871 to Elizabeth, Baroness de Dedem, daughter of Baron de Dedem, a general in the Dutch army. He died October 22, 1903. In 1908 a volume of his "Historical and Political Essays" was published.

Other events of which the past week is the anniversary are:

March 25, Geo. Evans, land reformer, born, 1805, died 1856.
March 27, Free State Convention at Leavenworth, Kansas, 1857.
March 28, Condorcet died, 1794. Benjamin Thompson (Count Rumford), born, 1753.
March 29, Buchner born, 1824. Swedenborg died, 1772.
March 30, Prof. John Fiske born, 1842. Fifteenth Amendment, providing for negro suffrage, ratified by Congress, 1870.
March 31, John G. Saxe, poet, died, 1887. Descartes born, 1596. Bunsen, chemist, born, 1811. Charlotte Bronte died, 1855. Jesuits expelled from Spain, 1767.

Just a Guess.

An old hen was pecking at some stray carpet tacks in the yard.

"Now, what do you suppose that hen is eating those tacks for?" said Henry.

"Perhaps," rejoined his little sister, "she is going to lay a carpet."

Brave War Dogs.

When the historian records the story of this great war one chapter will be devoted to the great work done by dogs, says a correspondent in the *Mail and Empire*.

Practically all the European nations have used dogs in one way or another. They have been on the battle-field attached to the ambulance corps, on patrol duty. They have been despatch carriers and scouts, and when the invasion of Belgium took place they drew the quick-firing guns to the front line.

In addition to their work on the battle-field, dogs did much to aid refugees. They took their masters and their families out of the line of invasion.

War correspondents have told how much sagacity and courage the Belgian draught dogs displayed upon the battle-field at Haelen, where, with the aid of Colonel Isaac Newton Lewis' machine gun, they held back for a time the German advance through Belgium.

Just how many wounded men on both sides of the firing line have been saved by sheep-dogs and other breeds probably never will be known. These dogs have been trained to search for wounded, and by taking a man's cap to headquarters in the field a trained nurse or doctor follows the dog, who leads back to the place where the man is lying. Frequently a wounded man with his last ounce of strength will use it to drag himself out of the line of fire. It is in the out-of-the-way places that the dog has been particularly valuable.

If dogs were given medals for valor or for distinguished services on the battle-field, doubtless thousands would have won the coveted cross of war, for there have been instances without number on both sides where they have distinguished themselves.

Attached to a French command was a dog named Michael, larger, stronger, more intelligent than the others and of a gentle nature that made him a general favorite. Michael, although most "sociable," centered his particular affections upon a young French soldier named Henri. Every day at the soup hour Michael would appear carrying a tin can and place it beside Henri, who would fill it as he did his own, and they would dine together.

The day came, however, when Henri failed to return, and as the men stumbled back again to safety Michael scanned, with anxious eyes, each pale, haggard face, his sensitive nostrils quivering with dread.

When the last man had been accounted for and Henri was still missing the animal darted toward the battle-field and after some time returned, greatly excited and carrying an old half-glove which belonged to his friend. He could scarcely wait for the attendants to bring a litter before he started off again, his great, intelligent eyes imploring them to hurry.

In a remote part of the field they found the young fellow lying still and cold. After a hasty examination the attendants left him for dead, hurrying away to succor the living, but Michael refused to be convinced. Again and again he returned for assistance, but in vain, so he mounted his solitary guard, his face almost humanly expressive of grief.

The attack took place about sundown, and it was not until late that night that comparative quiet settled down upon the trenches.

Suddenly the moon flashed from behind a cloud, and the alert sentinel peered sharply about, then brought his rifle swiftly to his shoulder.

Not twenty feet away, creeping slowly towards the trenches, but halting abruptly every minute, loomed a large, dark object. The sentry advanced cautiously, finger on trigger, demanding curtly, "Who goes there?" followed by the stifled exclamation, "Michael!"

Michael it was, gasping, panting, but still the same old dog Michael—but not alone. Behind him, parts of his uniform literally torn away by the dog's teeth, lay Henri, dragged from the battle-field, inch by inch, by the devoted animal. And, miracle of miracles, the boy was actually breathing.

How the animal had accomplished such a Herculean task and escaped the vigilant eyes of the field attendants will forever remain a mystery, but suffice to say that little, fragile-looking Henri ultimately recovered, to challenge death once more at the front.—*Our Dumb Animals*.

Why Not?

If a female duke is a duchess,
Would a female spook be a spuchess?
And if a male goose is a gander,
Then would a male moose be a mander?

If the plural of child is children,
Would the plural of wild be wildren?
If a number of cows are cattle,
Would a number of bows be battle?

If a man who makes plays is a playwright,
Would a man who makes hay be a haywright?

If a person who fails is a failure,
Would a person who quails be a quailure?

If the apple you bite is bitten,
Would the battle you fight be fitten?
And if a young cat is a kitten,
Then would a young rat be a ritten?

If a person who spends is a spendthrift,
Would a person who lends be a lendthrift?
If drinking too much makes a drunkard,
Would thinking too much make a thinkard?

But while pile on the confusion?
Still I'd like to ask in conclusion:
If a chap from New York's a New Yorker,
Would a fellow from Cork be a corker?
—*Life*.

Missed His Chances.

Mr. Sidener had made his first public speech and waited for his wife's verdict. He expected her to say, "Oh, it was simply great, Eddy"; but they were half-way home, and she had said nothing. "Well," he began awkwardly, "what did you think of my speech?" "What you said was all right," she answered with guarded enthusiasm, "but you didn't make the most of your opportunities." "Opportunities?" repeated Mr. Sidener. "What do you mean, Effie?" "Why," Mrs. Sidener replied, "you had ever so many chances to sit down before you did."

How About It?

"Father."
"Well, what is it?"
"It says here, 'A man is known by the company he keeps.' Is that so, father?"
"Yes, yes, yes."
"Well, father, if a good man keeps company with a bad man, is the good man bad because he keeps company with the bad man, and is the bad man good because he keeps company with the good man?"—*Punch*.

Wahtamahlan.

Several years ago the wife of the Minister from Guatemala, after a diplomatic reception, said to the carriage announcer: "Call the carriage of the Guatemalan Minister—you understand?"—Guatemalan Minister?

"Yas'm; I understan's puffedly." And then he shouted at the top of his voice, "Carri'ge fo' de Wata-melon Ministah!"

Observing as He Knelt.

"I think," she said, "that he has deceived us all. I don't think he is anything more than a shoe clerk."

"Why?"

"Because right in the middle of a proposal last night his mind wandered, and he said: 'You could wear a size smaller without any trouble at all.'"

Speedy.

Inquirer (at station in Philadelphia)—"Where does this train go?"

Brakeman—"This train goes to New York in ten minutes."

Inquirer—"Goodness! That's going some!"

Good Night!

The city-bred boy's parents had just moved into the country and arrangements were being made for him to attend the public school. One day he saw electricians at work there. "What are those fellows doing?" he asked his father.

"Putting in an electric switch," was the reply.

"Well, I am going back to town at once," was the boy's astonishing reply. "I won't stand a school where they do their licking by electricity."

Solemn Truth.

Mrs. Jones—"I met Johnny Fuller today. He says I am getting fat."

Jones—"It's natural he should say so."

Mrs. Jones—"Why?"

Jones—"You were looking Fuller in the face."—*Tit-Bits*.

As She Saw It.

Ed. (in auto)—"This controls the brake. It is put on very quickly in case of an emergency."

Co-ed—"I see, something like a kimono."—*Orange Peel*.

He Knew.

Willie Willis—"What are 'pieces of artillery,' pa?"

Papa Willis—"I think they must be the kind that the girl next door plays on the piano."—*New York Times*.

Unspoiled.

The lady who likes children was gushing over Helen, aged three.

"How old are you, darling?" she asked. "I isn't old," said Helen. "I'm nearly new."—*New York Times*.

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THE LETTER BOX.

W. C. W., Chicago.—The picture from *Life* is amusing, but *Life* does not allow its pictures to be reproduced. We once asked the publishers for an extension of that courtesy and they wanted \$25 for it.

W. W. WILLIAMS, Utah.—Your letter signed "A Truth Finder" and addressed to Mr. Washburn was forwarded to him, but he returns it with the comment that it "does not hit the mark." However, if you think one blow at capitalism is more effective than ten at Catholicism, keep on knocking.

G. W. B., Michigan.—The name of no publishing house occurs to our mind that would be likely to publish the manuscript of yours which we returned. If you will submit your manuscript to some literary man accustomed to handling "copy" he will probably advise you correctly as to our reasons for not undertaking its publication. The workmanship is not good.

O. A. NIX, Georgia.—Your kindness in writing the *Digest* to acknowledge your agreeable surprise at seeing THE TRUTH SEEKER generously quoted in its columns (March 17) will be appreciated by the editor of that magazine, we have no doubt, as it is by us. The advertisement of the *Digest* that it quotes "from newspapers and magazines of every shade of belief with absolute impartiality" is in accord with our observation of its policy.

J. H. SCHLEUTER, Nebraska.—You ask us what we call it when a minister begins a crusade against a dance house, whose proprietor has applied an opprobrious epithet to his mother, and then calls it off on receipt of a check from that individual. In the circumstances we might call it blackmail. The minister concerned is the Rev. Charles W. Savidge, pastor of an Omaha church, who set out to close up a place called the Underworld, but agreed with his adversary on receipt of the check.

A. JOHNSON, Washington.—The newspaper which reports that Mrs. Catherine Cudahy, widow of Michael Cudahy, the Chicago pork packer, has been made a papal countess omits to say how much the ennobling of the lady cost her late husband's estate. Papal titles are for sale, but if there is a fixed price it is not made public. That of countess comes high. A few years ago when the daughter of a papal marquis of Philadelphia named Mahoney went wrong, it appeared that the bestowal of his title had followed a gift of \$50,000 to the pope. We cannot vouch for the story, but if it costs \$50,000 to be a marquis, the higher title of count or countess would be worth considerable more. Still, a cardinal, who ranks as prince, gets his red hat on payment of \$12,000.

S. J. KENDALL, Massachusetts.—It is easier for you to ask the editor if the Catholic religion was the first Christian religion than it is for him to answer. You know that the word Catholic means "universal." There was an early division of the church called Christian over the question whether the new religion should embrace the Jews and Gentiles alike. The sect that answered the question affirmatively called itself Catholic. The first use of the word "Catholic" is found in the Epistle of Ignatius to the Smyrneans iii, 4. Ignatius was a second century father of the church. His epistle is in the Apocryphal New Testament. This was two hundred years before the church had been converted to paganism under Constantine. The Catholic church is the oldest Christian church—that is, the Eastern or Greek branch is; but apparently there was a Christian religion older than the religion now called Catholic.

GEORGE C. BARTLETT, Connecticut.—THE TRUTH SEEKER has subscribers who would voice a loud and sincere complaint were we to follow your suggestion and print an entire chapter of the Bible from week to week, or from time to time, beginning with the twenty-sixth of Leviticus. True, as you say, "the majority of Christians, church members, are ignorant of the horrible chapters contained in the Bible, the word of God." They are ignorant of about all the rest of it, too. One time when we heard Ingersoll lecture he spoke of these chapters, and somebody said "Read it." He answered, "Go home and do it yourself; it is not fit for me to read." So some of our subscribers might say the Bible is not fit for THE TRUTH SEEKER to print. Our columns have a reputation for cleanness which would not survive reproducing the word of God as she is wrote. Nevertheless, we give to every suggestion submitted in good faith the up and down and once over.

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DEPARTMENT OF ECONOMICS.

The Sprading Lectures in Los Angeles.

The Sprading lectures are moving along very merrily in Los Angeles, California.

As the subject of "Birth Control" has agitated the minds of the people of Los Angeles during the past month Mr. Sprading spoke upon that topic on Feb. 4. Among other things he said:

"The subject of 'Birth Control' is not new, but it is only in recent years that it has compelled a hearing, even in the liberal city of Los Angeles. Thirty years ago Moses Harman was hammering away in the middle west on the thesis that the best way to improve the human race was to free motherhood, to give to the woman the sole right to decide whether or not and when she would become a mother. He spent many years in prison in support of that idea, but he finally came to Los Angeles, which was broad-minded enough to listen to him on the platform and tolerate his ideas in *Eugenics*, the magazine he published here for a number of years. More recently the people of this city have listened to Emma Goldman, Margaret Sanger and some other advocates of 'Birth Control,' and certainly there is no evidence that any harm has come to the city on account of it. Today the women's clubs are discussing the question, and no one is too cultured or too aristocratic to be interested in it.

"During the nearly half century that has elapsed since the pioneers began working for 'fewer children and better' the fight to maintain the right to discuss these matters in public has been constant and severe—and it is not yet won. It is needless to point out that, without the fundamental right to speak and write publicly about the subject, there cannot be much effective advocacy of family limitation.

"It is one of the painful evidences of the tendency of our modern civilization to rush to the legislature on the slightest provocation—usually on no provocation—and secure the passage of a law suppressing this or that supposedly undesirable thing that there is always to be found upon the statute books a prohibition of any freedom or right that bigoted authorities may wish to suppress. There is always some law that can be invoked by the narrow-minded and reactionary against the advocate of any unpopular theory, and 'Birth Control' has been until now an unpopular idea. That there are many educated and refined women who are willing to go to prison in support of their views on this subject is at last causing the smug and complacent to sit up and take notice; but it will doubtless require still more martyrdom on the part of friends of the reform to make the majority of people realize that it is the only rational solution of the problems of poverty and criminality.

"When women are no longer forced to bear more children than they want and can properly care for, the reproduction of defectives will be largely diminished; and it is from defectives that the ranks of our criminals are largely recruited. Once we admit this premise, the next step is easy to formulate. If it is wise to prevent the population of the world with a large proportion of unwelcome children who can never have a fair chance in the battle of life, it is evident that we must place in the hands of mothers and prospective mothers the means whereby they may control the size of their families.

"When it is realized how many women have an ardent desire for motherhood, under proper conditions, there need be no fear of race suicide. On the contrary, the surviving population, under a rational regime of birth control, will be of much higher quality and superior efficiency than is possible under our present hit-or-miss system of reproduction. Only with the most broad-minded tolerance of free discussion can this problem be rightly solved—and the right solution is the only solution. The most effective means of birth control must be placed in the hands of every woman."

On Feb. 11 Mr. Sprading spoke to a large and attentive audience on the subject of "The Fall of Nations." Among other things he said:

"All that is needed to plunge us into war now is to have the owners of ships insist on sending them into the war zone till one is sunk. The capitalist who wants war can get it by sacrificing one boat. Could you imagine them saying: 'We will forego our profits by giving up our trade in order to save lives'?

"That we have a right to trade with England goes without saying. But have we not an equal right to trade with Germany? If so, then why have we waived that right for the last two years? Why did we not insist on trading with Germany as we are now insisting on trading with England? If we had insisted on our right to send our boats to Germany as we now

insist on our right to send our boats to England, we would have been at war with England for the last two years.

"Now why do we make such a distinction between our rights with one nation and our rights with another? If it was sensible to refrain from trading with Germany during the last two years, why is it not sensible to refrain from trading with England now?

"If it is cowardly to withdraw our trade from England, as the militarists say, then have we not been cowards for two years by withdrawing our trade from Germany? If this is cowardice, I prefer being a coward to being a wholesale murderer, Mr. Militarist!

"Citizens have a right to a passage in the street, but if there was an armed mob fighting in that street, would a sensible citizen insist on his right to a passage at that time? Governments controlled by the military class have a habit of insisting on their rights at the wrong time.

"Instead of insisting on trading with those bloodthirsty nations, would it not be better to develop trade with the peaceful ones? If this were done, the war in Europe would be ended sooner, and we would have its trade, because we would not lose its friendship, and it would have a greater need for our goods after the war than before. Its productivity has been greatly curtailed; the waste of goods and the destruction of property have been enormous; it will take fifty or a hundred years to restore Europe. Are we so greedy and shortsighted that we cannot wait for this trade to come to us, but must plunge into a devastating war that will waste our wealth, as it has theirs, and cost us the friendship and trade of half of Europe for many years to come?

"A dozen nations have protested against the U-boat campaign, but all have refused to break with Germany, even after our solicitation. Was there any more reason for us to sever relations than there was for those other nations to do so? It is all right to protest against such invasive and destructive conduct, but there is no reason for us in order to show that it is wrong to involve ourselves in similar conduct.

"There is no such thing as civilized warfare, so let us not try to teach others (by doing the uncivilized thing) how to be civil. If we were right when we declared our neutrality—and I think we were—we are wrong now when we break it, without being attacked. Instead of breaking with Germany, President Wilson should have warned the greedy munitions manufacturers and the speculators in foodstuffs that they ship goods to Europe now at their own risk. This would have saved the lives of our own people in the danger zone and the lives of the Europeans by hastening the end of the war.

"Would the United States Senate have endorsed such a reasonable measure for avoiding war? Not much; and the fact that it so overwhelmingly endorsed President Wilson's breaking with Germany is sufficient proof that he is wrong."

Mr. Sprading also told us that, according to history, nations of the past were completely in the hands of militarists as now before their fall.

During the month the *Examiner* has given a brief synopsis of Mr. Sprading's lecture every Monday morning, and while his address on "Tolerance" was given more space than usual in the columns of this journal Feb. 19, it was the most conservative part of his address that the *Examiner* reprinted.

"Tolerance has always been one of the cardinal principles of Rationalism. If there has been one thing more than another that all Rationalists stand for it has been free speech and the right of everyone to his opinions, be they true or false, reasonable or unreasonable.

"It is therefore gratifying to us to find that the Catholic Church, as represented by Joseph Scott, is joining us in this campaign for tolerance. Since we have stood for free thought for time immemorial, we welcome to our side everybody who can share our views on those principles, be they Catholic, Protestant, Mohammedan, Buddhist or Pagan. In the case of the Catholic Church, of course, and also in the case of most other religious bodies, the espousal of the cause of tolerance today will mean a reversal of tactics since the days of the Inquisition and the witchcraft persecutions in England and America.

"On the other hand, a century and a quarter ago Thomas Paine clearly enunciated the principles upon which Rationalism is founded and which have been rigidly adhered to by all those who believe that only in free discussion of every question can the right be determined.

Rationalists wish strongly to emphasize the fact that they have always been in the

vanguard of the movement for the resistance to tyranny and oppression; that their plea has never been for tolerance. Not only is it impossible to find a single instance where they have ever made an attempt to deny the rights of others, to prohibit the freedom of action of any person, to suppress the thought or speech of anyone else in any way, or to interfere in the slightest degree with the life or liberty or non-invasive activities or the expression of the ideas of anyone whatsoever. Not only this, but they never have even advocated any such intolerance, interference, denial, suppression or prohibition.

"That the Catholic Church at least professes to be willing to stand on this platform should be an example to those Protestant churches who have not yet given evidence of this attitude toward unpopular doctrines and innovations.

It is difficult for some of us to find the underlying motive for the desire that seems to exist in the hearts of many narrowly religious people to refuse a hearing to any doctrine besides their own. In this the Rationalists take exactly the opposite and, it would seem, the only tenable or defensible view. Our platform is always open to those who oppose our views—a hearing is not only always given to our adversaries, but their criticisms are invariably welcomed. We believe that only in the hearing of all sides of any question can the truth be discovered and established. Are there any pulpits in which this freedom exists?"

While on Feb. 25 Dr. Becker delivered the main address on "The Evolution of Religion," Mr. Sprading contributed the following thoughts:

"The scientific investigation in the fields of ethnology and anthropology has demonstrated the fact that religions had their evolution just as everything else had. They did not come to us ready-made, nor were they manufactured by the priest as many think, but they grew just as language and other things developed.

"Religions were the first attempt to interpret the phenomena of Nature. The scientific method of research is to trace a thing to its beginning in order to understand its origin. A written history of it is not sufficient. It must be known before it can make history. Great investigators like Herbert Spencer ('Principles of Sociology'), J. G. Frazer ('The Golden Bough'), and Grant Allen ('The Evolution of the Idea of God'), with many others, have examined the minds and beliefs of hundreds of tribes in order to trace their beliefs to the phenomena that produced them. There is a general belief among Christian people that all peoples have a belief in God and in immortality, but such is not the case. Many of them have no such concept, and the reason is that they were not all subjected to the same environment and therefore did not have exactly the same phenomena to deal with and to interpret.

"Those who believe in a God differ widely in their concept of him, and then there are many gods. Some have a stone god, some worship a tree, still others worship their dead ancestors as gods. About the only thing that is common to all of them is that they are all equally superstitious. These savage and primitive people did the best they could to explain things. When the hunter dreamed he was away hunting and was told by his companions that stayed awake that he had not left the place, he concluded that he must have a spiritual part that could go away at such times. He was as ignorant of the nature of dreams then as many people are now. But he did the best he could to interpret this phenomenon. When he saw his reflection in the still water, he reasoned that it was his other self. When he saw his shadow he decided that it was his spiritual part, and when he heard the echo of his voice, it was additional evidence of a separate or spiritual part of himself.

"Swoons for days made the impression on the primitive man that one can die for a few days and be restored to life on the return of the spirit to the body. After the belief in a spiritual part of man has been established, he proceeds to apply it to other things as well. He observes that some things move and that others do not, and he reasons that those things that move have a spirit to move them as he himself has, and that spirits, small or great, cause every movement. So trees and streams and the wind and the lightning all have spirits. Back of the earthquake is a great spirit, and every planet and sun and star becomes a great spirit or God. So the gods evolve and multiply.

"You see, they did the best they could with the reason they had to interpret the things they saw. Most people are capable of seeing the fallacy of their reasoning. But while rejecting their reasoning, they still believe in many of the beliefs established by it. They mistook life for spirit. So do many yet. They looked for some spiritual or supernatural cause for everything. So do many yet. But we see that the spiritual had a natural cause, or evolution, and so it is with all that is believed

to be supernatural. When understood it is seen to be natural.

"The supernatural is nothing but a misinterpretation of the natural. Nature is sufficient within itself.

"It is cause and effect. It is the beginning and the end.

"It is a cosmos, not a chaos.

"It is inclusive, because it is all there is."

JOHN A. MORRIS.

REGARDING CHRIST'S HISTORICITY.

Much has been said the past month by David Eccles and others regarding the historicity of Jesus. How it can have any bearing on the question of the authority of the Christian church is more than I can now see. And that is the main effort of THE TRUTH SEEKER, in its highly appreciated work, if my judgment is right, from what I have read in its pages the past four years. It has made of me a confirmed skeptic where I was previously an easy-going church member with liberal tendencies.

I have read in addition to THE TRUTH SEEKER about \$3.00 worth of the literature advertised in its pages and would read much more if I could afford the expense. Yet I can not see the use of proving that there was such a character, historically speaking, as Jesus, after it is so thoroughly conceded that his birth and death are mythical, or false, and that most of the sayings and incidents of his life are but parallels of the lives of other gods supposed to have previously existed. Whether there is a small nucleus of fact in the mass of rubbish foisted upon the pious world as realities does not concern me, after the superstructure of supernaturalism is torn down. That he spake as never man spake before is absurd; that he had any more authority than any other of the many fanatical teachers of the past is just as absurd; and that a supreme power desiring the salvation of the world from the consequences of sin would take such an unreasonable way to get the truth before a suffering world is beyond the conception of a reasoning mind if it takes the pains to make a study of the evidence on both sides.

I have a Russellite as a neighbor and he is a shrewd man. As a young man he refused to accept the hellfire doctrine of the orthodox churches and as he had but a common school education he was easy for the doctrine of "plenty of hell here on earth but none hereafter." He saw the necessity of taking the Bible as it is or throwing it away altogether, for if you abandon its chronology, and the story of Adam's fall, the whole structure sinks in the sand. So history, archaeology, astronomy, biology and all of the sciences that support evolution are but works of the devil and false in the very necessity of the case. And I agree with him. He can accept the one and hold to the other.

So it is with the life of Christ as given in the gospels and epistles. I can not help looking at it just as I would look at a character in Dickens, admitting the possibility of his having been acquainted with a person that might have been the nucleus of the character, but as for the character, it would be folly to assume.

We have, rather, a supreme curiosity to know who threw the character of Christ together in the Greek, and where all the material was collected for the same and how.

We have a world of literature at present similar to the novel, "Inside the Cup," by Winston Churchill, that is an attempt to rehabilitate the Christ after all the admittedly false is abandoned, and some go so far as to be satisfied with the so-called spirit of Christianity as being sufficient to hold the church spires aloft.

I would like to have David Eccles or any other student of the ethical side of the scriptures give us a review and criticism of the conclusions drawn by the writer of this book.

To me it looks like a complete begging of the question, yet there are many that think the position taken is logical and see no weakness in it. Some of Harold Bell Wright's works I would like to see picked to pieces, and I believe here is where a great work could be done.

That the Christian religion has any right to capture all the refined and noble sentiments of the past and label them as Christian because they may be found in the Bible should be proven without any possible chance of denial.

It may be that it has been so proven, but I have yet to find a well read and popular work that carries it that far. I would be pleased to know of such a work.

S. A. BASSETT.

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In Best of Humor.

Preparedness.—Subbubs—"My neighbor has a big dog that we are all afraid of. What would you advise?"
"Get a bigger one. Five dollars, please."—*Boston Transcript.*

Well, Why Not?—"Remember, whatever happens, there will be peace at last," cried Mr. Brittling.
"Then why not at the beginning?" demanded Herr Heinrich.—*H. G. Wells.*

As Nowadays.—"What did the old man say when you asked him if you could marry his daughter?"
"Asked me if I could support him in the same style she did."—*Baltimore American.*

From Experience.—Observer—"I noticed you got up and gave that lady your seat in the street car the other day."
Observed—"Since childhood I have respected a woman with a strap in her hand."—*Punch Bowl.*

Unfortunate.—Old Gentleman (engaging new chauffeur)—"I suppose I can write to your last employer for your character?"
Chauffeur—"I am sorry to say, sir, each of the last two gentlemen I have been with died in my service."

Labor Omnia Vincit.—The prodigal son had just sneaked in the back way, between two days.
"Owing to the greediness of the beef trust," explained the old man, "we are entirely out of fattened calf, but here's a can-opener. Get busy."—*Indianapolis Star.*

The Day After.—Jack—"Who is that fine-looking girl that just bowed to you?"
Tom (gloomily)—"Oh, that is my sister."

Jack—"Why, old chap, I wasn't aware that you had a sister."
Tom—"Well, I wasn't aware of it myself until last night."—*Indianapolis Star.*

His Needs.—"My brother bought a motor here last week," said an angry man to the salesman that stepped up to greet him, "and he said if anything broke you would supply him with new parts."
"Certainly," said the salesman. "What does he want?"
"He wants two deltoid muscles, a

couple of kneecaps, one elbow, and about half a yard of cuticle," said the man, "and he wants them at once."—*Christian Register.*

Stale News.—Railway Attendant (to man smoking)—"You can't smoke."
The Smoker—"So my friends say."
Railway Attendant—"But you musn't smoke."
The Smoker—"So my doctor says."
Railway Attendant—"Well, you sha'n't smoke."
The Smoker—"So my wife says."—*Puck.*

Promptness.—"Then," said the young man with a tragic air, as he was leaving the room, "this is your final decision?"
"It is, Mr. Carrots," replied the young girl, firmly.
"Then," he replied, his voice betraying an unnatural calmness, "there is but one thing more to add."
"Yes?" she questioned, sweetly.
"It is this—shall I return those white satin suspenders by mail, or will you have them now?"—*Harper's Magazine.*

A Scottish doctor who was attending a laird had instructed the butler of the house in the art of taking and recording his master's temperature with a thermometer. On paying his usual morning call, he was met by the butler, to whom he said:

"Well, John, I hope the laird's temperature is not any higher today?"
The man looked puzzled for a minute and then replied:
"Weel, I was just wonderin' that myself. Ye see, he deed at twal o'clock."

An Unhandy Timepiece.—The Higgins family were moving from Twenty-sixth street to Thirty-sixth street. Three vans had carried all their belongings during the afternoon, except Mrs. Higgins's mother's cut-glass bowl, which Mrs. Higgins wanted to carry because it was not easy to pack, and the grandfather's clock that was never trusted to the moving-vans. Higgins always carried it.

Holding it with both arms, Higgins walked down the front steps like an amateur tight-rope dancer and started up the avenue. It demanded all of his strength, breath, and attention.

At Twenty-eighth street Higgins set the clock down carefully and mopped his face.

"Shay, old man," said a bleary-eyed individual who had been staggering up

the avenue behind him. "Shay, why don't you get a watch?"

A Kentucky Incident.—Ting-a-ling-a-ling!

The Rev. George C. Abbitt took down the receiver and placed it to his ear.
"Is that the Dickel Liquor Company?" a woman asked.

Mr. Abbitt recognized the voice as that of one of his parishioners.

"No," he replied in stern reproof; "it is your rector."

Was there a dull thud?

No.

"Indeed," said the lady, quick as a flash, "and pray what are you doing there?"—*Hopkinsville New Era.*

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News of the Week.

General political amnesty has been ordered by the provisional government of Russia.

A bill extending Presidential suffrage to women of Michigan passed half way through the state legislature March 21.

Four American colleges and universities have undertaken to care for 1,275 Belgian children during the ensuing year.

Stripes have been wholly abolished in the jails and prisons of New York State. Gray suits are to supplant the striped ones.

The new American Women's Hospital for Officers, in the West End of London, overlooking Hyde Park, was opened March 21.

The Russian government has seized the Winter Palace of the deposed emperor at Petrograd and hoisted the red flag over it.

There are 30,000 cases of smallpox in Germany and the disease is spreading, according to the speech of Socialist Reichstag Member Hoffman.

The Geran bill, designed to keep boys under eighteen from smoking, became a law March 20, in the state of New Jersey, when it was signed by Governor Edge.

The American steamer Onega is the first American vessel to complete the round trip to a European port unarmed since the German submarine proclamation went into effect.

The first woman enlisted in the United States Navy is Miss Loretto Walsh, a stenographer of Philadelphia, who passed physical examination and was sworn for service there March 20.

President Wilson on March 20 met the constantly increasing probability of war with Germany by summoning Congress to assemble in extraordinary session on Monday, April 2.

More than twenty-five persons were killed and extensive property damage resulted March 23 when a storm, believed to have been a tornado, swept through the city of New Albany, Ind.

Greetings from "the mother of all parliaments" to the new Russian parliament were moved in the House of Commons, London, Eng., March 21, by Chancellor of the Exchequer, Bonar Law.

A plot to effect the escape of General Jose Miguel Gomez, leader of the revolution, and his staff from the penitentiary, Havana, Cuba, was revealed March 21, and many arrests have been made.

Boston, Mass., recently "revived" by the evangelist Billy Sunday, gave him \$50,828.64 as his share of the profits. The country is really very prosperous, even the business of evangelism shows it.

Secretary of State Lansing announced March 21 that Ambassador Francis at Petrograd had extended formal recognition to the new Russian government, on instructions sent by the State Department.

Julius Rosenwald, Chicago merchant and philanthropist telegraphed March 21 to the American Jewish Relief Committee of New York that he would give \$1,000,000 for the relief of suffering Jews in the European war zone.

Yale's senior class voted March 19 to dispense with the use of intoxicating liquors at its class dinner in June. The same vote will govern future reunion gatherings of this class unless this action should be rescinded.

Systematic inspection of the German passenger ships at the Hoboken, N. J. piers by engineer officers of the United States navy March 21 developed the fact that not one of the vessels can be repaired in less than six months.

President Wilson has ordered the withdrawal of Brand Whitlock, the American minister to Belgium, from Belgian soil. The minister will go to Havre, France, where the government to which he is accredited is temporarily residing.

President Wilson, after an hour's conference at the Navy Department, March 21, authorized Secretary of the Navy Daniels to spend the \$115,000,000 emergency appropriation for speeding up naval construction and for the building of small naval craft.

Charles W. Eliot, president emeritus of Harvard University, observed his eighty-third birthday March 20 by working quietly at his home in Cambridge, Mass. Hardly a day passes that he does not work eight hours and indulge in some vigorous exercise.

In default of a \$750 fine for violation of the sanitary law, Abraham Wildstein of 107 East Tenth street, New York City, a manufacturer of tomato catsup, was committed March 21 to the tombs for ninety days by Justices Kernochan, Moss and Freschi in Special Sessions.

The Yale Corporation announced March 19 that an offer had been received from Mrs. Stephen V. Harkness, of New York, to erect several college dormitories. It is estimated the new buildings will cost about \$3,000,000, which will be the largest building gift ever made to Yale.

Albert O. Sander and Carl N. Wunnenberg, whose elaborately constructed spy system was shattered by the vigilance of the American and British authorities, were sent to the Atlanta Penitentiary March 21 for two years each and a fine of \$2,500 in addition was imposed on each man.

Henry Ford, automobile manufacturer, has offered, and the government has accepted, his great plant at Detroit to be operated without profit in the event of war. Charles M. Schwab has announced that his Bethlehem plant, now greater than Krupp's, would be used entirely for the government.

By a divided bench—5 to 4—the United States Supreme Court March 20 held the Adamson eight-hour law, passed at President Wilson's request last September to avert the threatened national railroad strike, to be a valid exercise of governmental power and enforceable in every feature.

Catholic priests, in New York last Sunday, urged the members of their congregations to sign the pledge of loyalty to the President. The urging was needed, as numerous representative hyphenated Catholic-Americans have either shown themselves to be pro-German or have publicly declined the pledge.

Tammany Hall, which is the political arm of the Catholic church in New York, is having difficulty in picking a candidate for Mayor to run against Mayor Mitchell, who has made himself disliked by Catholics by investigating their institutions and asking them to account for the public money they have received.

The David Livingstone Centenary Medal was presented to Theodore Roosevelt March 20 at a meeting of the American Geographical Society, held in the Engineering Societies' Building, New York City. The honor was in recognition of the services to the science of geography performed by Colonel Roosevelt on his trip down the River of Doubt.

The government of the United States has been obliged to withdraw from Belgium its agents engaged in relief work for that country. This course has been determined upon because the Germans sank relief ships without warning and because the government does not feel that the lives and liberties of its agents are safe in territory occupied by Germany.

THE WAR.

The Foreign Office received official notification March 23 that German had instituted a blockade of the Arctic Ocean between Norway and Spitzbergen.

The American steamer Healdton was sunk by a submarine March 23 off Terschelling, Holland. The vessel was torpedoed without warning. Twenty of the crew were drowned, and another seaman died of injuries.

French infantry columns have advanced to within three miles of the Hindenburg line in France at two points.

The British forces on the Tigris and the Russian army in western Persia are steadily drawing nearer each other, and within a few days probably will join hands north of Bagdad.

Assisted by cloudy weather, the Germans have continued their great withdrawal from the departments of Oise and Aisne, in France, evacuating approximately 500 more square miles of territory along a front that has now extended to 100 miles.

According to official lists kept in London, the casualties of the Germans reported for February total 60,471 in killed, dead due to wounds or sickness, men made prisoner and missing. This makes the total German casualties since the beginning of the war, exclusive of those in the navy or the colonies, 4,148,163.

The capture of forty more villages on the front in France was announced March 21.

Announcement has been made that an airplane piloted by Prince Friedrich Karl, a cousin of Emperor William, has not returned from a raid over the lines between Arras and Peronne.

After sixteen hours of desperate fighting Russian forces dislodged Turks occupying Aliabad near Kerinza, and forced them to retreat, the official statement of March 23 declared.

Russian troops driving toward the southwest from Sakkiz, Persia, have crossed the Mesopotamian frontier, it was announced March 21. At the same time the Russian columns to the south continued their pursuit of the Turks from Kermanshah.

Lectures and Meetings

The Sunrise Club.—The next dinner occurs Monday evening, April 2d, at The Cafe Boulevard, Broadway and 41st street (entrance on 41st street), at 6:45 o'clock. Subject: "What Should We Eat, and Can We Get It?" The speakers in this dual Symposium are C. Houston Goudiss, Editor of The Forecast Magazine and Lucius P. Brown, Director of the Bureau of Food and Drugs, N. Y. City. Discussion follows. Dinner, \$1.25, including tips. If you will attend, notify Edwin C. Walker, secretary, 211 W. 138th street. Telephone Audubon 4295.

The New York Secular Society will meet every Sunday of the month at 3 P. M., at Masonic Temple, 310 Lenox ave., between 125th and 126th sts. April 1.—"Beginnings of Society, Introduction to Sociology." By Nicholas Mitchuly.

The Brooklyn Philosophical Association (38th season) meets every Sunday at 3 P. M. in Long Island Business College, South Eighth street, near Bedford avenue, Brooklyn, for lectures and discussions. Wm. A. Winham, secretary, 146 Newton street, Brooklyn, N. Y.

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening, at 8.30, during the winter.

April 1.—"Later Americans: Harman, Chicago Anarchists, Most, Tucker and Voltairine De Cleyre." By Leonard D. Abbot.

The Paterson Philosophical Society meets Sunday evenings at 8, at 202 Market st., over Garden Theater. Live subjects; interesting speakers. Frank Bamford, 111 Cliff st., secretary.

The Boston Freethought Society meets in Paine Memorial Hall, Appleton street, every Sunday at 3 P. M. J. P. Bland, B.D., is resident speaker, and THE TRUTH SEEKER is for sale at the door.

Joseph McCabe, the eminent English scholar, scientist and Rationalist, will lecture at Paine Hall, Appleton street, Boston, Sunday evening, April 8th. Lecture to begin at 8 o'clock. Subject: "The Failure of Christian Ethics." Admission 25 cents.

Pittsburgh Rationalist Society. Marshall J. Gauvin, lecturer. Sunday meetings, 8 P. M., Academy Theater, 810 Liberty avenue, near Eighth.

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7.30 P. M., at the Hotel Vendome, Third street, opposite State House. O. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

Michigan Rationalist and Freethought Association meets every Sunday, 2.30 P. M., at Gerow's Hall, 55 Grand River West, Detroit. Secretary, Arthur A. Senger, 859 Rohus avenue, Detroit.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at 2.30 and 7.30, at 1417 Columbia avenue. Open platform. The Truth Seeker and liberal literature on sale. F. Garfield Bowers, secretary, 245 N. Ninth street.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9, 10 Cawker Bldg.

The Washington Secular League meets on Sundays at 3 P. M. at Pythian Temple, 1012 Ninth st., N. W., Washington, D. C. John D. Bradley, president, 437 Quincy st., N. W.

Los Angeles Liberal Club meets in Burbank Hall, 542 So. Main street, Sunday evenings at 8 o'clock. Charles T. Sprading, lecturer. Truth Seeker and other Rationalist literature on sale.

The Church of This World, Rationalist. John Emerson Roberts, lecturer. Meetings every Sunday morning at 11 o'clock in Willis Wood Theatre, Kansas City, Mo. Mr. Roberts' services may be secured for wedding and funeral occasions. Address, 4011 Kenwood ave., Kansas City, Mo.

The Toledo Rationalist Society meets every Wednesday evening at 8, Room 133, Arcade Building, St. Clair and Jackson streets. W. M. Braun, secretary. Speakers, Dr. Rullison, J. Carl, J. Braun and K. Pauli.

The Seattle Rationalist Society meets Sundays at 3 p. m. in Strand Hall, 1525 Fourth avenue, Seattle, Wash.; L. A. Wheeler, president, 1330 First avenue. The Truth Seeker and other Free-thought literature for sale at all meetings. Admission is free.

The Detroit Society of Truth Seekers (Lithuanian) meets the second Sunday of every month at 2 P. M. in C. O. F. Hall, Chene, cor. Trombly st.; Karl Rutkus, organizer, 338 West End ave., Detroit, Mich.

Tacoma Rationalist Society meets every Sunday at 3 p. m. in Maccabees Hall, 1109 Broadway, Tacoma, Wash.

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JESUS AND HIS IDEALS.

Practical Good Sense Shown in Ignoring Those Precepts Which Only Hypocrisy Can Commend.

BY ATWOOD MANVILLE.

CHRISTIANS who believe that Jesus was a part of the Trinity, and therefore God, often fail to question themselves fairly as to their own belief in his teachings as a moral guide. They are bound by authority in belief but not in actions; they consider it blasphemous to express doubt, but permissible to disobey. To these, the following criticisms of the teachings of Jesus may seem blasphemous, but there is no desire to draw a wrong inference from a partial quotation, or impose an opinion. Let each one consult his Testament and decide, candidly, whether or not the precepts are true and constitute the best moral teaching to-day, keeping in mind the customs and speech of Christ's time so that criticism shall apply only to the meaning and not the letter of his remarks. If some of the teachings are not the best morality, should they be so considered, because attributed to Jesus?

(a) "Resist not evil." "Unto him that smiteth thee on the one cheek, offer also the other." "And of him that taketh away thy goods, ask them not again." "Love, your enemies." "Blessed are the meek." "Agree with thine adversary quickly."

Do we approve of this non-resistance? If so, should we advocate armament even for defense? Should not Christians follow these beautiful ideals, individually and as nations, regardless of consequences, or admit that Christ's teachings are not a divine guide for modern conduct? He also said: "Think not that I am come to send peace on earth: I came not to send peace but a sword." Was this also moral? Is it better to be "poor in spirit" than valiant in spirit?

(b) Very few Christians believe that they should teach their children: "Lay not up for yourselves treasures upon earth." "Take no thought for your life, what you shall eat." Take therefore no thought for the morrow." "Woe unto you that are rich."

Do we consider such teachings practicable or even good ideals? Is the life of a tramp vindicated by them? Do not Internationalists and Socialists more nearly believe these ideals of pacifism and equality than most of the supporters of the churches? Robert C. Adams says: "The world shows its good sense by ignoring them, and the church shows hypocrisy in commending them."

(c) "Depart from me, ye cursed, into everlasting fire." "He that believeth not the Son shall not see life, but the wrath of God abideth on him." "He that believeth not shall be damned." "The angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire." "If you forgive not men their trespasses, neither will your Father forgive your trespasses." "And these shall go away into everlasting punishment." "Whosoever shall deny me before men, him will I also deny before my Father."

How are these compatible with the Golden Rule, or with an ideal of a loving God? *If we ought to forgive evil doers, should not God do the same?* Does the Christian believe that God will punish those whose God-created minds refuse to believe, or that he will punish any one for ever; or are these teachings not moral and divine, but human and false?

(d) "If any man come to me, and hate not his father, and mother, and wife, and children and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke xiv, 26). This is

probably eastern imagery and not intended to be taken literally, but is not the idea that one should consider home ties of slight importance compared to following Jesus? And if we have decided that he was human, was not that egoistic doctrine, based on erroneous conceptions of the duration of the world? Woman, what have I to do with thee?" (to his mother). "Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead." "The father shall be divided against the son," etc. In these instances the prevalent hyperbole may account for the apparent immorality, but if these things had been said by anyone but Jesus, should we have considered them as a proper attitude towards family relationships?

(e) "No man can come to me except the Father which hath sent me draw him." "Many are called but few chosen." "I am not sent but unto the lost sheep of the house of Israel." "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not."

Did Christ come to save all the world or only a few?

The Federal Council of Churches claims that "Jesus is the final authority on modern social and economic questions," which appears to the Free-thinker an unjustifiable assumption; for modern social and economic questions are concerned with improving physical conditions and caring for men's bodies, whereas Jesus taught that the body was comparatively negligible. The Council approves "the science of preventing disease and accidents," but they are unable to discover, from a study of Jesus' life, how he effected his cures, nor did he instruct men in the prevention of disease. The Christian Scientists may, or may not, have discerned the method, but they are not members of the Council. Jesus' doctrine of love and unselfishness is admirable, and was taught by him in a more appealing way than ever before, but it was not original; and even if it were, all details of the methods of application to modern conditions are lacking. Jesus advocated charity rather than a search for the source of affliction.

Can the Federal Council, or anyone else, honestly believe that a study of the four gospels will accomplish better results in providing solutions of labor troubles, the social evil, poverty, peonage, drunkenness and war than a study of modern authorities and present secular conditions? The spirit of altruism is not developed solely by Christianity, and, as H. R. Wade said, "The religious system, being essentially non-progressive, is always fearful lest a new discovery compel it to explain away some further article of its inspired law; but the Rationalist moral system is ever eager for that which will tend to increase its understanding of social conditions." The churches have not been the foremost agitators for the abolition of slavery, dueling, poverty and child labor; nor for the adoption of universal disarmament, democracy, woman suffrage, freedom of speech or of most "modern social economic questions."

Love and unselfishness are essential for both study and conduct, but Jesus invented neither. Even the Golden Rule was quoted by him: "for this is the law and the prophets," referring to Leviticus xix, 18: "Thou shalt love thy neighbor as thyself." Confucius, 500 B. C., said: "What you do

not like when done to yourself, do not to others," yet it would be considered irreverent to speak of the golden rule of Confucius.

Jesus prophesied none of the revelations of nature since discovered and applied by man, which, presumably, would have been known to a son of the creator who could perform miracles. "In his time" many of them said, "He hath a devil and is mad," but since then his teachings have been proclaimed by the civilized world. However, how would he be viewed if he preached to devout Christians now, in the United States, as he did in Jerusalem? Is he the modern authority that the churches claim or are we so imbued with his traditional divinity as to be unable to see that he was only a good man with ordinary knowledge of his own time and with an unwarranted belief in the supernatural on earth?

Was he not sincere in the expectation of the approaching end of the world? "Repent for the kingdom of heaven is at hand." "There be some standing here that shall not taste of death till they see the Son of man coming in his kingdom." This generation shall not pass away till all be fulfilled."

Theologians have explanations for every sentiment that does not please them, but, even if they satisfactorily interpret these passages, is there any evidence that Christ taught or thought of social conditions in 1917? Can not the discrepancies in his doctrines be better explained by realizing that his biographers were not so inspired as to avoid errors?

"Let no fruit grow on thee henceforward for ever." Jesus expected the fig tree to have fruit out of season, "for the time of figs was not yet." In his first miracle, he turned water into wine, not wine into water. "There met him two possessed with devils, so the devils besought him, saying, 'If thou cast us out, suffer us to go away into the herd of swine.'" And he said unto them, "Go;" showing that he believed in demonology—not a modern science—and did not respect the ownership or feelings of the two thousand innocent swine. It is no wonder that they asked him to depart.

In the parable of the laborers he justified the same pay for ten hours' work as for one. "And his lord was wroth and delivered him to the tormentors till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you if ye from your hearts forgive not every one his brother their trespasses." The lesson of forgiveness is good, but in modern social science torment for debt is antiquated. "Thou knewest that I reap where I sowed not, . . . for unto every one that hath shall be given," etc., shows the necessity of doing the best we can with our talents, but emphasizes rather unfair punishment. Instead of suggesting a cure for inequality, as a modern divine should do, the unfortunate fact is reiterated, "but from him that hath not shall be taken away even that which he hath." "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Is not the suffering of one who has done wrong, like getting rich, to be relieved, and new methods devised for preventing others from sinning in like manner?

In Matthew xxi, 12, instead of giving instructions, Jesus used a scourge and overthrew by force the tables of merchants who were legally transacting business. The parables were impressive, but sometimes taught a strange justice, and the reason given by Jesus for this form of teaching is involved: "That seeing they may see and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them" (Mark iv, 12).

While there may be found beauty in the teachings of Jesus, a study of the gospels, in the light of modern criticism, may establish that Jesus did not actually say and do all that the gospels report, and that his character and teachings were built around his personality by those who wrote his brief biography. If he had been divine, all that

he said and did would have been perfect, and, in our opinion, more consistent and more clear for all generations. "For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." He was in the tomb two nights and one day, unless, as some Christians claim, he was crucified on Thursday.

"All things whatsoever ye shall ask in prayer, believing, ye shall receive." Is that true? Whosoever sins ye remit, they are remitted unto them." This power deputed to men has caused enormous imposition upon credulity and encouragement to immorality. It was one of Christ's doctrines. Was it moral or not?

There is often an endorsement of gloom, as, "Woe unto you that laugh now, for ye shall mourn." "Blessed are they that mourn."

Those who believe that the God of the Old Testament is the true God and a loving heavenly father, in the form of a man, as described in the Bible, are right in explaining their religion to others; and those who believe that godliness has progressed and improved since men wrote the Bible should be permitted to submit their case. It is claimed that no man has lived on earth whose teachings have made so radical a change for good as those ascribed to Jesus, but if he was only a man, and if the accounts of his miracles were not well authenticated, we should take only the good and not be bound by everything in the gospels. Moses may have been the best teacher of his time and Jesus of his time, but evolution is evident in morality as in all else.

Belief in doctrines made by men, or in facts of doubtful reliability, is not essential to a religious life. Washington and Lincoln were "religious," but there is ample proof that they were not Christians in the strict sense. It is customary now to call oneself a Christian even though not believing in the virgin birth, atonement, transfiguration, miracles, or the resurrection and ascension; but this is a quibble to avoid the terrible opprobrium of non-conformity. They are in favor of a moral life, but are only Christians in the sense of living in Christendom. No one tries to live literally as Christ commanded.

A religious person shapes his actions on instructions received from *men* who do not agree upon what can please or displease their God. An irreligious person shapes his actions on the dictates of his conscience, or because of the knowledge that vice is apt to bring its own punishment, or to retain the respect of his fellow men. It may be claimed by the Christian that it is God who gave man his conscience, and, if that be true, belief or disbelief in God will not affect it. The consoling fact is that it is there for the benefit of the Agnostic or the Atheist, in spite of himself, and both are convinced that they will not be condemned for failure to comprehend what is not clear regarding its divine source. Pagans and heathen have had that moral sense, and it is an unfair appropriation of righteousness to make Christianity the only source of morality.

Is it wrong to say that one does not believe in a personal God? Professor Leuba of Bryn Mawr has just published the result of a canvass among scientists, and more than half of them admit that they hold no such belief. Is it right to believe that Jesus was God when the evidence is so doubtful? The answer probably is that honest belief in anything is not a violation of the ethical law; but is it not better to follow Christ's teachings that are moral without belief in his divinity, rather than have absolute faith and be opposed to a free discussion of a subject so vital as religion?

Disbelief in Christianity need not destroy anyone's belief in immortality, for that is a much older doctrine, of which the ancient pagans and other heathen were convinced; nor is the existence of the Deity here in question, but only his appearance on earth in the person of one man only.

The mission of Freethought is to abolish false doctrine and superstition; to substitute modern knowledge of this world for ancient theories of the hereafter, and to make men true to themselves with a horror of hypocrisy; to emancipate the human mind from a belief in the infallibility of the Bible, the Koran or any other book; to abolish the fear of open discussion of religion; to discredit all revealed religions with their immutable laws, and substitute the true religion of Humanitarianism; to unfetter the mind from the authority of the past so that it will be free to seize and adopt each revelation of science in the present and future; to urge each individual to consider his every act in the light of its relationship to the community, rather than its conformity to a code established thousands of years ago by men in the name of God; to develop self-reliance and a truly moral sense; to urge all mankind to follow the best laws

of man, as discernible in the light of evolution and modern science, and be ready to accept any true revelations of improvement, duly appreciating that our knowledge is infinitesimal and that our spiritual nature will lead us to seek the best use of discoveries in material nature; to so act as to leave this world a better place for future generations, not because of commands in a certain book, but because our natures—God-given if you will—urge us to reasonable sacrifice for our fellow men.

And all that the Freethinker asks is a fair hearing for his arguments, and a fair consideration of his proofs, so that each individual may arrive at his own conclusions.

Teacher's Seasonable Thoughts

Now that gloomy Lent is nearing its close, choirs are practicing anthems in praise of a "Risen Lord." Tenors and sopranos will exhort the congregation to "Raise your joys and triumphs high," and, not to forget the celestial with the terrestrial, will add, "Sing, ye heavens, and earth, reply." Then bass and alto will join in with:

"Love's redeeming work is done;
Fought the fight, the battle won:
Lo! our sun's eclipse is o'er;
Lo! he sets in blood no more."

Poor deluded school teachers will be drilling the innocents to lisp:

"O Jesus, precious Savior, now hear me while I pray,
And grant me now a blessing, this lovely Easter Day."
Processions will pass up flowery aisles chanting:

"The strife is o'er, the battle done,
Now is the victor's triumph won."

Countless alleluias will be raised, and all in praise of what? An obscure Judean about whose name have been clustered all the fantastic events culled from many Old World religions.

Weeping for Adonis is no longer done in Jerusalem, but weeping crowds will be prostrated on Good Friday, in mourning adoration of a dead Son of God. The Feast of Easter is kept no more by the Teutons as a Spring festival but as an anniversary of a "resurrected Christ." Old miracle plays are re-enacted on Good Friday and on Easter in every church service where the ancient tale is re-read, re-told, re-sung to twentieth century worshippers!

It is pitiful to hear many voices wailing the Litany of a sixteenth century fabrication, but it is appalling to hear the Athanasian creed, with all its crudities, its dogmatism, its vindictiveness, its worse than infantile reasoning, recited by a standing congregation who thus link themselves with the barbaric past. Above all, that little children should be schooled to a false triumph—

"Christ is risen indeed to-day!
Hear the choirs triumphant say.
Shout aloud the joyful sound,
Tell it all the world around";

that useless faith should be drilled into them:

"Only believe in the Savior's name,
Light of the world is He";
"There's a Friend for little children
Above the bright blue sky";

All these, I say, are positive cruelties and betrayals of their trust in us.

Rationalism, the Fourth Demand, is still a demand; the child's world is controlled mainly by faithful fanatics, who use every festival to hammer home the *untruths* of the Bible. Can you rest on your oars and say our bark is in port? Do you not know that even Rationalist teachers are compelled by circumstances and conventions to reiterate lying declarations to their pupils from poems and readings selected by religionists?

Must sensitive children be compelled to hear the hideous doctrines of eternal punishment unless there is faith in a risen Lord, and of a dying God's sacrifice for a sin-stricken world? Have we to suffer in vain, struggling out of the tortuous paths of faith to a world of light and truth, only to start our little ones on the cruel thorny road where we began?

Let the little children enjoy the Spring, its balmy air, its nesting birds, its springing flowers, with no shadow of the cross on their young lives. We Rationalists can do much to make their lives joyous and carefree. Can we not also clear away the superstitions that will cloud their futures? How do other teachers, who read THE TRUTH SEEKER, feel about this? Are we doing enough to counteract the poison of dogma and blind faith everywhere instilled into the minds of children? Can we do more? Are there any suggestions we could give one another that would help in this war of Emancipation from Superstition? Have we let our voices be drowned in the chorus of Faith? Have we tacitly consented to teach what we knew to be untrue? This Easter should see us resolved to

take no more part in the Orgy of Superstition, no matter how flowers, music and tradition combine to beautify it. We must teach, as we know, the falseness underlying it all. TEACHER.

The Vitality of the Untrue.

Last week we wrote on the impossibility of perpetually suppressing the truth. It will only serve to keep the balance true if we dwell this week upon the persistency of a legend and the vitality of a lie. In a sense they are two sides of the same thing. All history shows how difficult it is to kill a legend, and daily experience proves that if we once give a lie ten minutes start it will take truth ten years—or more—to overtake it. And if the lie chimes with a current prejudice or prevalent expectation the chase is likely to be a long one. It is thus that every legend brings its cloud of witnesses. In the days of belief in witchcraft one could find plenty of witnesses who had seen old women careering through the air on broomsticks. In the opening months of the War thousands of people saw a Russian army pass through Britain on its way to France. It is hard to kill a lie when it is of the ordinary kind; when it is a religious lie it as nearly achieves immortality as is possible to any human creation.

Want of space prevented our noticing last week an article in the *Daily Chronicle*, by Major Redmond, M.P., on "The Great Revival [of Religion] in France." After being a year with the army in France, Major Redmond is convinced that there has been "at least one beneficial result from the war. It has led to the revival of religion in a most remarkable way." Concerning England, the major is content to observe that "everyone is agreed on this," and that "it is apparent in a hundred directions." One wonders who "everyone is." Many of the clergy deny it flatly. They lament that the expected revival has not occurred. Church congregations have certainly not increased in numbers. Soldiers home from the front do not appear more religious than when they went out. We have published testimonies from scores of people, chaplains, soldiers, and writers who have testified that religion is undergoing an eclipse at the front. Who are the soldiers who are becoming religious? Where is the revival in civil life? Major Redmond says he has seen it. So did our forefathers see witches traveling through the air. So did our contemporaries see a Russian army traveling through Britain. It is not at all difficult to see things—if one makes up one's mind that they shall be seen.

It would be unfair to Major Redmond to say that he does not produce evidence. He does; and it is of the usual religious variety. He finds it in France. Some of the French clergy have found the revival in England. And there is the same suspicious circumstances in either case. The miracle occurs where the writer's audience is not. It is the homage paid by legend to reality. So Major Redmond goes to France to discover something which French writers have failed to observe. He says:

"To those who have been brought to France by the war the manifestations of religion everywhere displayed have come more or less as a surprise, especially to those who had been led to believe from the action of many successive French governments that the church was more or less a thing of the past in France. It is hard, of course, to judge of the real depth or intensity of religious feeling, but all one can say is that if this can be done by noticing the attendance at church, then the religion of France is to-day very true and very sincere."

Major Redmond also speaks of the bravery shown by French priests (he says that over 2,000 have been killed), and of the devotion shown by people at church services, etc. It should be noted, however, that the French priests have been killed because the French government will not permit the priestly garb to serve as a reason for exemption, and because in France *all* citizens, lay and cleric, have the same duties and responsibilities. The French state is a secular state, as the French state schools are secular schools.

If one wanted proof of Major Redmond's unfitness for judging the effect of the war on French religious or anti-religious opinion, it is supplied in the passage cited. Everyone who knows France is aware that the majority of French people are still professedly Catholic—particularly in the villages and country districts. Probably about a fifth of the nation are Freethinkers, although in disestablishing the church in France this minority would have had the support of many others who saw both the injustice of a state religion, and the actual danger to the state the church had been. Naturally a visitor to France—and one whose service with the British army would have, of necessity, kept him away from the large cities—would have found many evi-

lences of the existence of religious belief. And with equal certainty he would have seen the religion of the more superstitious peasantry and provincials intensified by the disasters which have overtaken France. The same cause which stimulated the mental activities of the educated and intelligent would, at the same time, numb the minds of the less educated, the less intelligent, and the naturally superstitious. This is all that Major Redmond's evidence amounts to. If he saw more, it was because he went ready to see more. If he was surprised at seeing this much, it is evidence only of how little he understood either the French character or the position of affairs in France in relation to religion.

Now, it is very likely that, so far as mere anti-clerical feeling is concerned, some Frenchmen may have had their bitterness toward the clergy toned down by discovering worthy men under the priest's robe. And if that is the case, it is all so much to the good. But to talk of this, or to see in this a great revival of religion, is downright absurdity. And may not this discovery be, so far as Major Redmond is concerned, a mare's nest? If he has been under the delusion that every Freethinker must regard every priest as a scoundrel, he will naturally view the discovery that a Freethinker will treat a priest who proves himself a good man with consideration and respect as epoch-marking. Freethought does not depend for its existence upon there being bad priests, nor can it be killed by every priest becoming a paragon of goodness and courage. A Freethought which depended upon the character of the clergy for its being would not be worth having. Whether English or French, Freethought is quite independent of the character of those who profess a faith in religion. The character of believers, the peculiarity of their mental processes, may be used to point a moral, but it has nothing to do with the development of Freethought. People did not give up the belief in witchcraft because they believed that those who upheld it were cowards, or liars, or rogues; but because their own mental growth had carried them beyond the stage of a belief in broomstick-traveling old women. And that principle holds good of every phase of the relation between Freethought and religion.

To imagine that French Freethought, with its army of brilliant intellects, from Voltaire to Anatole France, rested upon whether clergymen were good men or bad ones, is a notion that could only survive for five minutes in the brains of a man who so completely lacked all comprehension of the meaning of Freethought, or of the historic and mental processes by which religion is outgrown. And such a notion is supremely ridiculous when we are dealing with the French intellect. For it is one of the most logical and the most fearless in Europe. It is never afraid of its conclusions, never afraid of pushing ideas to their logical issues. It is these features which, in spite of lapses, have kept France Republican since 1789. They enabled it to deal with the Dreyfus case in a way which converted what threatened to be a national disaster into a cause of national strength. It is this directness of thought, this ability to look clearly at the logical issue of a controversy, that makes the French people the most practical in Europe. They are very practical because they do not neglect the things of the mind. They do not neglect the things of the mind because they are practical. This the average Englishman, with his rooted distrust of intellectual processes and his eternal fumbling after a compromise, cannot and will not understand.

Perhaps a powerful factor in the situation is that while the nation with a Christianity nearest our own is our bitterest enemy in this war, and has distinguished itself by every possible brutality, the nation with which we are in closest alliance has for years been associated with the strongest manifestations of Freethought. France is a secular state. It has no religion in its Constitution; it has no religion in the schools. Its best brains in art, in science, in politics, are definitely freethinking.

And what are British Christians to do? Before the war they were pointing out that the new generation of Frenchmen were degenerate because they had been brought up in "godless" schools. French politics was corrupt, because it had no state church. The French were "decadent"; hence their rejection of religion. The war came, and showed France as healthy, as great, as ever.

What were the pietists to do? They dared not say they were wrong; that they were merely lying for the greater glory of God. And yet some explanation must be found. At length it was discovered. There had been a great revival of religion in France! That accounted for everything. And the story does account for a deal. It shows

that Christian tactics, whether a nation be at war or at peace, remain the same.—CHAPMAN COHEN, in the *London Freethinker*.

On the Plan of Salvation.

Nothing that ever owed its origin to priestcraft was so destitute of that plain, ordinary common sense which supplies our daily needs and enables us to get through the world right side up, as the Christian scheme of salvation. It is so idiotic in conception, so weak in construction, and so absurd in details, that no mind using rational methods of thinking can contemplate it without weariness and disgust.

Here was a God, according to his creators, who knew all things to the end of time; he knew before he started exactly what would occur throughout the endless ages of eternity, for old gloomy John Calvin figured that out as the only logical way possible with an omniscient God; and whether the doctrine of foreordination looks good or otherwise to some Christians, every one of them who accepts a God without intellectual limitations must fall in line with John's logic, since reason compels.

Dares one of them to assert that God did not foresee, when he blew into Adam the wind which set him agoing, that he was to drown everybody but old Noah and his family? No; and if he could see that far, could he not see the necessity for a savior for the new crop of human beings, and just how he was going to make the whole scheme work to give himself mental satisfaction? Of course he could, if omniscient—and how many times we have been told he is! Then, of course, he knew who was going to hell and who wasn't, and also those who were sure of heaven and known to be, as Calvin terms them, the elect; they were all known before he removed Adam's rib and started the first pair in family life, with no knowledge of birth control or anything else of importance. He foresaw the need of coming to earth while the rest of an endless universe rolled on without his control and guidance for thirty-three years, during which time he learned the carpenter's trade and passed through all the variations of human life from an infant up to mature manhood, except the delights and uncertainties of matrimony.

He made man, knowing all these things would happen, and how he himself must be crucified to atone for the sins of mankind—to make their effect on his mind free from annoyance and perturbation.

Think of it; he must suffer for three days on the cross to make himself view the sins of mankind with composure! Nothing else he could think of would effect that result; so down he came from his throne on high, to suffer physical agony horrible to contemplate, in order that he might save about one person in a thousand from going to hell.

With his omnipotent mind, that was the best he could do, otherwise he would presumably have done something else; and this imbecile stuff has been taught for nineteen hundred years, and accepted by millions as a truth and a reality! Some of the greatest minds that have manifested in human bodies have swallowed the dose and defended it with great reverence and solemnity as good medicine. There were Gladstone, Sir Isaac Newton, Samuel Johnson, and Charles Dickens; and we have seen our Daniel Webster, Benjamin Harrison and Lew Wallace falling for the same asinine folly. That it might be pumped into the common herd who do not think or reason, is not surprising, but how the brain of a Gladstone and a Webster could absorb it and retain it, will never cease to mystify any thoughtful man.

Before this God created a solitary human being he knew he was to give life and consciousness to countless millions going to hell for all eternity, there to suffer indescribable torments forever and ever, for no possible reason except that he had so willed and determined before creation was begun. It would have been just as easy to make mankind so that their actions would always please him, and to give them endless joys without one exception, as it was to create men with such natures that they could not be good or do right in his eyes; for omnipotence surely had that power. Why didn't he use it and avoid the necessity for a hell and endless suffering therein for such vast numbers of sentient beings brought out of the "blank unknown" for no other purpose?

No Christian tries to answer this question except in one way: "God's ways are not our ways." I guess they are not, for no human being, even with a finite mind, would have done such fool things, for right and justice have a high value with us and none of us would find pleasure in such awful cruelties as God must contemplate for all time on his own children.

But every sensible and rational-minded man in

the world knows there is not a word of truth in the tale; so that, instead of being filled with fear when preachers teach it from their pulpits, to be accepted by millions of their fellow-men, they simply feel a disgust and contempt which words cannot express. It is so insulting to human intelligence that one must deliberately debase his reason to accept it; for no matter how sensible and clear-minded a man may be on all other subjects, when it comes to religion, and our favorite brand called Christianity, all who receive it must descend to the level of a perfect and complete idiot. Only by refusing to think and reason, to analyze, question, and closely inspect, can any human being truthfully say: "I believe in the Christian religion with its doctrine of sin transmitted by Adam, which required God Almighty to enter into the body of a human being and be crucified, to give himself the mental satisfaction he could attain in no other way." That is precisely what it amounts to; and when the world is made to accept it in only one way, by teaching it to children, that fact is enough to condemn it and make it a subject for ridicule and laughter, instead of seriousness and solemnity.

A child knows nothing and believes everything it is taught; and without that period of life in which to plant Christianity, the faith could no more be prolonged than vegetation could be made to grow without water.

Said Mark Twain in referring to Christian Science, an outgrowth of this fertile superstition: "At bottom I suppose I take a private delight in seeing the human race making an ass of itself again—which it has always done when it had a chance. It distresses me to hear talk of sanity in the affairs of men. So far as I know, men have never shown any noticeable degree of sanity in their affairs, and it seems like flattery to intimate they are capable of it. Sanity—in the human race! This is really fulsome."

How much truth he expressed in the words! For sanity was never possessed by any Christian on earth, and nothing has given men such a chance to make asses of themselves as when they took up with religion in any form; but the extreme limit of asininity was reached when Christianity, with its man-God and his salvation business, was taken seriously and received with reverence. Let us keep this fact before the people.

CHANNING SEVERANCE.

When we consider, for the feelings of nature cannot be dismissed, the calamities of war and the miseries it inflicts upon the human species, the thousands and tens of thousands of every age and sex who are rendered wretched by the event, surely there is something in the heart of man that calls upon him to think! Surely there is some tender chord, tuned by the hand of the Creator, that still struggles to emit in the hearing of the soul a note of sorrowing sympathy. Let it then be heard, and let man learn to feel that the true greatness of a nation is founded on principles of humanity and not on conquest. War involves in its processes such a train of unforeseen and unsuspected circumstances, such a combination of foreign matters, that no human wisdom can calculate the end. It has but one thing certain, and that is to increase taxes. I defend the cause of the poor, of the manufacturer, of the tradesman, of the farmer, and of all those on whom the real burden of taxes falls—but above all, I defend the cause of women and children—of all humanity.—Thomas Paine.

Celibacy is the essence of vulgarity. It tries to put a stain upon motherhood, upon marriage, upon love—that is to say, upon all that is holiest in the human heart. Take love from the world, and there is nothing left worth living for. The church has treated this great, this sublime, this unspeakably holy passion, as though it polluted the heart. They have placed the love of God above the love of woman, above the love of man. Human love is generous and noble. The love of God is selfish, because man does not love God for God's sake, but for his own.—R. G. Ingersoll.

Reason—a god, upon the throne of Mind—
Vouchsafes attention to the lightest thought.
Admit its sways; give heed and thou shalt find
Thy ills but phantoms that will come to naught.
But disobey the promptings he may give,
And obstacles arise at every turn;
Too short the space allotted man to live,
Unless through reason we life's lesson learn.
J. C. H.

Atheism leaves a man to sense, to philosophy, to natural piety, to laws, to reputation, all of which may be guides to an outward moral virtue though religion were not; but superstition dismounts all these.—Lord Bacon.

THE TRUTH SEEKER.

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Wherever there is a text in the Bible which tells what God said and did, it is safe to say that the author of it had no respect for the truth.

Perhaps the worst act of the Jews was demanding the crucifixion of Jesus, for had Jesus been allowed to live there would have been no Christianity.

The next great world-religion will have this purpose for a creed: to make the whole of man worth saving. In trying to save the soul the man has been lost, and only the church has been saved.

In the parable of the prodigal son the calf was killed and the prodigal feasted. To a great many minds it looks as though it would be better to kill the prodigal and save the calf. The fool things in the parables of the New Testament would soon dissolve the structure of civilization and make good behavior liable to a term in the state prison. To get Jesus, as an authority, out of the mind would lift man into a higher plane of living. If Jesus came to Boston the brewers, who had read of his turning water into wine, would bring to him the whole of Charles River to be turned into beer.

I admire the man who has been good, but I admire the man more who has not been as good as he tried to be. To fall at the foot of our desires is better than to reach the heights of our dreams. There is always something more to be reached. Happy is the man who knows this and dies looking forward. It is the good yet to be achieved that leads the world on. The secret forces at work in our country for its destruction are to be found where men meet in the dark, where they conspire behind shutters and blinds and where they do their dirty work in whispers and innuendoes and by veiled threats and boycotts.

Yellow religion is worse than yellow literature, and the specimens of this kind of religion can be found, not only in the Old and New Testaments, but in about all of the writings of Roman Catholics for easy consumption. Read some of this writing and see. I cannot say that I believe that man has a conscious personal existence after the experience of death, and yet a coffin does not seem to fit a man. There is something outside of it that did not get into it when the man's body was put into it. It is what we know and loved. No one can say that nature is a liar, and in nature's silence where sleep the dead, who has heard the whispering of immortality?

Whose God?

When any man stands up in dramatic fashion and with raised hand declares he is telling the truth *before his God*, there is no hurry about accepting the statement as absolutely reliable. What is his god? That is what we wish to know. Some men's gods are no better than dead Indians, or dead snakes. Gods are as thick as men on the earth, and of about the same value morally. An oath, no matter who takes the oath, never appealed particularly to me. I can see a man; I can see what he has been doing through his life and can judge somewhat by his character whether he is to be trusted, but I cannot get in touch with a god so as to find out whether he is worth swearing by. Oaths in court are of the same quality as those on the street. The only difference is in the persons who do the swearing.

It is generally true that every man has something that he swears by; it may be his boy or his girl, it may be a dog or a god, but generally there is something. If a man means what he says; if he is honest and knows the truth when he sees it, why cannot he tell the truth without taking an oath to do so? I have always found that a man's word is as good as the man; so is his oath. And more than that, I have always found that a man's god is as good as the man, and no better. Now, if a man swears by his god that he will tell the truth, and he is a liar, what is his oath good for? No man can swear by any other god than his own. If he is a mean man he

has a mean god. When a man says that he loves God, and wrongs his fellow-men, that man is a liar. Human conduct is the key to a man's religion. Before I accept the statement that a man is to be believed because he gives his testimony under oath, I wish to know what kind of a man he is. An upright, truthful man would tell the truth whether he was sworn on the Bible or on a pack of cards. To believe a man under oath is to doubt him without he is made to swear.

When the world realizes that man's gods are no better than they themselves are, and that they can swear by no other gods than their own, less value will be placed upon oaths. L. K. W.

Religious Forces.

The religious statistics of the United States for 1916 were gathered by Dr. H. K. Carroll and are published as the "Federal Council Year Book," by the Missionary Education Movement of the United States and Canada. Dr. Carroll has for many years had charge of the religious department of the government census. He reports that in 1916 "there has been an encouraging increase over the year 1915," but 1915 was an off year, so that any increase at all would be encouraging to those who hope to see the churches grow. The gain in 1916, as he figures it, is less than three-quarters of a million, or 747,000. Of these he concedes to the Roman Catholic church about 216,000.

The religious bodies of the United States, including the non-Christian, are shown by his statistical tables to have upwards of 40,000,000 communicants or members. Of the Christian communicants 25,000,000 are Protestants and 15,000,000 Catholics.

The churches did not make a large net gain of church buildings or organizations last year. All told they were only 117, which is great falling off when we recall that the Methodists used to boast that they were "building three a day."

In ministers of all sects there was a gain of 2,643, of whom 478 were Catholic priests. The war must have caused an immigration of Catholic ecclesiastics. We lately stated that there were fifty thousand more churches than ministers in the United States. That was from statistics of other recent years. The table for 1916 shows 182,843 ministers and 225,321 churches. So the churches exceed the ministers by 42,478. The slump in church building accounts for the lessened disparity between pulpits and men to fill them.

The figures of Dr. Carroll giving the number of Catholics never agree with those of the Catholic Directory. There is always 15 per cent. difference, because the Catholic statisticians count the whole Catholic population, including children who have not received their first communion. Dr. Carroll estimates that these include at least 15 per cent. of the whole number. So while the Directory claims seventeen millions, he allows fifteen millions.

Nearly all Catholics are supposed to go to church at least once a year, or to do their "Easter duty," but there must be an enormous population called Protestant that never unites itself to any Protestant church even to that extent. According to this Year Book, Protestant non-communicants outnumber Protestant communicants two to one. The whole Protestant population of the United States, this statistician estimates, is 75,000,000. That number would include the Rationalists and the indifferents; and the latter are more numerous than church members. For example, New York state, with a population of 10,000,000, is one-fourth Catholic, and it is not likely that Protestant church members have more than the same fraction. That would leave half the population unattached. In the country at large the unchurched form a still greater proportion. Dr. Carroll prints a table showing how church members embracing four-fifths of the total membership are distributed by states, and comments:

"The average of the total of communicants, 33,299,142, given in this table to the total population,

102,017,312, is as one to three plus." That is, more than two to one neglect the means of grace.

Some figures on the world's religion are included in this Year Book. They show that only a third part of the world is Christian. This is the table:

Christians	564,510,000
Confucianists and Taoists	300,830,000
Mohammedans	221,825,000
Hindus	210,540,000
Animists	158,270,000
Buddhists	138,031,000
Shintoists	25,000,000
Jews	13,052,846
Unclassified	15,280,000

Grand total.....1,647,388,846

The "grand total," which like the numbers composing it is copied by Dr. Carroll from Whitaker's Almanac, is supposed to represent the aggregate population of the world. A "population of the earth according to race," in the World Almanac, gives the world 1,691,000,000 inhabitants—approximately three times the Christian population, which is divided into groups of 272,860,000 Roman Catholics, 120,000,000 Greek Catholics, and 171,650,000 Protestants.

There is no prospect that the world will ever be converted to one religion, or rather that religion, which is the same wherever and whenever found, will ever take one name. The sects will be maintained, because it is half the life of one religionist to fight and condemn another. Rather than making new recruits worth mentioning, Christianity is having trouble in holding what it has got; for although the United States, the most populous of countries, is lumped in world religions as Christian, we have seen from Dr. Carroll's figures that the proportion of Christian church members to the entire population is only as one to three. So it is, perhaps, with the other nations nominally Christian.

Catholicism and Science.

There is nothing that more quickly affects the religious world than an announcement of certain statistics which have a greater or less pertinency to the dogmas and practices of Christianity. This fact was strikingly demonstrated when the recent book of Professor Leuba on "The Belief in God and Immortality" was given to the world. Churches that ordinarily paid little attention to the newest book dealing with religion controversially, were compelled to give some heed to that book because of the array of carefully digested figures which it gave regarding the proportion of eminent scientists who had lost all faith in the doctrines it aimed to consider.

As a seeming offset to the professor's calculations, the churches caused to be published throughout the country at about the same time, and months in advance of the issuing of the official church directories, a statement of religious statistics calling the attention of the country to the apparent great advance made numerically by the many denominations during the year 1916. It was thought that in this way the injury that might be done to faith by the scientist's computation would be, in part, if not wholly, overcome as men realized the overwhelming gains made by the churches in a year naturally unfavorable for spiritual progress. But if scientific calculations are thought of little value by the dogmatic religionist, the scientist *knows* that religious statistics are practically worthless; and that if the merits of the two causes are to be considered wisely, it must be with reference to their intrinsic truthfulness, and not with regard to the comparative numbers of their adherents. It was the church that taught men to say, *Athanasius contra mundum*; and if Athanasius as he stood alone against a heretical world is to be honored and his teachings accepted as truth, how much truer ought this to be of science as it faces a skeptical world, steeped in superstition and religious conceits! As numbers, then, count for nothing when truth is in the balance, let us take a look at the church's arguments against the discoveries of science.

The answer of the Catholic church, as voiced in the Jesuit weekly, *America*, is characterized by its

usual sophistry and avoidance of the real issue. This paper makes a contrast between "men engaged in scientific pursuits" and "true scientists," and remarks that, while the former may have shown a marked Atheistic attitude, the latter, who alone "deserve the honored title" of scientists, "are by no means characterized, as a class, by this frame of mind." Professor Leuba has informed the public as to the sources from which he gathered his statistics regarding the religious belief of scientists; they are, we should judge, the best to be had in the land. Now if the editor of *America* is informed of the existence of a better list of American scientific scholars than that made use of by the Bryn Mawr professor, he will be serving a most useful purpose if he will give it at once to the general public. If he cannot do this he has failed to prove his case, and the scientific statistician still has the argument.

The Jesuit paper goes on to say that "certainly the gentlemen from whom the inquiry was made are not authoritative spokesmen for science, and it is unfortunate that a slur should have been cast on an honorable body of men." Whom does *America* consider "authoritative spokesmen" for science? The Roman Catholic answer to this inquiry ought to be intensely interesting. Perhaps the intention is to give the impression that as there is only one religion, the Roman Catholic, so there is only one school of "true scientists," the Catholic school; and if a body of scientists however distinguished, fails to teach what is taught as science by the Catholic school, such men are not "true scientists" but simply "men engaged in scientific pursuits." It would not require an Aristotle to see through the child-like absurdity of this phase of the matter. And as to Professor Leuba's casting "a slur" upon "an honorable body of men," the less that is said about this the better it will make the Jesuit argument appear. No scientist, so far as our experience goes, has ever cast a slur upon scientific attainments except the Roman Catholic. The papal church has been, and is now, the greatest enemy the "true scientists" have ever had to contend with. Mankind will never forget the treatment meted out to our forefathers in their struggle for scientific knowledge by that cruelest of human institutions. The most humiliating scene that ever occurred in Italy, the birthplace of the Papacy—humiliating, not for science, but for the church—was when Galileo was compelled by ecclesiastical authority to declare that the earth does not move round the sun, and left the august presence murmuring, "E pur si muove"—and yet it does move. Who was the "true scientist" in those days? and who has most effectively cast a slur upon all true scientific progress? Will *America* ever tell the truth about this matter?

This Catholic publication has something more to say in rebuttal of the results of scientific investigations regarding religious beliefs. As an apparent clinching argument it adds this statement: "No matter what may have formed the basis of the disbelief, it was not found in science. Science, ancient or modern, has discovered nothing whatever that runs counter to the fundamental philosophic truth that God exists, or to the clear conclusion based on the evidence of the facts of consciousness that the soul is immortal." If the Roman Catholic church has no better argument to offer than this one, by which to sustain her ecclesiastical position, the world has nothing to fear for the stability of modern science. It is not a necessity with science to show that it has no arguments to offer against the existence of a God any more than against the existence of a supreme Goddess, and a brood of little gods. As a god is not a requirement of science, but is a requirement of religion, it therefore follows that the proof for the existence of God rests with religion and not with science. And as religion has *not proved* the existence of a god so as to satisfy a very great part of the world, we do not see in what respect it becomes any matter of interest at all to science.

Science rightly resents all interference with the

sacred pursuit of truth, all blatant and insolent church infallibility of ignorance claiming to control the sunlit realm of knowledge. Just so far as medieval religionism survives, science is in antagonism with it, and must continue the war to the death; for science is the champion of the human spirit against the tyranny of superstition, of obscurantism, of degrading ecclesiastical ambition. Truth overrides all authorities. The authorities may be venerable and lofty as the perpetual hills, but truth is the overarching sky. This is the conviction established by science. It becomes ingrained in all the workers in science. To get this conviction equally ingrained in men following religion is the only security against superstition, error and fanaticism.

Works and Days.

In every encounter with others in this life there is the possibility of honor and victory. A good day is often made up, not so much of its deep devotions, its strenuous activities, its planned recreations, as of the passing words and smiles, the spiritual emanations and radiations, which give to others the sense of joy, or beauty, or love. As a painter puts the colors on his canvas, eagerly, lovingly, so we may touch soul after soul throughout the day with some lasting color from the palette of Nature which is in our hands. A picture is made by minute touches. A day is made by its details.

"Count that day lost whose low descending sun
Views from thy hand no worthy action done."

Our worthiest action will be often only a word, a peculiar intonation of the voice, a way of grasping a hand. Sometimes the worthiest action will be a silent struggle in the breast and an inward victory. Frequently the worthiest action will be a deep longing or an aspiration. No day, therefore, need be lost. We may bear ourselves in such a manner, we may so sit at the table of life, among the indiscriminate guests, we may employ our faculties, whatever they are, in such a spirit, that the day's life will be an achievement, another piece of colored glass fitted into the mosaic. We may be thankful for that day, and others may be silently thankful that we lived it.

Patriotism.

There is hardly a more abused word in the whole range of human speech than the word Patriotism. To the persistency with which its use has been pressed at all times, is largely due the fact that it carries with it no import sufficiently trustworthy to enable the thoughtful to form thereon a world-wide definition. Every nation gives its own meaning to the word; and out of this individual conception has grown a national policy more or less at variance with that held by other nations. Yet if Patriotism is to stand for anything worth while, it must embrace two fundamental conditions of all human existence, namely: Humanitarianism and Personal Character.

It ought to be apparent that a human being's first duty is to the creature of his own flesh and blood, and not to houses and lands in a particular part of the earth. Even the love of fellow-countrymen for one another ought not to take precedence of the broader and more enlightening love which humanism demands shall be shown by man to all nations alike. To be attached to one's own country as a cat feels at home only in its own garret, is to exhibit a culpable ignorance of that larger world of men and things that lies beyond our narrow purview. The sort of Patriotism that can fix its gaze only on a circumscribed piece of territory, and has no ambitions beyond the enrichment of the race of men that dwells there, will in the end forfeit the culture and refinement that follow an amicable intercourse of the nations with one another. When Thomas Paine gave expression to the thought, "The World is my country," he enriched human life and literature with one of their grandest conceptions; for it is when Patriotism is viewed as mere *love of one's native land* that we observe the most serious defects in the popular definition of the word. Men who,

with a most commendable readiness, respond to the call of their country in the time of war, are often a constant disgrace to that same country in time of peace. Some one has said that "war is a refuge for rogues." Any nation that looks upon the readiness with which its male citizens go to war as the chief mark of a patriot, will be required in the future to change its definition materially if it hopes to attain the highest point of national efficiency. Men who hold a true love for their country will serve it faithfully at all times, as well in times of peace as in times of war. How can a man be called a patriot, even if he goes to war, if in times of peace he oppresses the poor and ignorant, makes the taxes exorbitant, robs the city, the county and the state, thereby compelling men to speak of his country as a land of grafters! The patriot is the man who at all times honors his country by the example of an honest and upright life. The way to abolish war is to abolish false ideals of patriotism, and fall in line with the best spirit of the civilization of our day.

Herndon's Unmarked Grave.

For the truth about the religious opinions of Abraham Lincoln the world of Freethought is indebted, perhaps more than to any other man, to the Hon. William H. Herndon. That is probably the reason for our receiving the following letter:

"GREENCASTLE, IND., March 15, 1917.

"TO THE EDITOR OF THE TRUTH SEEKER: The grave of William H. Herndon who was for twenty years Abraham Lincoln's law partner, is unmarked. His body lies beside that of his wife in Oak Ridge Cemetery, Springfield, Illinois, and in sight of the great monument above the grave of Lincoln. A neat and suitable granite marker can be secured for a hundred dollars, and I am going to raise that sum. I will give ten dollars. Doesn't THE TRUTH SEEKER want to do something? Of course, the church people of Springfield and elsewhere refuse to give and will otherwise oppose the movement.

"Please tell me what we may expect from you, and also, if agreeable, send me the names of a few Rationalists to whom I may apply for help. Very respectfully,
"JESSIE T. WEIK."

Instead of sending the names of Rationalists to Judge Weik, we send his name to them. They will agree that the memory of Herndon as the writer of the Life of Lincoln and the object of a great deal of clerical abuse because of his adhesion to the truth, should not be neglected. Placing a marker on his grave now will not help Herndon, but will take away reproach from his friends.

The *State*, a newspaper published in Columbia, S. C., questions the power of the legislature, in passing a "bone-dry" law, to deny to churches the right to import any alcoholic beverage for sacramental purposes. It inquires:

"If there be any body of Christians who believe that they should use the fermented product of the grape, may not the legislature stand aside and with respect, even with humility, consent that its customs and beliefs be not interfered with or interrupted?"

We call it a hardship for "any body of Christians" to be so interfered with, but what particular rights have a body of *Christians* beyond those of any other body of citizens? It is an immaterial point that Christians worship in spirit and in booze, but according them privileges denied to the unregenerate is setting a bad precedent in a secular state.

Gov. Tom C. Rye of Tennessee, with a most imperfect conception of his function as a civil magistrate, has issued a proclamation setting aside April 8 (Easter Sunday) as a day when every Tennessean should attend Sunday school. He professes to think that from the Sunday school habit "will spring countless blessings to every home in our state." It would be a greater blessing to the people of Tennessee to know that the proclamation by Governor Rye is an impertinent interference with their religious preferences, and to have the intelligence and spirit to resent it by telling him so and then staying at home on Easter Sunday.

"Who, if anybody, is priest-ridden?" inquires the *Catholic Citizen*. Catholics numbering fifteen millions support 21,000 priests, while 6,500,000 Baptists support 43,000 ministers. It is plain that the Catholic chicken has superior chances of surviving pastoral visitations.

Religion is a large, loose word, and it can be made to fit any motive, but once assumed, it seems to strengthen every resolution, to chloroform mercy and hallow any means to the self-sanctified end. What people would shrink from as inhuman they constantly embrace as divine.—*Rupert Hughes*.

MAN'S DUMB COMPANIONS.

Numberless Birds and Flowers that Seem to Prefer the Atmosphere of Human Dwelling-Places.

But, indeed, all these winged people, that dwell in the vicinity of homesteads, seem to partake of human nature.—*Nathaniel Hawthorne.*

Wherever a domicile of man is situated—it matters not whether it is on the immediate shore of the restless ocean, within sound and sight of the sleepless waves; upon the great grassy, billowed prairies, where erstwhile the bison trod; deep within the humid, equatorial forest, upon a clearing; like a swallow's nest, clinging to a mountain side; or on a far oasis, in the arid, sandy desert—there are nooks and spots about that dwelling-place that are reproduced in the surroundings of all other homes; that present almost exactly the same features as they, so far as it is possible for us to see or know. For the primitive needs and wants—aye, and the whims, too—of man, savage, or civilized and enlightened, do not vary a good deal throughout the world; and if it happens that a location desirable in the main is not fully adapted for a home site, other circumstances remaining the same, he will make it so. Thus in the instincts common to all sorts and conditions of men when seeking and completing their dwelling-places, can we account for the uniformity in the nature of the environments of the domiciles occupied by mankind. The traveled, beaten path, leading to the river's brink, to the bubbling spring, or to the well with its windlass and bucket; the trampled weeds; the shrubbery, spontaneous or planted mayhap by human hands; the spaded plot; the gray ash-heap by the door; the enclosures for the domesticated animals—corral, kraal, or barnyard; the little arbor beneath the trees—some, at least, of these features are found wherever man has battled with nature and tilled the rebellious ground. The owner of a brownstone mansion as well as the dweller in an igloo or a wick-i-up must come in touch with nature; and the impression that is left in all cases, as illustrated by the effects that, in establishing homes, these men leave upon the virgin features of the land, marks the fact that man is the same animal wherever found—climate, no less than time, is without effect upon his nature, broadly speaking.

Altering the phraseology a little to accord with circumstances of individual cases, each and every householder upon the face of the globe might say of his own habitation as Thoreau remarked in relation to his Walden abode, "The thick wood is not just at our door, nor the pond, but somewhat is always clearing, familiar and worn by us, appropriated and fenced in some way, and reclaimed from Nature."

That organisms are influenced and fashioned to some extent, directly or indirectly, by their surroundings, is the usual rule; but when we perceive this general sameness of domestic environments prevailing all over the broad face of the benign earth, regardless of the race, color, or social position of the master of the house, we are made aware of the fact that here the immediate surroundings, though they ever react upon him in a thousand ways, are, in a measure, created by the organism. But, of course, this modification in its proximate environment by the organism, is but a means to the end that itself shall become more securely adapted to those circumstances of its surroundings that are farther-reaching and more potent.

Now, the general sameness, artificial in one sense, that obtains about the houses of men throughout the world, has not been without its effects upon the local distribution of life. Other circumstances remaining equal, plants that take to spots of a particular nature, and animals as well, will seek and seize upon the nooks to their liking, wherever found. And if other things are *not* equal, if some external condition prevents the spreading of a given species of plant or animal into territory generally conducive to its success in life, then such territory will be taken possession of by beings with habits of life closely related to those of the victims of the interfering circumstance—provided, of course, that the new-comers be creatures whose make-up is such as will save them from suffering the ill-fortune of the unsuccessful aspirants.

It is a notorious fact that there are numberless forms of life that seek the atmosphere of man's dwelling-places (we are leaving out of consideration, be it understood, all domesticated animals and cultivated plants), and it is partially due to this fact that the local distribution of life has everywhere been influenced by man's agency—in a great degree unconsciously. In many cases (as witness the blue-bird, which, however, owing to the competition of the English sparrow, has largely returned to its old haunts) animals leave their habitat of ages, and

seek, if not the companionship of man, then the conveniences that his home surroundings afford—perchance in order to be safe from natural enemies, or to pick up a good and easy living about his out-buildings, or to be sheltered from the wintry blast.

We have not to do with mere camp-followers, as the hungry coyote who hies from his hiding-place afar, and, when, twilight falls, slinks and skulks about the settlers' outbuildings with the object in view of making a meal of domestic poultry; nor yet with the rapacious hawk that sometimes hovers near, have we to deal. It is ours to dwell briefly upon a few of the many life-forms that find the domestic environs of mankind available as permanent dwelling-places, or at all events occasionally spend a season with us.

The mice and rats are cosmopolitan, or more nearly so than is desirable; they have followed man practically wherever he has gone. The English sparrow is continually advancing—constantly pushing into new countries and into new corners of the old; he evidently believes in expansion, and judging from the way in which he lords it over weaker rivals, in imperialism also. A short time ago at a certain homestead in South Dakota none of these birds were to be found. One day a pair were seen investigating matters about the stable; and a day or so later a flock of twenty or more had taken up their abode about the premises.

Besides such as are practically cosmopolitan, every country has its own particular life-forms about the home. In southern Arizona, says A. A. Field, and as we can testify from our own observation, the "great glossy ravens . . . have so adapted themselves to civilization as to have become almost a necessity as purveyors of edible refuse and *debris* which accumulate in such abundance about the abodes of mankind." We have watched the magpies in South Dakota and Utah perform a like office about the doors of the houses. In addition to this they largely take the place of the eastern bluejays, which in the latter state are not found, and in the former are present only in the summer season (where we observed them), and do not seek the dooryards but are truly birds of the wilds.

The robins build in the crotches of old apple trees, or upon beams in the barn. The wrens take possession of every conceivable or available crevice about the premises. The purple martins occupy the bird-boxes—they are the aristocrats of their tribe. The English sparrows, already mentioned, are everywhere with their ceaseless clamor. The cliff swallows are content to share the space beneath the eaves with the mud-wasps. Everywhere in our country—over the lone ranch-house in the west and the cities of the east—sail the night-hawks, seeking the insects that are attracted by tens of thousands to our habitations. Twittering, on the wing, especially near the close of day, we see the fairy-motivated swifts, or chimney-swallows, who, in their occupancy of the chimneys, have no rivals except sometimes soot and smoke. In unnamed hollows and unlooked-for holes sleep by day the bats and owls. What a vast number of winged neighbors we find that we have when we come to count them all! And a very few have been named here.

The flora of the domestic sphere is no less interesting than the fauna. The plebeian shepherd's purse, "the commonest of weeds," has been "naturalized wherever civilized man is found." In northeastern Utah, at a point where those highways of plant-dispersal, the railroads, have not yet penetrated, we met, not the common mallow (*Malva rotundifolia*) which both in the well-settled portions of our own country and in the Old World is a common wayside and dooryard weed—children eat the fresh capsules under the name of "cat-cheeses," and similar terms—but a close relative thereof, *Callirrhoe* in volucrata, a taller, more attractive-flowered species than its more vulgar kinsman. No doubt until the crack of doom *Callirrhoe* will remain man's close companion in many regions of our western country, just as the common mallow is likely to continue a common feature of our vegetal environments elsewhere. By the by, the latter species flourishes in Salt Lake City and other places where irrigation is extensively practiced.

What dooryard in our land is without its knot-weed, and mallow, and plantain, and ground-ivy and catnip? If not these, then others of similar habits, and with the marks of domestication indelibly stamped upon them forever, are certain to be met with in every spot that partakes in however small degree of the nature of a dooryard. In southern Arizona near the triune peak yclept the Triplets, we well remember a small spring far up in the bare and sunburned mountains, shaded by a tree or two, where from time to time travelers were wont to water their tired and thirsty horses, and haply to eat a noonday lunch—about that little spring whose immediate surroundings alone bore the stamp of

man's civilization, far removed from others of their kind we found the Canada fleabane (*Leptilon Canadense*) and a species of cockle-bur, field-weeds both, thriving in luxuriance.

But let us leave the dooryard and its immediate associations. The pasturelands have been, to some extent, reclaimed from wild nature, and in general the aspects of the ground have been changed since it was first fenced in. In the pastures, where the grazing stock harm them not, but on the other hand unconsciously protect them by devouring many of their enemies, the blue and the hoary vervain flourish better now, we doubt not, than in their haunts of yore. We have seen Illinois pastureland knolls rivaling in color the skies and lakes and twilight realms, so thickly have they been covered with these two nervains. To the pastures we go to find the yarrow, and thistles, and the dandelion, and various buttercups in their greatest abundance. Competition here with other forms is not so great as in some other places—that is the philosophy of the thing. The plants under present consideration are now unconsciously cultivated by the cows!

And let us not forget the barnyard (though it is filthy enough), where velvet-weed and May-weed and smartweed, and Roman wormwood, and amaranth, and Jimson-weed reign paramount; or the roadsides where the great ragweeds flourish, where the wild sunflowers flaunt their yellow banners in the sun, where the white and the yellow sweet-clover scent the air, where their red-topped relative (*Trifolium pratense*) invites the industrious bees, and where the humble knot-grass clings close to the generous ground. And again, let us not pass by without mention the railroad embankment where a host of flowers "burst and bloom." Many treasures indeed are to be found there. In one county in Illinois where we had seen the dwarf larkspur and a puccoon (*Lithospermum linearifolium*), respectively, in only one other locality, along the railroad they ever bloomed in lavish abundance! Just as a new country through which a railroad is constructed, quickly becomes settled by human beings thereafter, so it becomes stocked with new plants also. Seeds of various kinds have become mixed with grain that is being freighted, or are imbedded in the dung of animals, which, on crumbling, falls from the stock-car, or perchance a traveler flings from the coach-window a nosegay in which there chance to be some ripening capsules.

But what boots it to us that we continue further? We have seen that wherever man has set his foot, more or less of domestication has been the result; that whenever he pushes into new territory, cheek by jowl to abide with him—seeking fresh fields and pastures new—goes a host of animals and plants that ever afterward are as completely inseparable from their liege lord as the very gods of his household.

H. TULSEN.
St. Louis, Mo.

The orthodox Christian tells us that "a dying God" is the necessary condition of human salvation. With a meaning quite other than his, and in a sense far more profound, the saying is true. We, however, will put the word in the plural, and say, not only one god, but many, even all the gods of the past and the present, must die in order that man may be saved. The gods have thrived and grown great, have dominated the world and held it in stagnant subjection, because they have fed on human superstition and ignorance and fear. As Apollo was fabled to shoot his arrowy shafts of light through the night-dragons that opposed the coming of day, so the shafts of an ever-brightening intelligence must slay the old-time gods, if a better day is to dawn for the religious life of the world. Only as the gods die is a higher life reborn for man.

It may at first appear strange that the very best and noblest men of any age must seem wicked to that age. But the explanation is simple enough. The average man must judge his fellows by the conventions and standards of his time. He who loves more than they do, must love some things that they regard as unlovely, and think he ought to hate. He who reasons more conformably to truth than they do, must fix his mind on subjects that they think unworthy of it. He must do and say things that they have been accustomed to condemn. Not only was it so with such men as Bruno, Vanini, Paine and Ingersoll; but, in every department of thought or life, it must ever be so in the case of him who runs ahead, and so gets out of sympathy with his age. They have no rules large enough to measure him by, and so they pronounce him monstrous. It is so in art and science and morals and philosophy, as well as in religion.

THE JESUS COMPOSITE III.

Antiquity Replete with Messiahs of That Name Paralleling the Son of Man.

The story of Jesus Pandera of the Talmud conforms with the Jesus Panthera of Celsus on at least one point, namely, that he learned magic in Egypt. The Talmud account makes Jesus out a seducer, whereas Celsus represents him as the offspring of a seduction. Both characters, however, were magicians, Egyptian educated, and impostors.

In a possible appropriation of the Talmudian Jesus to Christian uses, we find the stoning applied to James as a brother of Jesus, while Jesus is crucified.

Some of the collective moral teachings ascribed to the composite Jesus were taken from most remarkable sources. For example, Dr. B. Pick, in McClintock and Strong's Biblical Cyclopedia, x, 174, article Talmud, illustrates the process. He observes:

"In one of the treatises of the Talmud called *Challah* we find, almost verbatim, what our Lord says in Matt v, 28, and yet that portion of the Talmud is written in language so obscene and immoral that it would be difficult to meet its equal among the most licentious publications of ancient or modern times. We challenge any admirer of Talmud to translate the treatise and publish it."

The following quoted passage from the Jewish Encyclopedia, vol. vii, p. 170, may be of interest:

"R. Joshua b. Perahyah is said to have fled with his pupil Jesus to Alexandria in order to escape the persecutions of the Jewish king Yannai (103-76 B. C.); on their return Jesus made a remark on the not faultless beauty of their hostess, thereupon R. Joshua excommunicated him; and when Jesus approached him again and was not received he set up a brick for his god, and led all Israel into apostasy (Sanh. 107b; Sotah 47a; Yer. Hag. 77d). This account is supplemented by the statement, made on the assumption that Ben Stada is identical with Ben Pandera, that Ben Stada brought magic from Egypt (Shab. 104b). The story that Joshua b. Perahyah, a contemporary of Simeon b. Shetah, was the teacher of Jesus, is not clearly stated in the various 'Toledot'; it is said merely that Jesus was named after this brother of his mother. The assumption that Joshua b. Perahyah was the uncle of Jesus is confirmed by Kirkisani, who wrote about 937 a history of Jewish sects. The references to Yannai, Salome Alexandra, and Joshua b. Perahyah indicate that according to the Jewish legends the advent of Jesus took place just one century before the actual historical date; and some medieval apologists for Judaism, as Nahmanides and Salman Zebi, based on this fact their assertion that the 'Yeshu' mentioned in the Talmud was not identical with Jesus; this, however, is merely a subterfuge." (Art. "Jesus of Nazareth in Jewish Legend.")

If we persist in establishing a historical priestly Jesus, approximating the period of the Gospel Jesus, we may find one (Josephus, Ant. xv. 9, Sec. 3)—if we accept the statement of Ireneus that Jesus was nearly fifty when crucified in the year 28 or 30 A. D.—in Jesus Ben Phabi, 30 B. C., who was deposed by Herod the Great. This Jesus' father's name was the Greek equivalent of Ishmael. "It follows from this that Jesus b. Phabi was a native of Egypt, like his predecessor Hananeel." (Jewish Encyclopedia, vol. vii, p. 173.)

If we persist in establishing an historical messianic pretender, we also find him in Josephus ("B. J." ii, 20, Sec. 4) and his name was Jesus Ben Zappha or Zopha. He was "general of Idumaea in the first century, appointed by the revolutionary government of Jerusalem after Cestius Gallus had been driven away. Jesus is perhaps identical with a former high priest of the same name, who, together with other nobles, fled from Jerusalem to the Romans shortly before the destruction of the Temple. (Jewish Encyclopedia, vol. vii, p. 173.) Surely one of these Jesuses should satisfy the demands of historicity.

Epiphanius described the first Christians as Nazoreans, a sect existing before Christ and knowing nothing of an historical Christ, as observing Jewish festivals, practices, etc., and closely related to the Jessaeans. Drews speculates that they later coalesced. Sawyer points out that there were two Christian sects at the time of the writing of Revelation, one including the seven congregations which were at Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea; the other, those of the Catholics at Antioch, Rome, and Alexandria. Drews comments that "Revelation is a Jewish-Gnostic work, the Jesus of which is more primitive than the Jesus of the gospels. But Revela-

tion is entirely and certainly of astral character." (Historicity of Jesus, p. 315.)

Among the early and pre-Christian sects, we have the Nazirite-Nazarite (consecrated to God) significant among the ancient Hebrews as one devoted to Yahwe (Jehovah), one who takes a Nazarite vow of separation or consecration; maidens consecrated to the service of Belthi. A Nazir, a devotee, characterized by unshorn locks and abstinence from wine and from approaching a dead body, even of a nearest relative; or one dedicated by his mother for life with a vow that no razor should come upon his head. Samson is the only known early type. "No less a person than the apostle Paul is supposed by them to have taken such a vow." (Encyclopedia Biblica, vol. iii, p. 3364.) John the Baptist and Apollonius were typical of the sect. Jesus is pictured to us as a Nazarite. The Nazorean woman in the dress of a harlot (Prov. vii, 10) may possibly be identified with the maidens consecrated to the service of Belthi (sacred prostitution).

If one will carefully peruse the 587 pages of the seventh edition of Doane's "Bible Myths" and Robertson's "Pagan Christs," he will finally concede the Oriental mythical origin of the miraculous birth, the star of Bethlehem, the song of the heavenly host, the recognition and gift receptions of the divine child, the slaughter of the Innocents, the Temptation and forty-day Fast, the crucifixion, and the darkness at the crucifixion. Also the descent into hell, the resurrection and ascension, the second coming and the millenium, the judgment of the dead, the Creator Christ, the Alpha and Omega, the Christian miracles, the eucharist or Lord's Supper, the baptism, the worship of the virgin mother, the Trinity, the birthday of Jesus, and the Christian symbols. Moreover, unless his affections and prejudices have too greatly colored his understanding I should predict that one will be able to comprehend that Chrissa, Mithra, and Buddha, as well as Joshua, are represented in the composite Christian Jesus.

Drews (p. 290) says: "The fact is that there is *nothing, absolutely nothing*, either in the actions or words of Jesus, that has not a mythical character or cannot be traced to parallel passages in the Old Testament or the Talmud, and is therefore under suspicion of being derived from them."

"It is a complete *misunderstanding of the facts* to say that this admitted 'mythical wool' of the gospels proves nothing against their substantial accuracy, and to convict those who reject the historical Jesus of defective method. The wrong method is altogether on the side of those who believe in an historical Jesus, although there is *not a single passage in the gospels* they can show to be historical."

Drews adduces considerable evidence to show that the Jewish Gnostic sects antedated the Christian era; that they had their rudimentary Christ Jesus, Joshua, modeled along the lines of the Old Testament prophecies. Among the pre-Christian sects which sooner or later merged into the Christian cult were the Gnostics ("the root of the whole of Christianity") and the *Naassenes* with their modified and adapted God-sown seed springing from the Logos which produces the world, pictured in Revelation and Paul, including astral attributes.

In the gospels of Mark (ix, 39), Luke (ix, 49; x, 17), the Acts (iii, 16), and in the Epistle of James (v, 14), we read that the *name* Jesus had a miraculous power, and the Talmud also says that about the end of the first century disease was healed in the *name* of Jesus.

We thus observe that the several pre-Christian sects of the Jesus-type of Christians were not far removed from the gospel Christian period. These sects were scattered, but that they worshiped their god under the name of Jesus (Latin) or Joshua (Hebrew) is not regarded as improbable by Drews. Many bits of evidence support this view.

Isaiah furnished, as Drews shows, a pre-Christian Christ as well as a pre-Christian Jesus. We have the suffering and death of the servant of God, his resurrection and exaltation by God, and through it, of the spiritual and corporal redemption of man.

Eusebius traces both *Jesus* and *Christ* to Moses, and Justin emphasizes the relationship of Jesus with Joshua of the Hebrew scriptures, and points out that Joshua, who was originally called Hosea (Anses), received the name Joshua from Moses. In the words of Drews: "He appointed a man high-priest of God in the highest possible sense, and called him Christ."

According to Drews, the Gnostics even to the second century questioned the historical (mortal) existence of Jesus, and themselves believed, as did the earliest Christians, only in an ideal, a metaphysical conception. Says Drews (ibid, p. 59):

"The earlier Christian literature is acquainted with a Jesus-god, a god-man, a heavenly high-priest and savior Jesus, a metaphysical spirit, descending from heaven to earth, assuming human form, dying, and rising again; but *it knows nothing whatever* about a merely human Jesus, the amiable author of fine moral sentiments, the 'unique' personality of liberal Protestantism."

The Jesus of the present gospels is thus a composite of many origins, set in fulfillment of two distinct Jewish prophecies, pictured to correspond to a unification of mortal man and God. This Jesus complex, purely a metaphysical God until the year 70 A. D., on the fall of Jerusalem and demand for the Jewish messiah, then took on the messianic aspects. The earlier concept is represented by Matthew, the later one by Luke. Later still, the compromise or composite Son of God and Messiah, the developed Christian conception, regardless of many contradictions of Mark, Matthew, and Luke, is represented by the gospel of John.

The significant manner in which the Christian framers of the present text of the New Testament concealed the derivation of the Latin name *Jesus* from the Greek *Jason* and the Hebrew *Joshua*, is illustrated in the translation from the original Greek of the epistle of Jude of the passage: "The Lord having saved the people out of the land of Egypt." The original Greek text as reproduced in Buttmann's Greek edition of the original edition gives the name *Jesus* instead of *the Lord*.

It is self-evident that the motive for destroying the identity of Jesus with Joshua was to open the way for a separate and later alleged historical character. Certainly it was not the Jesus of the New Testament instead of Joshua, the second Moses, who accomplished this redeliverance of the Israelites out of Egypt.

The characterization, "God our Savior" (Jude, verse 25), is also significant. In this we must either regard the savior Jesus Christ as *God* instead of *Son of God*, or the God Jehovah (Yahveh) as the savior. It is also interesting that the introduction to Jude presents him (Jude) as the *brother* of James, but as *servant* instead of *brother* of Jesus Christ. Elsewhere, James is represented as the brother of Jesus.

During the first and second centuries of the Christian era, the Gnostics, or, as Gibbon puts it, "at least the Nazarenes (Nazoreans) continued as a religious sect distinguished only by their obstinate perseverance in the practice of their Mosaic rites." They regarded the newly created mortal Jesus as an ordinary man. In this they may have had reference to Jesus, son of Ananus, an historical character (Josephus) of about A. D. 66, an unlettered maniac, who while in attendance upon the feast of tabernacles at Jerusalem, cried out day and night of hearing voices from the directions of the four winds, etc., as he passed through the streets of the city.

The following described behavior of Jesus, son of Ananus, reminds one strangely of passages in Isaiah liii. When brought before Albinus, the Roman authority, after having been arrested and beaten, which failed to stop his cries, he was said to have been scourged until the flesh was stripped from his bones, yet he neither craved mercy nor shed tears, though every stroke was accompanied with the mournful cry: "Woe to Jerusalem." When interrogated he made no reply. "He cursed none that beat him nor thanked those who gave him food." He was set free as insane. He conforms to the selected passages in Isaiah: "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a *lamb* to the slaughter, and as a *sheep* before her shearers is dumb, so he openeth not his mouth." "He is despised and rejected of men; a man of sorrows, and acquainted with grief." "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." . . . "The Lord hath laid on him ~~the~~ iniquity of us all . . . for he was cut off out of the land of the living: for the transgression of my people was he stricken."

It should be observed that while Jesus, son of Ananus, conforms best to the "Servant of Javeh" of Isaiah liii, who voluntarily submits to suffering in order to expiate the sin and guilt of the people, as Drews puts it, he also presents a significant resemblance to the Christian Jesus who also voluntarily experiences the passion and suffers an alleged crucifixion in atonement for the sin of Adam. To what extent Josephus purposely likened this son of Ananus to the Jewish prophecies must be a matter of individual conjecture.

HOMER WAKEFIELD, M. D.

A Leaf from Satan's Diary.

SOMEWHERE IN SPACE, 12,000,000 B. C., Friday, Jan. 13.—The Governor has been working like a steam-shovel for twenty-eight million years to corral the essential raw materials with which to create a universe.

I have an idea he thinks I ought to have given him a lift in gathering some of the coarser elements, but I still feel young enough to play hooky with a clear conscience. Besides, I've done some real hard head work in formulating my plans to make man do things after the Governor gets man created and into operation. Anyway, I have no good reason to worry about what the Governor thinks as he always has treated me pretty decently and I've never seen him really sore about anything except when I've tried to pump him about his ancestors. I suspect that maybe some of them had a "past" that the Governor doesn't want me to advertise around in the various parts of the universe that he is arranging to create. While I am very fond of hearing and passing along all brands of racy gossip, and while it seems to me that a creator's pedigree would be rich stuff to pass along, I must not let myself indulge in a trifling recreation now which might jeopardize my unlimited pleasure in the Governor's universe after he gets it all shaped up and working.

So I'll continue to tell the Governor that I've loafed around in every cubic fathom of the space in which he intends to install a universe and I haven't bumped into a single guy that didn't admit that the Governor is in undisputed possession of 110% of all the brains extant. I'll tell him that if his mind were as bulky as it is strong and clever it would fill all the space there is and there would be no place to put a universe. I'll tell him that all the wisdom that ever can exist throughout the universe, outside of his own dome, necessarily will be just the little fragments of his own wisdom that he graciously may choose to distribute around. I'll tell him that the only real thrills I've ever had in life were from watching him invent the law of gravitation, and then gather huge quantities of nothing from nowhere and convert it into regular atoms suitable for the construction of a universe, and then use the law of gravitation to hold the stuff in place while completing his plans for the Milky Way and man and other details of his big scheme. A little soft soap is a great asset even when reserved exclusively for the Governor.

Well, now that I've decided how to keep the Governor industrious and in a sunny frame of mind while I loaf and plot, I might as well get busy on the ramification of my plans for having fun with man.

I understand that it is the Governor's idea to make man spend a lot of time sending up wireless messages of flattery to His Majesty. When I tell myself, privately, what I honestly think of the Governor I have to admit that he is an eye-opener as an inventor and demonstrator of the possibilities of strictly New Thought but, so far as his jurisdiction over my realm is concerned, he is a bona-fide joke. His one great failing is his fondness for compliments, but perhaps he gets that from his primitive ancestors and should be excused for it. Anyhow I couldn't reform him by a curtain-lecture, but I may be able, after getting past this B. C. age, to reduce the dimensions of his vanity by putting man wise to the fact that the Governor has ulterior motives in establishing a system of prayer books and ethics for Wednesday evenings and Sundays. But I won't put man wise too rapidly. I want to spend a few thousand years in getting man confused as to the perfectly proper way to gain permanent admission to the post mortem cabaret which the Governor is going to establish as an inducement for man to be generous in his praise of the Governor.

After the Governor induces man to organize a religious society with rules and regulations whereby members can pray without thinking, praise by subconscious habit, and enjoy ignorance harmoniously, I'll get after a few of the main pilots and show them how each one can make as much money as all combined will be making at the time. I'll just suggest to each pilot that he go among men and preach that all the original procedure for getting cabaret tickets is highly faulty and dangerously inadequate. I'll suggest that each of the central station pilots proclaim a revamped, expurgated, and amended code of procedure under a coined name suitable for advertising purposes. Man, as I understand the Governor's specifications, is going to have a funny kind of a mind. Man, beginning as a boy, is going to follow the leader—as a general rule. Boy will follow the boy leader who catches on rapidly-moving freight trains, steals neighbor's watermelons, etc. Man will fol-

low the man leader who comes along with new sleight-of-hand tricks and new methods of remitting 10% of his income to the Governor.

The result will be a beautiful medley of creeds which will divide man into hostile camps that will be a source of genuine entertainment for a venturesome fellow like me. It will be immense fun to watch the various groups of men collide with one another using theories, boycotts, dreadnaughts, creeds, and the like, for the purpose of civilizing each other.

Well, on another day I'll work out a few more ideas and have them ready for man.

HOLLIS CORBIN, *Scribe*.

Limitations of the Common People.

What do the common people know anyway? Have they ever read Herbert Spencer? No; they would drop dead if they should try; would need a surgical operation to get it through their heads. What do they know of Spencer, Huxley, Hume, or Charles Darwin; or what do they know of Kant, or Plato, or Socrates or Schopenhauer, or Bergson?

Turn to politics, do they know anything about Adam Smith or John Stuart Mill or any man who ever said anything worth listening to, or wrote anything worth reading? No; they wouldn't go to hear Herbert Spencer make a speech. They would think it was the Spencer who invented writing. They are not interested in science, philosophy, logic, government. They go to the baseball games, the movies, the saloons, the churches; and they read the newspapers. How are you going to make anything out of them? The man who speaks on history, philosophy, or science, they do not care for. It is the Billy Sundays and the Billy Bryans, the billy-goats and the Billy-be-damns. They are the ones who move the crowd.

What do they talk about? Well, I don't know; I don't go. They talk about conventional morality, cheap aphorisms, use catch words, appeal to deep-rooted prejudices, wave the flag, religion, "mother, home and heaven!" Anything to get a vote or a cheer. What do they talk about? Anything that enlightens the mind? If they did, the public wouldn't go. Anything that adds to real culture? Anything that moves to real inspiration? They talk about the things that the people feel and those are the commonplace things or the people wouldn't feel them; necessarily the commonplace things. Why, it is a matter of arithmetic, almost. Here are a million people; some idiots at one end—we will not count them—some geniuses at the other, the front few; down below them a considerable number of men of talent, but not very many. Who are the rest? Why, the common people who live an automatic life, who hold conventional opinions, who fear change; who are moved by the common things, and nothing else.—*Clarence Darrow, in the Modern School*.

It is not science, but faith or credulity, that founds religions. All nations have designated under the name of "acts of faith" the works of a man who shuts his eyes in order that he may see the better. It is by walking with faith, that is to say, with closed eyes, that we arrive at the gates of Paradise. The census of that locality, if we could take it from this distance, would show us more unlettered than learned persons. The child who knows his catechism by heart is more acceptable in the sight of God than all the students in a great university. The church never hesitates between an astronomer and a monk. Knowledge is full of dangers. Not only does it puff up the heart of man, but it often destroys, by its reasoning, the best constructed fables. It is that which has so effectively weakened the church during the last hundred years. Who can say how many souls have been cast into hell by the invention of printing? And yet men continue their investigations. Only a few men have been deterred from their intellectual studies by the fact that enlarged information brings increasingly greater incredulity regarding the church's claims. The fact that the church can no longer coerce the human mind into accepting its teachings without investigation, is one of the best signs of intellectual freedom, and heralds the day when the church will be known only in its past history, as the school boy of our time acquires his knowledge of ancient Egypt.

The heading on an article by Garrett P. Serviss in the *Journal* of March 26 is "Myths of Evolution Fade Before Scientifically Ascertained Facts." A perusal of the article shows that the thing which fades before scientific facts is the myth of the creation, and we assume that that is what Professor Serviss would have stated in his heading had not the editor thwarted with his intent.

NOTES AT LARGE.

Labeled "Another Cry from an Economist," the following communication has been received:

"Last Sunday I heard a reverend gentleman preach to girls on the temptations of the city. He said: 'Come to me my dear, lonely girl; I have a crown for you.' But any girl not an idiot might retort 'What good would your crown be to me—living on \$5 a week? What I want is my wages doubled, if I have to work, or better still I want to see a society in which the man who loves me can make enough to marry me and give me a home.'

"(1) Query: Would a complete set of Ingersoll or Voltaire help these girls any more than the robe of glory? Certainly not. Then there must be a place for economics even in a Freethought paper unless it absolutely excludes all considerations of human welfare from its province. (2) Query: Are Freethought papers maintained by the beneficiaries or by the victims of the present social disorder? It is too true that the takers of rent and interest and dividends, whether in church or out of church, do not want the sources of their incomes looked into too closely. (3) Query: Would a complete set of Ingersoll be the best answer to the bread rioters? Rather is it not economic investigation—the honest effort to cure the economic ills of society?"

MARY MONICO.

If we are expected to answer the foregoing queries, we will reply to the first (1) that "a complete set of Ingersoll or Voltaire" would indeed help the girls much more than any robe of glory the reverend gentleman has to bestow. In the first place, these sets have a commercial (or is it economic?) worth, and would bring a sum, if disposed of, that no robe of glory can command. Thus they have a physical value, and when it comes to literary, mental, intellectual, psychological importance, the robe is nowhere. (2) Freethought papers are supported by all sorts and conditions of men and women, among whom are capitalists, the beneficiaries, and wage earners, the victims, of "the present social disorder." They take THE TRUTH SEEKER because they are Freethinkers, and not because they are capitalists or wage earners. None of them has applied to us for instruction in economics. (3) It in no way detracts from the value of the writings of Ingersoll to say that they do not directly answer the bread rioters. They were not primarily intended for that purpose. But because an author is not a provision dealer, or a publisher a baker, is their product to be despised? To offer a set of Ingersoll to bread rioters would be absurd, perhaps, but not more so than the criticism implied in this query. And we wish to remark that economics and economic investigations do not touch all that pertains to human welfare. Human beings have minds as well as bodies. Freethought does not profess to react directly upon economic conditions, although the fact that most economic reformers have been Freethinkers would show that there is some relation between rebellion against religious authority and against social conservatism. We ought to warn our young correspondent against becoming possessed with the idea that only one sort of reform or improvement is worth while, and that all endeavor that does not at least divide its efforts with that particular movement is incomplete. We have seen economic conditions discussed and investigated for more than forty years, and as economic conditions are no better now than they were then, since young girls are forced to live on \$5 a week and bread riots occur, we are by no means sure that wage-earners would not have profited as much by reading Ingersoll and investigating religion as they have from perusing Marx and Proudhon and investigating economics. Investigation may not mean remedy in all cases; still, without that which has taken place, conditions might have been worse. While we never hear Freethinkers minifying the work of Marx and the necessity of economic agitation, we constantly meet with criticisms of Ingersoll and Freethought by the economic cranks. They began immediately after Ingersoll's death, and were answered for all time by Edwin C. Walker, himself an all-round radical, who told them that Ingersoll chose the work he thought the most important, or himself the best adapted to carry on, and made a success of it. So Mr. Walker advised the economic reformers to quit finding fault with Ingersoll and to do their work as well as he did his—if they could.

Most of us are without knowledge on which to base a guess as to the permanence of a republic in Russia. F. Cunliffe-Owen, the journalist, is doubtful. He says:

"Those who know Russia best, and whose experience of her people is derived from sojourns of some duration in their country, who are equally well acquainted with Germany, are far more inclined to look for a permanent republic at Berlin than at Petrograd.

"This is due to the fact that the sentiment of the vast masses of the Russian people is religious and monarchical, the two being blended together in a manner almost incomprehensible to western nations whereas in Germany reason and science, with their consequent unbelief, have to a great extent taken the place of faith while intellectual

progress has carried with it a corresponding rebellion against the authority of the anointed of the Lord."

But Victor S. Yarros, an idealist of the Philosophical Anarchist school, but withal a sane and competent newspaper man, and probably a Russian, writes in the *Public* (New York):

"Fortunately, the men now at the helm in Russia are practical, moderate, able and thoroughly disciplined. They are neither narrow-minded Chauvinists nor Utopian radicals. They are loyal Russians, and they will be zealous and energetic organizers of victory in the field. They are also progressives and sane constitutionalists. They are not likely to deceive themselves as to the chances of a counter-revolution. They know that the black hundreds and the dark forces of the empire have not been completely disarmed. They have not forgotten the revolution of 1904-5. They know that pogroms, 'holy crusades' for the 'white czar' and the Orthodox church, malicious and venomous slanders of the revolutionary leaders, may be resorted to with some hope of success. If they succeed in thwarting their enemies and averting a reaction, the revolution will mean a new and bright era for Russia, an era of great, if cautious, social, economic, political and religious reforms."

The official religion of Russia is Greek Catholicism, which knows as little of religious liberty as the Roman variety. Nothing else has been allowed, although there are said to be 5,000,000 Romanists in Russia proper. Conversions were not permitted from the Orthodox to any other communion. After the war with Japan the czar promulgated an edict of religious toleration, but the Holy Synod took care that it was not made effective. The priests will have to be handled somewhat after the Mexican fashion if the reform is to be successful. THE TRUTH SEEKER, of course, has not been allowed in Russia. The country has stood as the synonym of all species of tyranny and oppression. With suffrage, liberty of speech and publication, and some attention paid to public education, there is no reason why the nation should not now become great and free. Its greatest handicaps in the past have been ignorance and superstition. It is significant that Cunliffe-Owen attributes the difference between Russia and Germany—the one backward and medieval, the other advanced and modern—to the development in Germany of science and reason and the neglect of them in the czar's religiously ruled country. Had the revolution taken place in Germany, where one is woefully needed, the people would be ready to make it a durable success.

That brilliant Jewish clergyman, Rabbi Stephen S. Wise of the Free Synagogue, New York, in his opening sermon against "Billy Sundayism," used two very appropriate terms as descriptive of the evangelist—a "theological standpatist" and a "theological strike-breaker." The evangelist stands on past superstition and has no notion of religious progress. And besides thus standing pat (a term used in the game of poker as indicating that the player will not attempt to improve his hand by discarding a part hoping to get something better), he makes it more difficult for anyone else to improve his religious circumstances. Thousands of persons are, as might be said, on strike against orthodoxy. They want better terms, and the evangelist prevents by taking theology as it is or has been. It is an insult to the independent worker to class Sunday as a "scab," but in the opprobrious sense of the term he is nothing else. He also stands pat with the worst of the past regarding war. "I wish, Lord," he prays, "you'd tell America to help wipe Germany off the map, as you commanded Israel to destroy the idolatrous and corrupt Canaanites." That is pure, barbaric Yahwehism. His cure for an auto-cracy is destruction, not reform of the nation. He sees nothing in revolutions, like our own and those of France and Russia, as a means of alleviating the conditions of the people—only destruction, extermination, putting to the sword, ripping-up, the killing of "everything that breatheth"—for which see the scriptural precedent in the case of the Canaanites. "What'll I do?" he says. "Why, I'll turn the New York tabernacle into a recruiting station. I'll call for recruits—volunteers for Christ and the United States army. I'll have recruiting officers there to sign them up. I'll raise enough of an army, myself to beat down to the dust the devil's hordes that are murdering our womenfolk." To borrow an ejaculation, "Can you beat it!" He continues: "Jesus will be our commander-in-chief, and he has Von Hindenburg beaten to a frazzle. And maybe he hasn't it in for the miserable heresy that crawled out of Leipsic and Heidelberg." The "heresy," the Higher Criticism of the German professors, is to him the idolatry of the Canaanites, and demands the same methods of extinction. Coming to New York on All Fools day, the evangelist will find a certain number of believers in war for war's sake responsive to his mood. The prospect of his doing much in his regular line as a challenger of Satan is rather unpromising. New York keeps its head and is not

excited or enthused over his promised appearance. By turning his tabernacle into a recruiting station and "counting Bill Sunday in up to his neck when war comes" he may hope to save the situation that needs saving if New York does not.

Writing of conditions in the state of Yucatan, Mexico, a correspondent of the *Outlook* has told how the restriction of the Catholic clergy to their clerical duties reduced the number of churches, to the apparent satisfaction of the people, who got along quite well without them and made no complaint of the deprivation. In harmony with conditions in Yucatan are those in the state of Sonora, as reported by Dr. W. A. Evans in the *Chicago Tribune* (March 26). Dr. Evans, who has recently returned from Mexico, says:

"To my mind the most interesting development of the last six years has been the complete abolishment of religion."

"There are no priests to confess the dying. I asked as to that and was told that some of the old peon women wanted opportunities to confess before they died, but that was the exception."

"I asked about burying the dead. They are buried without ceremony of any sort and the people seem satisfied. I asked about masses and other Sunday services. I was told that Sunday is like any other day. The old church-going custom merely lapsed without any sort of disarrangement of the other custom of the people."

"As an offset they have prohibition. In Sonora there is no pulque, no tequila, no drink of any sort, and no saloons. Eight years ago drunken men could be seen lying on the street and often a mounted policeman would be seen dragging a drunken man through the streets, using for the purpose a leathern thong fastened around the wrist. Now one sees no drunkenness."

It is but a few years since a professor in the Wesleyan University at Middletown, Connecticut, was discharged for saying in an address delivered elsewhere that he thought the community would be better off if all the churches were closed for a year. That is no doubt just as applicable in Connecticut and the rest of the United States as it is in Mexico, where the experiment is made with satisfactory results. Thousands of parishes east of the Mississippi that once had churches, now have them no more. They have sunk into innocuous disuse, and nobody cares. They were superfluous.

Mr. Joseph McCabe, the eminent English Rationalist and lecturer, who is now speaking in this country, accorded an interview to a New York *Times* reporter, in which he made some interesting comments upon the European war, especially in connection with the German nation and its chief military leaders. Many of his statements may come like a revelation to some persons in this country of German descent. When Mr. McCabe was asked by the reporter how he accounted for Germany's fall from being a nation of poets and thinkers, to what she is today, he answered in this way: "Germany was never a nation of poets and thinkers. Even Prussia could not degenerate from a standard it had never reached. In the days of Goethe and Schiller eighty per cent. of the German people were illiterate; and there were very few of the remainder who could read Kant's philosophy or the second part of Faust. Goethe had to impress his artistic standard even on the students of Jena University with a whip. You know what he thought of Berlin and the Prussian court." Germany has contributed her share to the world's fund of human progress, for which other nations have shown a becoming gratitude. About a century or more ago there was a great creative spiritual energy in Germany, as Mr. McCabe remarks. "It led Europe in such different fields as poetry, music, metaphysics, liberal theology, and the manufacture of beer." Today, it is said, Germany has lost that lead "in almost everything except in music and applied science." The unprejudiced man has no desire to see the German nation recede from its once high position; and it ought to be the hope of every one, when the war is over, that from the ruins of a decadent Germany there may arise one of the finest commonwealths known to our day.

Some acknowledgments by George Washington of the services of Roman Catholics in the war of the Revolution are printed in the *Columbiad* of Hoboken, N. J., which is an organ of the Knights of Columbus. Washington was not a bigot, and therefore he did not join Protestants in discriminating against the rights of Catholic citizens, and he denounced as "monstrous" the custom of burning the Pope in effigy on Guy Fawkes day, in the presence of Catholic-Americans. According to a statement by Theodore Roosevelt in one of his books, the Irish Catholics took small part in the Revolution except as British soldiers, but America received, as Washington said, "important assistance from a nation [France] in which the Roman Catholic faith is professed." The *Columbiad* is welcome to the

comfort it can derive from the liberalism of Washington, who once expressed his indifference to the Christian faith by writing of some men he proposed to take into his employ that "if they are good workmen they may be Mohammedans, Jews or Christians of any sect, or they may be Atheists." The Catholic paper, however, goes beyond the truth, in our opinion, when it quotes the statement that "our great Washington had a full-length painting of Mary Immaculate hanging at the head of his bed, and one day remarked to Father Marechal, afterwards archbishop of Baltimore, 'I cannot love the Son without honoring the Mother.'" That incident has the earmarks of a myth. Washington was reared in a church (the Episcopalian) which regarded as defender of the faith the king who in his coronation oath swore to have nothing to do with the superstition of Mariolatry.

From the Boston *Traveler* we learn that "Mrs. Marilla Ricker, lawyer, of Dover, N. H., once candidate for governor of New Hampshire until declared ineligible by the Supreme Court, has announced that she may now run for Congress in the special election to be held May 29 to fill the vacancy caused by the death of Congressman Sulloway." Mrs. Ricker is our best missionary and among the best of our writers. If she gets the departed Mr. Sulloway's place THE TRUTH SEEKER is likely to get quoted on the floor of the House, while sample copies are distributed in the lobby. Of her candidacy Mrs. Ricker says: "It seems that the Republicans are much mixed on the question of who shall be chosen to take Sulloway's place. We have one congresswoman from Montana and I think we might have one from New Hampshire. And if the question remains unsettled much longer I shall offer to take the place, and I am inclined to think I could fill it." No doubt of it whatever.

The test of Christian faith that is given in an appendix to the gospel of Mark, which Jesus arose from the grave to add, is that "they shall take up serpents; and if they drink any deadly thing it shall not hurt them." We should say that faith strong enough to cause any one to make this test would be the real thing. Yet observe the result. We quote from a United Press dispatch to the *Evening Journal*, Dallas, Texas:

"COLUMBIA, Miss., March 23.—In an effort to prove to followers of a religious organization that a rattlesnake bite was not harmful to the 'sanctified,' Steve Reagan's wife is dead and he is expected to die."

"Reagan let the snake bite him Monday night at a church meeting. Today he became violently ill and because of chagrin and failure to prove his point he persuaded his wife to enter a suicide pact."

"They both took poison and Mrs. Reagan died within two hours."

"Physicians say Reagan has little chance of recovering."

Both the "serpent" test and the "deadly thing" test failed, thereby resembling all the promises of scripture which we now recall.

Alluding to the probable capture of Jerusalem by a Christian army, which it characterizes as "one of the picturesque episodes of the present war," a religious exchange notes that "there are some 70,000 people living in Jerusalem, 40,000 of whom are Jews, 10,000 Moslems, and 20,000 Christians of various denominations. Thus, although it is the center of great Christian traditions, Jerusalem is still a Jewish city. The Turk, however, has ruled Jerusalem for nearly thirteen hundred years except for the one hundred years after it was captured by the Crusaders and made a Christian city in 1099." All visitors to Jerusalem have remarked on the fact that while different Christian sects have possession of the paying attractions of the Church of the Holy Sepulchre, the presence of Mohammedan soldiers is necessary to keep the various exhibitors from fighting with one another. What might happen were the Mohammedan guard to be removed?

A prize of \$3,000 is awarded by the French Academy of Moral and Physical Sciences to Cardinal Mercier of Belgium in recognition of his patriotism and courage in the presence of the German invasion. Mercier is undoubtedly a good scrapper, and has done what he could to make the German occupation of Belgium uncomfortable. The prize may be wholly a testimonial to his merits as seen by those on his side of the question, and it may be partly a rebuke to the pope, who instead of supporting him has endeavored to convince him he should keep quiet.

The history of civilization is the history of successions of brave "Heretics" and "Infidels," who have denied false dogmas or brought new truths to light.—Robert Blatchford.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Free-thinker who is not a regular subscriber.

OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions Whence? and Whither? can be given only by Science.

THE TRUTH SEEKER holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

THE TRUTH SEEKER believes in Free Speech, Free Press, and Free Mails; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinion. We neither indorse an idea by printing it, nor condemn it by exclusion.

THE TRUTH SEEKER is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted.

POLITICAL PRINCIPLES.

(THE NINE DEMANDS OF LIBERALISM.)

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.
2. We demand that the employment of chaplains in Congress, in the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of nat-

ural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Letters of Friends

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

HOW WAS THE BIBLE MADE?

From R. A. Dague, Colorado.

To the Editor of The Truth Seeker:

In THE TRUTH SEEKER of March 17, under the caption "Paganized Christianity," Dwight Spencer, of Oklahoma, says:

"I have just received a copy of a little book written by R. A. Dague, a writer of some prominence, in which I find the statement—

"He [Constantine] convened the council of Nicea and compelled all the warring factions to come together and unite on one book as the 'Word of God.' Of the 308 manuscripts submitted, 233 were rejected and burned, and 75 were, after much wrangling, put into one book and labeled 'Holy Bible.' The emperor put a stop to nearly all the communistic practices of the early Christians, and injected into their doctrines most of the creed and many of the forms and ceremonies of paganism. In brief, he 'paganized' the Christian movement, and it has remained pagan in all its teachings and practices until this day." (Page 13: Is the Bible Infallible?)

"Mr. Dague does not tell in his book where he got his information. We would surely like to know where it came from. But Mr. Dague is like many others who feel that they need Jesus to popularize some theory or movement.

"Mr. Dague goes contrary to John E. Remsburg, Dean Dudley, Wescott, and to all the authorities I have been able to consult, when he says the Bible was made under the directions of Constantine at the Council of Nicea, A. D., 325. Also, to our mind, Mr. Dague is assuming too much when he says Constantine changed the character of Christianity by paganizing it."

Among other authorities I quoted was Ernst Haeckel (professor at the University of Jena), the distinguished scientist, historian and scholar. I am surprised that Mr. Dwight Spencer overlooked my quotation from Prof. Haeckel on the 9th page of my booklet, *Is the Bible the Infallible Word of God?* On that page I say:

"In Haeckel's 'Riddle of the Universe,' page 311, under the head of Primitive Christianity, the author says: 'As to the four gospels we now know they were selected from a host of contradictory and forged manuscripts of the first three centuries by the 318 bishops who assembled at the Council of Nicea in 325 A. D. The entire list of gospels numbered forty; the canonical list contained four. As the bishops could not agree, they determined to leave the selection to a miracle. They put all the books (according to the Synodical Papyrus) together under the altar and prayed that the apocryphal books, or those of human origin, might remain there, and the genuine inspired might be miraculously placed on the tables of the Lord, and tradition says, that really occurred, Mathew, Mark Luke and John leaped up onto the table.'"

I quoted a few other authorities to the same effect. Henry M. Tichenor, in his book, "The Creed of Constantine," on pages 26-27 also quotes Ernst Haeckel and adds:

"As gleaned from history it would be a spectacle to even stagger the faith of the most bigoted to view the make-up and proceeding of the First Council of Nicea. Call to your mind an assemblage of the most ignorant, illiterate cunning ward-healers that ever came to your notice; the Council of Nicea was far more ignorant and more illiterate and more cunning than these. It was an age so degenerate that it was already fit to plunge itself into the abyss of the Dark Ages. Presiding over these 318 priests, sat the coarse, bloated-faced Constantine the murderer. Such was the Council of Nicea, inspired of God to canonize a holy scripture and proclaim a

religion that damns to eternal torture those who deny it."

In a spirit of candor I must admit that church history is quite hazy, fragmentary and unreliable prior to the 15th century. Christian writers have written voluminously trying to disprove the tradition that the Council of Nicea compiled the New Testament scriptures, but the Rev. George Coleman, scholar and author, as do other writers, admits that "the weight of historical authorities sustains the statements of Ernst Haeckel." Other writers say that this first Council of Nicea did select 75 books out of the 308 manuscripts, but the conference broke up in a row and left no written records of their action. Ancient tradition was that they compiled the books of the New Testament. Some historians say there was more than one council held at Nicea. The "Holy Bible" made by the Council of Nicea was not generally accepted for a century after its compilation. Hot disputings raged from 327 A. D. to 363 A. D., when the Council of Laodicea endorsed the 75 books of the Constantine, Nicea Bible. This action of that convocation did not, however, stop the wrangling over what manuscripts were inspired by God, and what were not. This dispute went on until the days of Martin Luther and Protestantism, when nine books were cut out of the Constantine (Catholic) Bible.

Now, as to my authority for the statement that the early Christians practiced Communism. Rollin's Ancient History (London Edition, Vol. IX, page 312), says:

"For over 200 years all Christians were communists who held the land and waters as well as all timbers and precious metals, etc., in common. The lot was cast in deciding all questions and the assembled commune judged all disputes. This bold democracy was held in abhorrence by the pagans, who trafficked in lands and took profits from other's labors."

Tertullian, one of the early Christian writers, said:

"All is common with us except women. Jesus was our man, God and brother. He restored unto all men what cruel murderers took from them by the sword. Christians have no master and no Christian shall be bound for bread and raiment. The land is no man's inheritance. None shall possess it as property."

In his debate with Col. Robert G. Ingersoll, Priest Lambert said:

"The great Agnostic forgets that the Christian church for the first 200 years stood for communistic rights and that the laborer received all the fruits of his toil."

Charles E. Sheldon, in the *Daily Leader* of Milwaukee, Wis., says:

Constantine paganized Christianity and was the source of the destruction of communism. To quote an ancient author we are indebted to Zosimus in regard to Constantine, saying one of the early Fathers conveys to us the facts we need to establish the claim of his part in the destruction of communism.

He says Constantine stands as the pivot over which for ages the two great parallel schemes of religion balanced. Nearly all the noble, original thoughts, sentiment, humanity, economic democracy and communism were wiped out under him, Socrates' "Hist-Eccles," III-C-XI, taking the story from Zosimus' "Hist Romaika."

Good encyclopedias declare that this author can not be accused of a deliberate misrepresentation of facts. We here get the information that Constantine was ambitious, unscrupulous and cruel and that it was through his cunning plots, even to the extent of murdering his own family, that he, step by step, rose to the full control of his empire.

Zosimus remarks that Constantine's crimes were so great that when he applied to the pagan priesthood for forgiveness and absolution those clericals refused to grant forgiveness. This forced him to make his supplication to the Christian priests, who forgave him, took him with all his sin and thenceforward Christianity was adopted. This was the real basis of the Constantinian deal which at once legalized Christianity (see Ward's "Ancient Lowly," volume II, pages 686-687).

Mr. Spencer says:

"Mr. Dague is like many others who feel they need Jesus to popularize some theory or movement."

That paragraph makes me laugh out loud. For half a century I have been anti-mathematized and denounced as an Atheist, infidel and heretic so many times by the orthodox Christians, that when I read in

THE TRUTH SEEKER the remark of my unknown Oklahoma critic that I "needed Jesus to popularize my published writings", I indulged in quite a bit of hilarity.

ATHEISTS AMONG COLORED PEOPLE.

From Gordon Owens, Illinois.

To the Editor of The Truth Seeker:

It was with keen interest that I read on page 168 in your issue of March 17, 1917, the statement of Cardinal Gibbons relative to all colored Americans being Christians. The Cardinal states he has never yet seen or heard of a colored Atheist. I should like to inform his Eminence that all colored people are not religious dupes.

I am one colored person who am an Atheist and proud to be one. If his Eminence ever comes to Chicago, let him call at my house and I shall be very glad to introduce him to a good many colored Atheists.

Why didn't the Cardinal state the reason why most people of color are deeply and naturally religious? Held in slavery for 250 years by white Christians, only allowed to read the Bible, and taught only to obey their masters, and that God willed them to be slaves because they were the descendants of Ham, and today burned, lynched, jim-crowed, disfranchised, etc., by white Christians, is it any wonder that colored people are so religious and look to some God for aid?

Another reason, Cardinal Gibbons is, because colored people as a rule don't read very much. They know nothing of the history of Christianity, the Catholic or Protestant churches, and nothing of the vile deeds they both have committed in the name of God. When colored people learn of these facts they will remain in the Christian faith just as long as a snowball would last in the Christian hell.

For the past two years I have been reading up on Christianity, and this summer I intend to lecture on same and disseminate some of my knowledge on this subject to some other non-knowing people of color.

I am a member of the Chicago Free-thought Society, the Rationalist Association of North America and the National Association for the Advancement of Colored People.

I am enclosing two letters to let THE TRUTH SEEKER know what at least one colored person is doing for Rationalism.

CRANKS AND CRANKISMS.

From H. M. Martin, West Virginia.

To the Editor of The Truth Seeker.

In the comments of Mr. Bunge on an article taken from *Der Schweizer Freidenker* appearing in the March 24th TRUTH SEEKER, wherein he remarks that "no organization has ever succeeded without strictly definite aims and principles and application of those principles. All indefinite moves are lost. Open forums where any indefinite thinker and crank may unload his mental garbage will never lead to the final victory of Rationalism in this country," contains much food for thought and reflection.

Rationalism is not a cranky movement if we can only prevent cranks from gaining the ascendancy, and diverting it from its true aims.

While a great many have refused and still refuse to accept the religious views of Franklin, Jefferson, Huxley, Spencer, Ingersoll and a host of other eminent Rationalists, yet it has never been laid to their charge that they were cranks.

The intelligence of the world accords to them great powers of mind, profundity of thought and sane solid reasoning.

But the crank is almost irrepressible. He is a bumptious, intolerant and suspicious fellow and, if his peculiar fads and fancies are not accorded such a reception as he fancies they are entitled to, he seeks other pastures and attributes corrupt motives or sinister influences to those refusing to accede to his special hobby.

As a rule he is a superficial fellow and has just enough smattering of knowledge along some line to delude him into a belief he is a pundit and not enough to make him a philosopher.

He is generally a well-intentioned fellow and it is useless to undertake to reform him and it is impossible to convince him.

He poses as a Freethinker which to him means the rejection of all authority and the substitution of his own individual opinion as his infallible guide, and it is folly to undertake to quote as authority other Freethinkers of much wider experience, clearer vision, extensive knowledge, and broader acquaintance with affairs.

He is incapable of rising to the heights of mental grandeur and of realizing what real great men like Ingersoll, Spencer and Huxley really were.

His mental horizon is too restricted to see them in their immensity and the view he does get of them is distorted by his own disordered vision.

They are wholly incapable of the deeper reaches, wherein great minds grapple with, to them, hidden things.

They ignore fundamentals and make a hobby of some impractical ideal.

It is a glorious and magnificent thing to rise above prejudice and to think large and get a clear perspective, and to only a few has this boon been given.

In religion the crank is not so obnoxious, as religion is not based so much on reason as upon faith, while Rationalism is based altogether upon true reason, and fantastic reasoning destroys the whole harmony of the Rationalistic movement.

The crank is generally a fanatical, crusading fellow attacking indiscriminately all existing conditions and institutions.

He assails every official act, legislative, executive or judicial, while perhaps nine times out of ten, the very same acts were the performance of Rationalists in fact, if not in name, for my observation has taught me that as a rule the people elevate to positions of honor and trust only those of more than ordinary intelligence and capacity, and those of more than ordinary intelligence and capacity are generally Rationalists on the quiet, although prudence may prompt them to keep their opinions to themselves.

To my mind crankism has been the bane of the Freethought movement.

A great many of the more prosperous and influential of our citizens have been repelled by the wild harangues and intemperate speech, absurd and irrationalistic statements and incitement to disorder and revolution of so many parading as Rationalistic propagandists.

It takes money to disseminate Rationalistic ideas and Rationalism should wage no war on wealth and do all in its power to secure wealthy recruits. The idea that wealth is an evil is an old religious superstition.

As Mr. Bunge says, we should have organization, and it is my humble opinion, this organization should have some kind of an examining board to pass upon the competency of Rationalist missionaries, and grant them commissions, if found proficient, and exercise a kind of a censorship over their utterances, otherwise the movement will lack harmony and consistency and will degenerate into a babel of confusion.

This examining board should consist of our very best, practical and hard-headed men of business affairs and genius for organization.

Irresponsible men with some cranky idea to exploit, posing as Rationalists, will do the cause immense harm, if allowed to become recognized exponents of Rationalism.

The readings of the great Rationalist writers and speakers should be given hearty encouragement and no doubt a far greater number of solid and enduring Rationalists have been made by reading Spencer and Ingersoll than all the speaking propagandas that have been carried on in its name.

A WORD ON DIVORCE.

From C. H. Eshleman, Michigan.

To the Editor of The Truth Seeker:

I have several times written communications for THE TRUTH SEEKER in which

I have protested against dangerous views on the sex problem, and on marriage, expressed by various writers. Now I am writing again, this time taking issue with Marshall J. Gauvin. On page 146 in the issue of March 10, he is quoted as saying that "marriage should lose its binding force when one or the other ceases to be happy in it." How about the children, Mr. Gauvin; aren't they to be considered at all? Does it make no difference whether a child's own parent rears it or not?

I want to say to THE TRUTH SEEKER readers exactly what I think about this subject. Divorce, while in exceptional cases allowable, should in nine out of ten cases be very difficult to get. The cases are very rare where a couple can not live together if they both earnestly desire to do so. In case one is determined to break up the union, the place for that person is in a prison or an asylum, in a vast majority of cases. The question whether the man or woman is so supremely and blissfully happy is secondary. The paramount questions are: have the children brought into the world by this union a permanent and happy home, and are they receiving the best possible care and training for happiness and usefulness in life?

In the cases of people of genius, where a divorce would enable one party to engage in work that would contribute greatly to achievement in art, literature or other lines, then a divorce should be granted; but where it is merely a case of the ordinary Tom, Dick and Harry, or Sarah, Jane and Margaret getting loose from the partner professedly for some highly spiritual or metaphysical reason, but actually because another buck or pullet has been gazed upon whose comeliness more strongly appeals to the physical passions, then away with the whole business. Prison sentences, asylums, horse whips would be more in order.

RELIGIOUS DISCUSSION.

From H. T. Blatchley, New York.

To the Editor of The Truth Seeker:

A recent article in the *Literary Digest* speaks of the "Infidel" propaganda of a paper in the city, and mentions debates. Can it be that some of the sect peoples are willing to defend their views in public discussion, or is this merely the skeptical among themselves?

Today senior Senator, James W. Wadsworth, Jr., addressed a large meeting at the Men's Forum at Binghamton. He says "Discussion in a Democracy is healthy," and deplores the caucus or gag rule he says now prevails in the House. Among the questions allowed at the close was the following:

"Perchance it may be that religion in its compromises with politicians and financiers is responsible for the present great distress. Don't you think it would be a good idea to have a real open forum of religion?"

The Forum Chairman replied: "He's a Senator!" and everybody laughed.

It was my privilege to hear one lecture by Colonel Ingersoll. Two sayings of particular note were: "If there is a God he'll leave out the latch-string till the last wandering boy can come home"; and, "I am not fighting Christianity but I am fighting the abuses of Christianity."

Truth needs not to court favor nor fear criticism.

FAMILY LIMITATION.

From J. L. Plowman, South Dakota.

To the Editor of The Truth Seeker:

I'm very thankful that there are those that can see and do not hesitate to express their views in favor of birth-control.

I'm a farmer and I always raise hogs in numbers to compare to the size of my corn bin, and I do not think a nation can justly demand a greater population than it is willing comfortably and respectably to support.

I believe a great population under the present "grab it all" system spells cheap slavery, misery, crime, etc.

WE DON'T ALL SEE ALIKE.

From E. Hogue Eliff, Illinois.

To the Editor of The Truth Seeker:

The pious crank was suffering from an attack of pious loquacity and was running off at the mouth quite copiously with that free and easy indifference as to truth, reason and common sense, with which the "cheerful idiot" won his title. In a cocksure tone that defied doubt or argument, he was telling us a lot of things that he don't know about his God, but thinks he does; and I have reason to know that he expected us to believe that he gets his divine data at first hand, direct, through the grace of occasional personal interviews with the Divinity, with whom he claims to enjoy very intimate personal relations.

He was saying, "God is everywhere; you can see God in the rocks, in the rippling streams, in the beautiful flowers; you can see God in the trees and—" then I butted in like this: "Pardon me for interrupting, but I have been examining that big poplar tree across the way and for the life of me I can't see anything in it but a yellow cow."

"A what?" bawled the pious crank, turning to me with a look of blank amazement in which contempt and indignation found expression.

"A yellow cow," I repeated, seriously, somewhat surprised at my success in keeping my face straight.

"Well, you certainly have got the assurance of the devil himself," snarled the crank, "to stand up here in broad daylight and say you see a cow in that tree. What's the matter with you; are you drunk, or crazy, or just a natural born fool? You talk like all three rolled into one. A pretty figure a cow would cut standin' up in that tree with the limbs all a-growin' nearly straight up and the wind a-blowin' a hurricane."

"The cow isn't standing up," I explained; "she is hanging from a limb by her tail, like a 'possum," which sample of Mother Goose piffle seriously uttered, literally dumfounded the crank. A frantic gesture and a vicious glare was all the answer he could make. He was mad all over, for I think it began to dawn upon him that I was poking fun at him. I suspected from his silence that he was ransacking his limited vocabulary of pious invective, from which he proposed to select a bunch of the meanest, toughest adjectives he could find (not necessarily of "the other cheek" variety) with which to qualify the "shorter and uglier word" before handing it to me. But I think that he finally concluded that he couldn't do the subject justice, and decided to try a little saintly sarcasm instead, so with withering sarcasm he queried: "No doubt you've seen cows climb trees lots of times?"

"No," I protested mildly, "I never did see a cow climb a tree; in fact, I don't think they are built for climbing."

"You don't," chuckled the crank exultingly. "Then I'd like to have you explain how the cow got up in the tree."

"I am sorry to have to disappoint you again," I said, regretfully, "but I do not feel equal to the task. You see, it's like this: The circumstance bears a striking family resemblance to a lot of Mother Goose tommyrot and Jack-the-giant-killer, cock-and-bull stories found in your Bible which are called miracles, and God has specially warned us not to try to explain how these preposterous things could happen; and he has told us further in words to this effect; for you can't make head nor tail out of them, anyhow, or me either, as to that matter—all of which was entirely superfluous. As Billy Sunday would put it, 'You scientific mutts can take it from me, that it makes God fightin' sore for you to go nosing 'round his inspired word tryin' to get on to his curves. It is the limit of presumptuous blasphemy, and you'd better cut it out.' And when you ask one of these Bible expounders to explain how these miraculous stunts could be pulled off in direct opposition to natural forces and Nature's laws, and get him cornered, he has recourse to the old reliable biblical joker, 'God moves in a mys-

terious way His wonders to perform," and squirms out of that."

"Of all the rotten Infidel slush I ever heard, that is the rottenest. A man that talks like you do ought to be arrested and locked up."

Then I resumed: "I will admit, if it will mitigate my offense any, that this cow incident is in need of the services of an expert commentator, and, if you don't mind, I'll do a little construing, as I have a theory. This cow is no common scrub stock. She is the wonderful, immaculate, holy virgin, sacred heart, triple-sainted, piety-plated, holy angel 'sacred cow.'"

"There you go again with your sacrilegious lies. I've heard something about a sacred bull, the old ancient heathen had mixed up with their religion, but who ever heard of a sacred cow? I never did."

"Well, that is because you don't read the right kind of newspapers," I replied. "We have newspapers in this country now that can't be papal bulldozed, and they have the nerve and the patriotism to take the most vicious bull the popes ever turned loose by the horns, yank him around a few times and send him rolling in the mud; THE TRUTH SEEKER, Tom Watson and the *Menace*, for instance. If you would read them you would find out a lot about that cow. But we have the sacred cow in our midst, and she is cutting as wide a swath in the religion of this country as the sacred bull ever cut in the affairs of Egypt. They call it religion, but politics and graft is her long suit and always has been, religion being merely a thin mask. This cow claims miraculous powers and moves in a mysterious (pussy-foot) way her wonders to perform. One of the wonders she has performed is getting the majority of our politicians and public officials, and nearly all of the editors of our great dailies and magazines—the palladiums of our liberties, 'moulders of public opinion,' etc., so completely sacred-cowed that they are afraid to say their souls are their own. And when this cow commits a nuisance, which often happens, it is more fun than a box of monkeys to see these great editors hustling around to cover it up. As chambermaids to the sacred cow stable they are the most pusillanimous, servile, truckling bunch of Romanized political poltroons this country ever produced."

"Well, you ain't explained nothin' and I'm here to tell you," said the crank, defiantly, "that you don't see a cow in that tree, or anything that looks like one."

"You are right," I said, approvingly, "I don't see a cow in the tree for the same reason that you don't see your personal, material God there. But you made rather free to tell me what I talked like, so I rattled off a lot of silly nonsense about a cow just to show you by comparison what you talk like. The trouble arises from the fact that I am looking at the tree with the natural human eye, which is honest and reliable, while you are looking at it with the eye of faith, a mythical visual organ as tricky as the devil himself."

AN OLD STANDBY.

From H. E. Juergens, Pennsylvania.

To the Editor of The Truth Seeker:

Enclosed find one dollar to continue my subscription. This is now going into the 42nd year. I never missed a copy. Yes, some woeful and wonderful advice I notice is given you how to run the paper, but never mind Mac, your editorial in a late issue tells the tale. To adopt all freak innovations would set anybody crazy. So luck to you.

W. A. SUNDAY AND INCOME TAX.

From J. J. Dooling, New York.

To the Editor of The Truth Seeker:

When Mr. Sunday is asked about his income, he tells us to mind our own business. But here are questions any citizen has a right to ask: Is Mr. Sunday subject to an income tax? If not, why not? Does Mr. Sunday pay an income tax? If not, why not,

CANON OF THE BIBLE; its Formation, History, and Fluctuations. By Samuel Davidson. Paper, 50 cents.

CHILDREN'S CORNER FOR BOYS AND GIRLS YOUNG AND OLD

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

FREETHOUGHT CALENDAR.

CONDUCTED BY FRANKLIN STEINER.

Abner Kneeland, April 7, 1774—April 27, 1844.

Abner Kneeland, the subject of this sketch, was one of the pioneers of Free-thought in the United States and also its martyr. He was born in Gardner, Mass., April 7, 1774, his father being of Irish descent, and his mother of English. He became educated in later life, his earlier years, up to 1803, being spent working at the carpenter's trade. In 1801 he became converted, joined the Baptist church, and began to preach. Universalism had taken hold of the minds of many people, and in 1803 it embraced Mr. Kneeland. He entered the ministry of that church, where he remained until 1811. He was so anxious to go to the bottom of the question of the inspiration of the Bible that he made himself familiar with the Hebrew, Greek and Latin languages that he might do so



more thoroughly. This caused him to renounce Christianity, as he became convinced that its dogmas were all derived from Paganism. In 1825 he removed to New York city, where in 1829 he delivered a series of lectures on the "Evidences of Christianity." These were published. In 1831 he returned to Boston and began the publication of the *Boston Investigator*, a journal that was continued until 1904—a period of seventy-three years—when it was merged with THE TRUTH SEEKER. In 1833 Mr. Kneeland openly stated that he "did not believe in the God that the Universalists did." This caused his arrest, trial and conviction for "blasphemy," accompanied by a sentence of two months in jail. This occurred in Boston, the "cradle of liberty," but it was enough to make a Bengal tiger stand on his hind legs and laugh at that portion of the human race called Christians. Dr. Channing and a number of Unitarian ministers did all in their power to save the grand, gray-haired old man from prison, but the orthodox clergy were delighted and applauded the act.

While in prison he was visited by a young man named Horace Seaver, who there swore eternal enmity to every form of tyranny over the mind of man. Being now over three score years of age, Mr. Kneeland found it impossible to longer continue the publication of the *Investigator*. It passed into the hands of Mr. Seaver and Josiah P. Mendum, who conducted it until their death,—the former in 1889 and the latter in 1891. Mr. Kneeland moved west to the then new Territory of Iowa, settling on a farm near the town of Salubria. There on the free prairies of that new country he lived far away from his persecutors and died in peace on April 27, 1844.

When William Lloyd Garrison first came to Boston to expound his then despised Abolitionist teachings, every church in the city was closed to him. Mr. Kneeland gladly granted him the use of the hall in which he lectured. Besides "A Review of the Evidence of Christianity," Mr. Kneeland published "A Greek Testament, According to Griesbeck," "A Greek and English Tes-

tament, with Notes," and a report of his trial, conviction and imprisonment.

Wendell Phillips said that Abner Kneeland had broken the back of orthodoxy in New England.

Other events of which the past week is the anniversary are:

April 1, William Harvey, who discovered the circulation of the blood, born, 1578. Mary Dyer, Quaker, executed, 1660.

April 2, Charles Bradlaugh elected to Parliament, 1880. Mirabeau, died, 1791.

April 3, Theodore Parker and Wendell Phillips tried in Boston for assisting a fugitive slave, 1854. Washington Irving, born, 1783.

April 4, Peter Cooper, died, 1883. Slavery abolished in the District of Columbia, 1862.

April 5, Thomas Hobbes, English philosopher and materialist, born, 1588. A. C. Swinburne, English poet, born, 1837.

April 6, Raphael, born, 1483. Nine Demands of Liberalism first published, 1872.

April 7, Fourier, born, 1772. Channing, born, 1780.

How the Week Originated.

The week is not a natural division of time, like the day, the month, and the year, which are all determined by the motions, of the heavenly bodies. The rotation of the earth on its axis measures the day, the revolution of the earth around the sun determines the year, and the revolution of the moon around the earth is the basis of the month.

The week was probably at first a period of time, covering a few days, varying in different times and places, which served to determine some periodically recurring event in human intercourse, such as a religious ceremony or a public market.

At the present time in Africa, among different tribes, there are "market weeks," varying in length from four to eight days, and in the Congo the native name for week is identical with that for market. A similar custom prevails in many other parts of the world. Sometimes a particular day, coming after a fixed interval (always a fraction of a month) is set apart as a time of rest from ordinary occupations.

This idea would seem to have suggested the conception of the seven-day period that constitutes our week, the Almighty being thought of as resting, like a husbandman, after a certain number of days of continuous toil. This is the only week that has become universal throughout the civilized world. It unquestionably originated in Eastern Asia.

But just why or when seven days were fixed as the week's length is a matter of speculation. The number seven had a symbolic signification in ancient Palestine and elsewhere, and some have thought that the "seven planets," including under that term the Sun and the Moon, as well as Mercury, Venus, Mars, Jupiter and Saturn, furnished the original suggestion of the sacred or mystic number.

At any rate, the individual names of the days of the week are derived from the names of these heavenly bodies. In Latin the names were, in their order: Dies Solis (Sol's Day), Dies Lunæ (Luna's Day), Dies Martis (Mars' Day), Dies Mercurii (Mercury's Day), Dies Jovis (Jove's Day), Dies Veneris (Venus' Day), Dies Saturni (Saturn's Day). In French the Latin roots are discernible in the names Dimanche, Lundi, Mardi, Mercredi, Jeudi, Vendredi, Samedi; but our English list is based on Norse and Saxon roots—Sunday (Sun's Day), Monday (Moon's Day), Tuesday (Tiw's Day), Wednesday (Woden's Day), Thursday (Thor's Day), and Friday (Frigga's Day), although Saturday seems to be as well derived from the Latin Saturnus as from the Saxon Saterne.

A very curious astrological arrangement connected each of the twenty-four hours of the day, as well as each day of the week, with one of the planets, the order of succession always remaining the same and running in this wise: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon.

If the first hour of any day was the

Sun's then the 8th, the 15th and the 22d hours of the same day would also belong to the Sun, while the 23d would fall to Venus, she being the next in succession to the Sun; the 24th to Mercury, and the first hour of the following day to the Moon. The next day after one beginning with a Moon hour would begin with a Mars hour, and so on, the day talking the name of the planet governing its opening hour.

There is one singular fact concerning the 25th of December which is worth knowing, at least as a curiosity. It is preserved by the old English chronicler Bede, who says that the ancient Angli, before their conversion to Christianity, began their year on the 25th of December, and that they called what is now Christmas night the mothers' night.—Garrett P. Serviss.

All About Father.

The following "exercise in English" came to light through some of the "Lend a Hand" workers at the Abraham Lincoln Centre, Chicago.

MY FATHER.

"My father is a well grown man, he is about six feet tall. His age is thirty-seven years old. He is a good looking man.

"He does not chew but he smokes a pipe or a cigarette. I like my father because he has a happy disposition. He has gray hair, black eyes. He has a mustache, but he has no beard. My father was born in Australia. He works in the I. C. R. R. shops. His work is making rivets which you put in the car to hold the car together.

"When he comes home from work he takes the paper and reads it. He likes my mother because she makes my father good soup. I like my father because he is good to me."

The Finger.

Though still in corners here and there
The seeping snowdrifts lie,
Like old King Winter's scattered bones
All bleached to the sky,
And though the woods are brown and bare,
The ground is hard and cold,
A tiny blade of tender green
Appears above the mould.

For Spring has wakened from her sleep
And heard the robin call,
And through the chilly garden earth
Puts up a finger small,
To feel if yet the vagrant wind
Has chanced to turn about
From bitter north to balmy south,
Before she ventures out.

—Minna Irving.

Unfortunate Words.

In a church in Ohio the minister gave out the hymn, "I Love to Steal Away," etc. The regular leader of the choir being absent, the duty devolved upon a young fellow of a timid nature. He commenced, "I love to steal," and then broke down. Raising his voice a little higher, he then sang, "I love to steal." At length, after a desperate cough, he made a final demonstration, and roared out, "I love to steal."

The effort was too much. Every one but the parson was laughing. He rose, and with the utmost gravity, said:

"Seeing our brother's propensities, let us pray."

Officially Classified.

In the Bureau of the Census at Washington acts against the law are recorded under a few general heads, such as murder, burglary, etc.

An officer of the bureau tells of a woman clerk who was puzzled by an entry she encountered in one of her slips. The crime as set down was "Running a blind tiger" (selling intoxicants without a license). After due reflection the woman placed it under the head "Cruelty to Animals."

Poor Baby!

The inventor of a new feeding-bottle for infants sent out the following directions to mothers:

"When the baby is done drinking it must be unscrewed and laid in a cool place under the hydrant. If the baby does not thrive on fresh milk, it should be boiled."

A Lesson in Grammar.

Grace's uncle met her on the street one spring day and asked her whether she was going out with a picnic party from her school.

"No," replied his eight-year-old niece, "I ain't going."

"My dear," said the uncle, "you must not say, 'I ain't going.' You must say, 'I am not going.'" And he proceeded to give her a little lesson in grammar: "'You are not going. He is not going. We are not going. You are not going. They are not going.' Now, can you say all that?"

"Sure I can," responded Grace quite heartily. "There ain't nobody going."—*Harper's Magazine.*

At Sunday School.

During a Bible lesson a teacher was trying to explain the parable of the tares.

"Can any of you tell me of any person like the evil one who sowed the tares?"

A hand instantly shot up.

"Well, David, what person do you say?"

"Please, ma'am, my mother."

"Why?" asked the teacher, in astonishment.

"Because," answered he, eyeing his patched trousers, "she sews tears."

Beset.

A teacher in a Boston public school received an examination paper from a little girl of ten years who wrote beneath the questions she had answered:

"If some of these questions are wrongly answered it will be because I have troubles of which the great world neither knows nor cares, therefore excuse wrong answers."

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(Impromptu by Elizur Wright.)

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THE LETTER BOX.

E. T., Paris.—We should like to print Elbert Hubbard's profound thought on the inconsistency of ministers' buttoning their collars behind, but we have readers who would not stand for it. For purity of this paper surpasses Caesar's wife and approaches Mrs. Grannis. The Radicals are the Puritans of today in literature and food and drink. Their numbers are so small because the moral standard is held so high.

J. H., Pennsylvania.—You say you have been forty years a subscriber and close reader without making the acquaintance of the word "nugacities" until last week. Well, is it not worth waiting for? Some have not hesitated to say it compensates them for a year's subscription. It is a relative of the word "nugatory" you must have seen in the editorial writings of D. M. Bennett, who founded this journal. Mr. Bennett, in appealing to his subscribers for support, used to say that without their aid his efforts would be nugatory. The old root has now burst into blossom.

ELIZA GRAINGER DELESERNIER, Chicago.—One of our contributors has said that evolution along religious lines takes people from Catholicism to orthodox Protestantism, from orthodoxy to Unitarianism, Christian Science, New Thought, Spiritualism and Rationalism. So you will observe that the cult has its place in the evolution of religion. As for its verities, we do not suppose it has a single factual thing to its credit. Our subscriber in Tolland, Connecticut, Mr. George C. Bartlett, says Christian Science deserves some consideration because it abandons hell as the best hope of a majority of the human race.

GEORGE SEIBEL, Pennsylvania.—We have your leaflet exposing the New York newspapers as subsidized tools of the Allies, and must agree with you that the *Evening Mail* becomes "one of the few noble exceptions" because it is subsidized by the kaiser. Also, of course, those who want war are moved by commercial motives, and we are a pacifist for profit because the war and rumors of war have made the publication of THE TRUTH SEEKER cost an additional hundred dollars a month, and we would like to see the curse removed. Cherchez la longue verte. There are no pro-Germans in America but those who were born here and owe to this country the liberty and opportunity that Germany denied their fathers.

ALEXANDER KADISON, Brooklyn.—Yours is the first notice we have had of the death of Dr. Titus Voelkel last November. Born in Prussian Poland in 1841, he acquired a superior education, was teacher in the higher schools of Germany until 1880, and then became "sprecher" for a number of Freethought associations and editor of a German Freethought paper. He was prosecuted for blasphemy and served two years in one of the prisons of the Fatherland. We first met him about 1894, when he said that he had just completed his sentence and had come to America to enjoy freedom of speech. When the war broke out, however, he took the pro-German side and censored THE TRUTH SEEKER ferociously, using a red pencil to mark "lies" and "false" on its news items, and then mailing them to the editor. He removed from New York to Milwaukee without ordering a change of address, and thus we lost trace of him.

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The R. P. A. ANNUAL 1917

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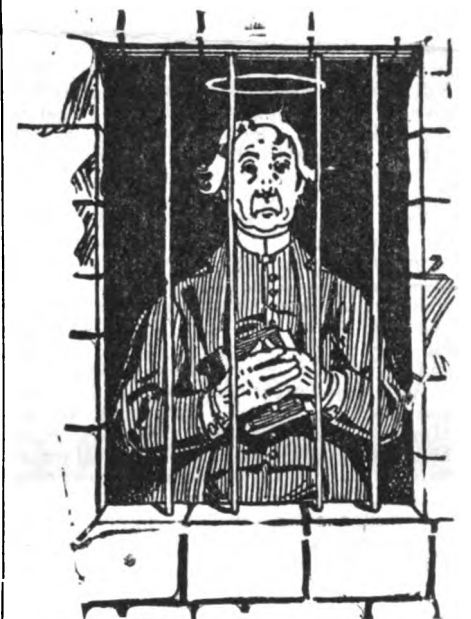
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DEPARTMENT OF ECONOMICS.

Great Women? These for Instance.

In point of argument I have not been answered! Mary Monico mistakes much of her own satire for logic and for the rest, she is very like those who preach "don't do as I do, but do as I say."

She has herself chosen a career instead of "devotion to household duties, the natural sphere," etc. I wonder why she does not prefer the rocking of a cradle by her own fireside to the stage. She has in other words given herself the double cross in that she has not sought the "peace and rest" that comes as payment for the scrubbing of floors and babies. Take some of your own medicine, Mary, for there be those among us who would like to know how the real things affect you.

Until three years ago, mine was a life of cold calculating business, and that was quite natural to me; since then I have been "devoted to household duties" in my mother's home; and how unnatural the chasing of dirt has been you will only know when you have sampled it long enough to judge by actual experience.

Your comparison of women in politics with the consumptive and the musket is fatal. The consumptive is ever too willing to keep his room and accept all the care that may be given him. If material wants drive him to do otherwise, so long as his strength may allow, the fault is not his. So the suffrage movement may be but the escaping of steam from a too strong pressure on women in general.

Now, Mary I shall have to tell you, you are neither Anarchist nor Rationalist; for unlike the Rationalist you are not awaiting evidence as to what woman may become when a complete freedom shall be hers. You are instead a prophet, and your prophecies belong between the covers of a dead bible. Like a true monarchist you have declared that woman's place is at home and she shall not be allowed to leave her precinct. Is there anything in all the teachings of Anarchy that would tend to confine woman anywhere? If there be anything that teaches whole-souled liberty it must be Anarchy!

Because of woman's past suppression she is (if I may borrow a phrase from Emma Goldman) in the "diaper stage" of existence, and to brutally attack her defenseless state is the height of cowardice. So much for deserving the spanking.

If we are to influence the men in a "delicate" and "refined" manner in order to attain our purposes, how long, Mary dear, will it take to refine them sufficiently to give us a long-suffering liberty? And do you think the "delicate refining" process will do away with child labor, capital punishment, and feed the hungry? Not having the vision of a seer I cannot tell.

Very timidly I suggest that it may be the men like a well-corrected figure (not to mention other foolishness) and that is one reason why we have the corset evil. Boldly I declare, let all the men go on a marriage strike if women persist in wearing corsets and working in the sweatshops, and you would see a sudden change.

With my "great lack of mind (soul) and body knowledge" I'm going to ask Mary to point out the fanaticism of Dr. Montessori, Emma Goldman, Margaret Sanger and Madame Curie, the French chemist. Just these four as a starter.

To ask that any woman should compare with Spinoza, Ingersoll or Bruno is stupidity, for no man, let alone woman, can compare with another. Each in his own sphere stands apart from all others and increases or decreases in greatness according to the contemplating mind. So that some would say Voltaire was greater than Ingersoll or vice versa. To say that there have not been and are not today great women is to offer the world a lie.

If the women of the past had a hand in creating religious beliefs, why is it Buddha, Mohammed and Christ are not females? Even God is of the male gender—it would seem that somewhere along the line the women should have placed one of their own sex first. It beats my "understanding," Mary girl, how women can be so negligent of their rights.

Did Mary Monico ever hear of Hypatia, of whom it is said "such reliance was placed on her judgment and sagacity, that the magistrates used frequently to consult her on important cases"? But it augurs ill for Mary's cause that such a woman should have lived to disprove Mary's pet "natural talent" theory.

Did Mary ever hear of Joan of Arc, who as a child was able to general an army into victory? Or Popess Joan, "who during the course of her reign did not imitate the knaveries, the treasons, nor the cruelties of the pontiffs of the ninth century"? Platina has this to say of her, "She met with few that could equal, much less go beyond her."

How about paralleling the educational systems of Montessori and Ferrer? Though they be so much alike, Mary will still insist that Dr. Montessori should not

have strayed from the paring of potatoes because, forsooth, woman isn't "level-headed." Or does Dr. Montessori "exhibit a great lack of psychological (how Mary likes that word) and physiological knowledge?"

And that wonder book depicting the life of the slave—the book that caused strong men to weep—that it should have been written by Harriet Beecher Stowe. Of course Mary knows that Mrs. Stowe missed her "nature" calling of washer-woman.

Any one with half an eye ought to see that all women are steeped in the same mold and they cannot possibly rise above the dish-pan. How I would like to see Mary Monico with a scrub-brush in one hand and a frying pan in the other exhorting the women to return to their "natural" tasks, for they are all alike anyway, and if Teddy R. would help out with his race suicide song, there would be no more "sporadic" cases of woman's prowess. And who in thunder doesn't know Teddy R. would make a better president than Marilla Ricker for instance?

Ellen Key, a disciple of Spinoza, is world renowned as a writer of ethics, but she is an "incomplete" spinster and has never had a child. Mary will tell you she ought to be refining some man while she darns his socks.

And that diamond in the rough, Mother Jones, ought not to be left flying around helping "the boys." Can't somebody catch her and nail her with a broom?

I've hammered on Emma Goldman and Margaret Sanger just because they happen to be right under Mary's New York nose, but Mary hasn't smelled them yet.

Doesn't Kate O'Hare challenge any man to debate, and didn't Holy Pete take her up and then run away in Holy Fright at her "feminine logic"? But Kate is on the wrong track; she ought to be counting beans for hubby's dinner. Are there any more at home like Kate? Surely...

There's Elinor Glynn with her naughty tale of "Three Weeks," and didn't it set the world agog! But how could Elinor do it when she isn't a he?

My! that "calculating" Hetty Green—oughtn't she just to be dead!

And "hysterical" Dr. Mary Walker made even the government recognize her pants! Isn't she the "self-made man" and wouldn't I just like to be in her trousers! What are we coming to!—Pants?

Whatever ails Editor Macdonald to let a dunce like Mary Monico get into the Lie Seeker columns? Do you think he'd allow it if he were a she? Why can't he compel her to exercise her "natural talent" of hash-making? And can't her old man make her stop "barking up the wrong tree"?

Ain't it hell, boys! Why don't you gather in all the petticoats; supply them with plenty of house-keeping tools and never let them out again! You know they are about to leave the "diaper stage" of existence, and there is some evidence that they will be able to hold their own with the sterner sex in any field of endeavor. Boys! Boys! Are you going to stand idly by and see that happen! Forget that old-fashioned chivalry and have some sense! For if you don't, Mary Monico will get your Nanny next.

Was there ever a famous Russian mathematician—a woman? Find her, Mary. But what's the use? you won't listen on that ear. And take this from Pres. White of the University of Michigan in the early seventies: "The best pupil in Greek for several years, among 1,300 students, has been a young lady; the best pupil in mathematics in one of the strongest classes of our Institute is likewise a young lady; and several among the best pupils in natural science and the sciences in general are likewise young ladies." Then comes McBendrick of Glasgow: "After having taught female students for 20 years, I would sum up my observations with the statement that many women accomplished as much as men in general and that many men do not accomplish as much as the female average."

Mary, wouldn't it be a good thing for your "delicate mental equilibrium" if you studied Bebel? Really you've no idea how many facts he has given us, and G. M. won't let me quote the whole book.

How I love the learned boys, for they are helping us to help ourselves and you can just bet they remember, "he who would be free must himself strike the blow." Do you think there is any chance of Mary learning that? And do you suppose she wants to exercise the woman's prerogative of having the last word, or are her pen-drippings just so much bluster? Search me!

EMMA BRUNZELL.

Located.—Guy.—"Do you know Lincoln's Gettysburg address?"

Jane.—"I thought he lived at the White House."—Ohio Sun-Dial.

THE MODERN LIFE DRAMA.

"The world is but a stage on which man plays many parts." . . . —Shakespeare.

But under present circumstances the majority of the people are compelled to play an inferior part, while a few assume the role of the master over his slaves.

Today we have a "system" of production and distribution known as capitalism, of which profits and exploitation of labor constitute the very foundation.

There are two prominent parts being "played" in this world drama. One part may be called production, which of necessity includes distribution. This important part requires very many players. These constitute the working class. The other part being played is that of the villain. This part requires but few players, which make up the capitalist class.

We have arrived at the climax of the play and just now the "villain" has the "hero" throttled with the terrible dagger of militarism held threateningly in the air. We are waiting breathlessly for the dagger to descend or for the "victim" to overpower the villain and save himself from a terrible destruction.

It requires more than "mental development" on the part of the "victim" to rise to victory. The victim in this case is the working class, but is divided into various groups called labor unions which, as at present constituted, are more or less hostile toward one another. This division within the ranks of labor helps to keep the masses in poverty and subjection.

It matters but little whether we are possessed of initiative or not so long as capitalism lasts. We cannot "rise above" our environment by "our own individual efforts." We must, as workers, unite under the banner of a distinct revolutionary political party and industrial union and institute The Industrial Republic of Labor.

WALTER FREEMAN.

THE BODY IS IMMORTAL, NOT THE SOUL. OR THEOLOGY REVERSED.

"The law of conservation of energy and the transmutation of forces";

"The universality of natural law";

"The descent of man from animals";

"The fundamental forms of the entire organic world";

"The localization of the functions of the brain," are all proven.—Prof. Ludwig Büchner, M.D., "Force and Matter."

"The properties of matter are eternal, unchangeable, intransferable."—Dubois Reymond.

"We know of no matter which does not possess force, and on the other hand we know of no forces which are not joined to matter."—Haeckel.

"Matter and force are not separate entities, but different conditions of one and the same thing."—F. Vignole.

"Matter and force are separable only in thought, in reality they are one."—A. Mayer.

The law of the absolute indestructibility and permanence of matter, known as a settled fact no longer to be denied since early in the 18th century; together with the later proofs of the indestructibility or conservation of force or motion discovered in the following century, prove that matter and spirit, body and soul, exist only in unity—as one—in the whole universe of nature.

From the myriads of atom-groups contained in one grain of salt (so small as to be scarcely susceptible to the taste), to the planet itself and everything existing in or on it, all deriving their energies from the sun, there exists no motion or force apart from matter; nor consequently can the intelligence or soul exist apart from the animal body.

This latter idea was indeed accepted long previous to its being proven as a fact, by the greatest authorities and thinkers as far back as Goethe, and no proof to the contrary has ever been forthcoming.

Of what use then to expatiate on the self-sustaining, self-existing human soul of the theologians and its immortality, when such an entity does not exist in the world's knowledge; that which is but an emanation from the material body as the flame from a candle, an outcome of the working of the brain, which in poets and writers we call inspiration; in artists, genius; in mechanics, invention and so on.

Rather is it not clearly proven that it is the material body only that is immortal, which reverts to its constituent parts in the chemistry of nature from whence it arose—the eternal, of which it was and is ever a part.

Why even attempt a scientific disproof of the fantastic theological theory of a future heaven and hell for the soul, which bases its authority on a fetch absolutely devoid of any foundation, viz., the fabled story of Adam and Eve which (by an evident interpolation) initiates a theory unrealized and unknown throughout the entire Jewish religion with which this theological myth purports to be connected—the original laws and revelations given to Moses, whose only promise is "that thy days may be long in the land which the Lord thy God giveth thee."

Has it not always been clear to the unbiased rational minded student that this myth is but a whip held over the minds of the credulous? an endless source of power and material profit to the self-styled "Vicegerents of God" who invented it; the sequel of which is, not the right to life's enjoyment, but the sardonic advices, "be patient under your god appointed burdens"; "take up life's cross uncomplainingly"; "they that are Christ's have crucified the flesh with its lusts" (nature); freely interspersed with "freely ye have received, freely give"; "lay not up for yourselves treasures on earth"; "love not the world," etc., etc.; which translated by the rational mind reads, "pay the piper for the masses, praises and prayers sung by proxy, the gorgeous rituals, the cardinals' palace, and the grand edifice of mummery to the unlistening ether!"

Why is not this enlightening knowledge, these truths of modern science, these teachings from the greatest scientists and thinkers, imparted to the young in our public schools and colleges, instead of school boards busying themselves with the question of pro and con of Bible study, of ancient myths and falsehoods, which they evidently know nothing about?

Is it not vital that the teaching of such mythical balderdash as truth be suppressed by law?

Do we say that the gold brick swindler is a genius and that it is the fault of the credulous farmer that he is deceived? No, we put the swindler in jail.

Why then is the lesser evil punished and not the greater? Why are these men dubbed doctors of learning allowed to deceive the public and abuse the minds of the young with impunity?

AURORA THUNDER.

"THE OTHER CHEEK."

This startling bit of news I see, Of old John D., his saintly son; A pliant Judge approves his plea For a permit to tote a gun. I fear young John's been seeing things, That to him, look dark and squally—Dreams of sudden uprisings Of rude men who might grab all the Tainted treasure they have laid up In their heaven of Wall Street trading; So young Johnny "gets his gun," and in blood he fain would wade up to his Knees? Ah, no, my son; hired gunmen do his wading. If you would start something with John, By smiting him beside the beak? You would best not wait for him too long to turn the "other cheek." In St. John's Sunday School one learns, Of meekness and the Christian graces; but the "other cheek" he now turns, His right hip pocket now embraces. Saintly John seems strangely het up, Blood of the lamb is in his eye, If you don't want your tombstone set up, That "other cheek" you'd best pass by.

E. HOGUE ELLIFF.

HOBERT MURRAY DIES.

From J. G. Hollenbeck, Arizona.

To the Editor of The Truth Seeker:

On March 15 Hobert Murray died at the home of my son in Salida, Colorado, at the age of 80 years. He had been in failing health for two years and for six months or more did not take interest enough in the world to read even THE TRUTH SEEKER which he had taken for 30 years or more. I had known him intimately since 1880, and no better man ever lived. He was kind and generous and charitable to such a degree that he had left but a few dollars—just enough to give him a decent burial at his death. He was a subscriber to THE TRUTH SEEKER and an occasional contributor to its columns for many years. His end was peaceful as he had wished; he simply faded away and was gone. His old time friends gathered, and laid him to rest, respecting his wishes that there should be no church services or ostentatious display. May he rest in peace.

PEOPLE

vs.

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An imaginary trial where Christian witnesses, telling the truth, become involved in serious difficulties. It was published recently in THE TRUTH SEEKER under the title:

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"The author of 'Bible Myths' has succeeded in showing that our Bible is not the great central fire giving light to the world, but a collection of candles and tapers and sparks borrowed by the 'chosen people' from those whom Jehovah, according to the scriptures, had left in the darkness of nature."

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In Best of Humor.

A Spring Outburst.

Of spring, long have the daffy poets sung
With good intent,
And their warbling gabs are again unslung
To large extent.
For spring approaches it, is rather near,
So now is time
To tint our springlike atmosphere
With silly rhyme.
They talk of flowers and birds and bugs
With flowery style
And cough and sneeze and sip the drugs
And try to smile.
They thrill, they chirp, and talk of spring,
With gifted tune—
Poor spring! while 'tis of thee they sing,
They wish for June.
Poets, you've done your share, so run along
And don't deny
That birdies sing a sweeter song
And sing no lie.

BERT L. SANDBERG.

Pork in Ruins.—Guide—"This is the Parthenon."
Tourist—"Gee, what a Congressman they must have had!"—Life.

Easy.—"Don't you find it hard these times to meet expenses?"
"Hard? Man alive! I meet expenses at every turn."—Boston Transcript.

Somebody Blundered.—"Get me a can of beer," were the first words spoken by Murphy when found, testified Brandt. He was given a pail of water instead, and almost immediately after drinking it became unconscious.—Milwaukee Sentinel.

Keeping Her Good.—"Father, dear, do you consider it sinful to be envious of others?"
"Of course, I do, Helen. Extremely so."

"Then I'm afraid I'll have to get a sealskin coat like Polly Gardner's."—Life.

Those Sudden Changes.

He knew she had a heart of ice,
And yet he sought to win it;
He thought it would be cool and nice
In summer, could he be in it;
But a woman loves a man to fool,
As he found when he got her;
For, instead of keeping cool,
She kept him in hot water.
—Indianapolis Star.

Positive Proof.—"Bad luck that for poor old Bill," said Jinks the chauffeur. "He got fined for taking out his employer's car without permission."
"But how did the boss know he took it?"
"Bill ran over him."—New York Times.

Between the Eyes.—He—"Why, I see in all races the man's brain averages ten per cent. heavier than the brain of the woman."
She—"The same thing may be said of man's feet; but they are no more useful to him than are a woman's feet to her."

Explicit.—Country Lady—"I've been expecting a packet of medicine by post for a week, and haven't received it yet."
Post-office Clerk—"Yes, madam. Kindly fill in this form, and state the nature of your complaint."
Lady—"Well, if you must know, it's indigestion."—Tit-Bits.

Speech Tipped with Divine Fire.—Mrs. Sammiwell—Am Parson Johnson ve'y eloquent?
Mrs. Whitewash (ecstatically)—Am he eloquent? Oh, my! I wish yo' could hab heard his sermon las' Sunday 'bout Balaam an' de ass—you could almost 'magine yo' heard de ass a'talkin'.—Exchange.

A Setback.—A colored man complained to the storekeeper that a ham which he had purchased there was not good.
"The ham is all right, Zeph," insisted the storekeeper.
"No, it ain't boss," insisted the negro.
"Dat ham's shore bad."
"How can that be," continued the storekeeper, "when it was cured only last week?"

The colored man scratched his head reflectively, and finally suggested, "Well, sah, then it must have had a relapse."

Thunder and Theology.—Two negroes were caught in a terrible thunderstorm in the South and took refuge in a barn, but before they could enter they were completely drenched.

The thunder crashed and pealed between flashes of lightning and blinding dashes of rain. One of the darkies thought maybe a little strong language would ease his mind; but his companion remonstrated with him.

"Look heah, yo' Charles Richard—yo' quit yo' cussin'. Don't yo' know dat Gawd's got yo' completely in His power jest now?"

Near the Mark.—The minister of a Scotch village being away on holiday, a young deputy took over his duties.

During his long journey north he had caught cold, and arrived at the village inn late on Saturday night with a huskiness which threatened to spoil his preaching powers next morning.

After being shown to his room he suddenly decided to have a glass of hot lemonade and rang the bell, which sounded rather undecidedly. When the servant appeared he remarked pleasantly: "That bell seems to be like myself—a bit hoarse."

"Ay," replied the girl, calmly, "It's cracked."—Pittsburgh Dispatch.

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SELF-CONTRADICTIONS OF THE BIBLE. By W. H. Burr. One hundred and forty-four propositions embodying the most palpable and striking contradictions. Price 15 cents.

News of the Week.

Germans are acquiring control of oil fields at Tampico, Mexico, through influence with the Carranza government.

The Sixty-fifth Congress assembled in extra session last Monday to consider a war message by the President to be delivered Tuesday.

The Spanish Cabinet has decided to suspend all constitutional guarantees. The act means institution of martial law throughout Spain.

Mrs. Amelia E. Barr, novelist, celebrated her eighty-seventh birthday at her home, in Richmond Hill, Staten Island, N. Y., March 29.

Of applicants for first citizenship papers at San Juan, Puerto Rico, under the new law it developed March 28 some fifty per cent. are Germans.

Edmund Mitchell, journalist and novelist, died in New York last Sunday at the age of 56. He held a gold medal for literature from Aberdeen University.

A preliminary B. S. meeting was held in the New York tabernacle last Sunday. Governor Whitman appeared, but the evangelist is saved for next Sunday.

President Irigoyen of Argentina March 30 suspended the entire personnel of the Department of Public Lands, because of the discovery of a wholesale graft plan.

The Federal Council of Switzerland has instructed the Swiss Minister in Petrograd to enter into diplomatic relations with the new Russian government.

The statue of Lincoln which America is giving to France will be erected in Paris, the city council having accepted the offer of it made by the Premier, Mr. Ribot.

Four more of the little group of American Consuls left behind in Germany at the time of the rupture of relations have arrived at Zurich from Munich.

Francis G. Caffey, solicitor of the Department of Agriculture, has been selected by President Wilson to succeed H. Snowden Marshall as Federal district attorney in New York.

The five German steamships tied up in the Hudson River at 135th street, New York, have been as completely wrecked, internally, as were the vessels at the German piers in Hoboken.

The Grand Jury March 29 indicted Benjamin Sternberg for the murder of Mrs. Elsie Lee Hilair, who was found strangled in the Martinique Hotel, New York, on the morning of March 16.

John Burroughs, naturalist and author, was 80 years old on April 3. His birthday was observed at the Academy of Arts, but because of the recent death of his wife, Mr. Burroughs was not present.

Chihuahua City was attacked March 27 by Francisco Villa at the head of 6,000 men. Surprising the garrison, Villa attacked the capital from Fresno, which is a suburb west of the city.

Moses Ezekiel, American sculptor, died at Rome, Italy, March 27, of pneumonia. In his will he asks to be buried among his old confederate comrades in the National Cemetery at Arlington, Va.

A peace meeting in Baltimore addressed by Dr. David Starr Jordan was marked by rioting among the sort of disturbers who create disorder whenever they imagine there is public sentiment to support them in it.

The former German minister to China, Admiral Paul von Hintze, with twenty-six members of the German Legation, sailed at midnight March 28 for San Francisco aboard the steamship Renbrandt.

The Rev. Dr. Charles T. Baylis, formerly pastor of the Bushwick Avenue Congregational church, in Brooklyn, March 29 was absolved of charges of misappropriating funds of the Allies Hospitals Relief Commission.

The State Department at Washington has news of the recent loss of the lives of twenty American citizens by the German method of sinking merchant ships without warning or provision for saving passengers and crew.

Absolute equality of Jews in Russia with all others to own property, to reside in any place, to serve in the army and navy, to participate in educational advantages, and at the polls has been proclaimed officially.

The first coast patrol station in America, equipped with an armed air cruiser capable of hunting submarines, locating mines and conveying troops, has been given to the United States by Rodman Wanamaker.

Miss Viola B. McGuckin, twenty years old, of No. 331 Sackett street, Brooklyn, N. Y., telephone operator, quit her employment March 28 and opened a re-

cruiting station for the navy in Broadway, Williamsburg.

More than forty Americans from the British ship Esmeraldas, which was captured by the German raider Moewe, are now held prisoner in Germany in a situation similar to that of the men of the Yarowdale before their recent release.

Thirty thousand volumes were destroyed March 29 when fire swept through the Pacific Branch of the Brooklyn, New York, Public Library, at Fourth avenue and Pacific street, gutting the whole interior of the building.

More than two thousand Germans who have been working in the oil fields of Tampico and Vera Cruz, Mexico, have been dismissed by the oil companies. Many of these men have arrived at San Luis Potosi, Mexico. They are without employment.

A joint gift of \$40,000 was pledged March 28 by James B. and Benjamin N. Duke, tobacco manufacturers of New York, for the erection at Durham, N. C., of the largest hospital for negroes in the South. The structure will cost \$50,000.

Gen. George W. Goethals was appointed state engineer for New Jersey March 30. He will have charge of the proposed \$15,000,000 state highway system, and will be advisory engineer of the proposed Hudson River traffic tunnel and other state engineering.

The resignation of the Rev. Dr. Joseph W. Kemp as pastor of Calvary Baptist church, New York city, was formally accepted by the congregation March 26. About 150 members attended the meeting, at which Ora B. Coates presided. This concludes the first stage in a disgraceful church row.

When Secretary of State Lansing, March 31, handed to Constantin Brun, the Danish Minister, a United States Treasury warrant for \$25,000,000, which will be cashed in gold in favor of the Copenhagen Government, the group of islands known as the Danish West Indies passed formally and officially into the possession of the United States.

National bank assets aggregate \$16,000,000,000. Comptroller Williams announces from Washington that these assets exceed by more than \$5,000,000 the combined resources of the Bank of England, the Bank of France, the Bank of Italy, the Bank of Spain, the Bank of Norway, the Bank of Sweden, the Swiss National Bank, the National Bank of Denmark, the Bank of Japan and the Reichs Bank of Germany.

Samuel H. Friedman, a senior at the College of the City of New York, was suspended March 29 by Sidney Edward Mezes, president of the college, and forbidden to enter the college grounds until May 1. His suspension is ascribed to an editorial appearing in the Wednesday, March 28, issue of *College Mercury*, of which Friedman is editor. The editorial upheld pacifism among the students. And yet we speak of America as a free country!

THE WAR.

Two British torpedo boat destroyers have been sunk, one by striking a mine and another after a collision with a steamship.

The City of Rheims in the last few days has been the object of special attack by the German artillery. On Wednesday, March 28, 400 shells were thrown into the city.

The entire divisional staff of the Fifty-third Turkish division in Palestine, has been captured by the British. The British have defeated a Turkish army of 20,000 men, capturing 900 men, including a general.

A despatch to the Canadian News from Tokio says that a German raider has sunk a Japanese warship in the Southern Pacific. The name of the vessel was not disclosed.

Losses of merchant vessels amounting to more than 420,000 tons thus far in March have resulted from war measures of the Central Powers.

Greece has sent a note to Italy insisting on the removal of the Italian troops from Epirus to Albania.

During the week ending March 25, 2,314 ships of more than one hundred and sixty tons net arrived at ports in the United Kingdom of Great Britain.

British cavalry March 28 captured the villages of Villers-Faucon and Saulcourt, north of Roisel, and also to the north of this region took ground from the Germans at two points on the Doignes-Lagnicourt road and south and west of Crisilles.

The British hospital ship Asturias was torpedoed without warning, it was officially announced March 27. Thirty-one persons were killed and twelve are missing.

The French bark Cambronne has arrived at Rio de Janeiro with 200 men of the crews of various steamers and sailing ships sunk by a German raider

off the island of Trinidad. They reported that many sailors from the sunken vessels were drowned.

British forces in Mesopotamia advancing to the north of Bagdad have occupied the towns of Kalaat Felujah and Sheraban and the areas of Delta-wah and Sindiyah.

A new German raider, slipping past the British warships on guard in the North Sea, has reached the South Atlantic and sent eleven or more merchantmen to the bottom.

The British and French are making steady progress against the Germans in France and Belgium. A great German drive on this front is planned, according to advices from Copenhagen.

Lectures and Meetings

The New York Secular Society will meet every Sunday of the month at 3 P. M., at Masonic Temple, 310 Lenox ave., between 125th and 126th sts.

April 8.—"Political and Religious Instructions and Their Dependence on Economic Conditions." By Nicholas Mitchuly.

The Brooklyn Philosophical Association (38th season) meets every Sunday at 3 P. M. in Long Island Business College, South Eighth street, near Bedford avenue, Brooklyn, for lectures and discussions. Wm. A. Winham, secretary, 146 Newton street, Brooklyn, N. Y.

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening, at 8.30, during the winter.

April 8.—"Russian Anarchists." By William Shatoff.

The Paterson Philosophical Society meets Sunday evenings at 8, at 202 Market st., over Garden Theater. Live subjects; interesting speakers. Frank Bamford, 111 Cliff st., secretary.

The Boston Freethought Society meets in Paine Memorial Hall, Appleton street, every Sunday at 3 P. M. J. P. Bland, B.D., is resident speaker, and THE TRUTH SEEKER is for sale at the door.

Joseph McCabe, the eminent English scholar, scientist and Rationalist, will lecture at Paine Hall, Appleton street, Boston, Sunday evening, April 8th. Lecture to begin at 8 o'clock. Subject: "The Failure of Christian Ethics." Admission 25 cents.

Pittsburgh Rationalist Society. Marshall J. Gauvin, lecturer. Sunday meetings, 8 P. M., Academy Theater, 810 Liberty avenue, near Eighth. April 8.—"Why we doubt the Resurrection."

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7.30 P. M., at the Hotel Vendome, Third street, opposite State House. O. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

Michigan Rationalist and Freethought Association meets every Sunday, 2.30 P. M., at Gerow's Hall, 55 Grand River West, Detroit. Secretary, Arthur A. Senger, 859 Rohus avenue, Detroit.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at 2.30 and 7.30, at 1417 Columbia avenue. Open platform. The Truth Seeker and liberal literature on sale. F. Garfield Bowers, secretary, 245 N. Ninth street. Mr. Franklin Steiner will lecture Sunday afternoon and evening, April 15. Other societies in the vicinity desiring lectures should address Mr. Steiner in care of The Truth Seeker.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9, 10 Cawker Bldg.

The Washington Secular League meets on Sundays at 3 P. M. at Pythian Temple, 1012 Ninth st., N. W., Washington, D. C. John D. Bradley, president, 437 Quincy st., N. W.

The Denver Rationalist Association meets the first and third Thursday of each month at 319 Kittredge Building; Olive Oliver, president.

The Church of This World, Rationalist. John Emerson Roberts, lecturer. Meetings every Sunday morning at 11 o'clock in Willis Wood Theatre, Kansas

City, Mo. Mr. Roberts' services may be secured for wedding and funeral occasions. Address, 4011 Kenwood ave., Kansas City, Mo.

The Toledo Rationalist Society meets every Wednesday evening at 8, Room 133, Arcade Building, St. Clair and Jackson streets. W. M. Braun, secretary. Speakers, Dr. Rullison, J. Carl, J. Braun and K. Pauli.

The Seattle Rationalist Society meets Sundays at 3 p. m. in Strand Hall, 1525 Fourth avenue, Seattle, Wash.; L. A. Wheeler, president, 1330 First avenue. The Truth Seeker and other Free-thought literature for sale at all meetings. Admission is free.

The Detroit Society of Truth Seekers (Lithuanian) meets the second Sunday of every month at 2 P. M. in C. O. F. Hall, Chene, cor. Trombly st.; Karl Rutkus, organizer, 338 West End ave., Detroit, Mich.

Tacoma Rationalist Society meets every Sunday at 3 p. m. in Maccabees Hall, 1109 Broadway, Tacoma, Wash.

Political Prisoners Ball.—A ball at which will appear political prisoners of all nations has been arranged for Saturday evening, April 7, at Harlem River Casino, 127th street and Second avenue, the proceeds to be used for the defense of the San Francisco labor men who, it is charged, are being railroaded to the gallows, on perjured testimony, for offenses of which they are innocent. The ball will be a reception of all sorts and nationalities of men and women who have suffered as agitators, whether for free speech, anti-militarism, or some other allied cause. Admission and hat check will cost half a dollar.

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The Belief In God and Immortality

A STATISTICAL STUDY

By JAMES H. LEUBA

Professor of Psychology and Pedagogy in Bryn Mawr College.

The work is the result of an inquiry among men of science — biologists, sociologists, historians, psychologists — as to whether they believe or want to believe in a prayer-answering God and in continuance of life after death. The answer is altogether different from what might be expected in view of the frequent affirmations of the supernaturalists that belief in Christianity, or at least its fundamental dogmas, is held by the majority of the men of science.

It puts into the hands of Freethinkers exactly the information they want on that subject, with the facts and figures verifying it.

As a logical conclusion, founded upon the general aspect of the case, we have held that science leads its votaries to a rejection of such undemonstrable propositions as the existence of gods and the survival of the "soul" when the body is dead. Here we have the evidence, in statistical form, which confirms our view.

To the inquiry into the attitude of the scientists there are added statistics regarding the thought of college students regarding the same religious dogmas.

The author is himself a man of science, an authority in his special branch, which is Psychology, and he knows and sets forth the origin and history of the beliefs with which he deals.

No recent book has attracted more attention from the press, or presented such a serious problem to the supernaturalists.

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THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

Vol. 44.—No. 15.

PUBLISHED
WEEKLY

New York, April 14, 1917.

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NATURE'S ETHICAL CODE.

It Provides a Moral System Contrasting With Religion's Hit-or-Miss Affair.

BY MARTIN L. BUNGE.

THE point has been argued in THE TRUTH SEEKER, during the winter months, whether or not the morals of Rationalists, Freethinkers, or Monists were too indefinite and lax to permit the spread of these movements. Even in the central-nervous system of "Rationalists," the inherited structure of certain cells bears traces of the modification into unsound prejudice by influence of the powers of superstition on the cerebral organs of forefathers, to the extent that they believe the philosophy of Reason and Truth, while satisfying to the mind, may produce indefinite and impure morals, and that while the superstition of medieval ages may be insane, it produces definite and pure morals.

Whoever believes in the old proverb adopted even by the Bible—"By their fruits ye shall know them"—would do well to purchase the instructive book "Crimes of Preachers"; then analyze the records of police courts, of prisons, penitentiaries, and houses of correction; then the history of Spain, Italy, Ireland, France, Mexico, Poland and any other country where the religious pest has had a strong hold, and he will find that the more religious influence, the more crime.

But leaving this test aside—also the European war after 1900 years of Christian influence—let us ask the question: "What is religious conduct, and what Rationalist conduct?" and thereupon see which one is more definite, more pure.

Religious morals signify a code of conduct "revealed" to some "divine" man, some Moses, Buddha, Christ or Mohammed, Joseph Smith or Swedenborg, Mrs. Baker Eddy or Billy Sunday; or Paul, or Matthew, or John, or James, or Habakkuk, or whoever has caught the credulity of the ignorant masses; each code being interpreted by hundreds of different founders of subreligious sects and factions.

We find that religious codes permitted polygamy and polyandry, and that the Christians slowly followed the example of reasoning Greeks and Romans and reluctantly adopted monogamy. We find that the saints of the Bible, in their code of morals, deviated so much from today's code that if they lived among us as they lived in Bible times they would be interned either in a penitentiary, a house of correction, or an insane asylum.

We find that the Bible teaches war and mass murder; that the Bible God exults in the slaughter of newly-born babes, and in the ravaging of virgins and female children as long as they were not of Jewish origin; that he commands the Israelites to steal the vessels of gold and silver from their Egyptian neighbors; that he orders young wives to be stoned to death when they are unable to prove their virginity to the satisfaction of an ignorant and suspicious husband; that he institutes slavery, and permits a master to beat his female or male slave to death with the only condition that he or she shall not die while the whipping is going on, but shall live till the next morning, "for he is your money." We find no abomination imaginable that is not permitted or ordered by Jehovah.

We find that Christ held a low conception of woman and of marriage, and advised his followers rather to mutilate themselves for the kingdom of heaven's sake than to look upon a woman. We find that he so habitually indulged in wine that the Jews called him a wine-bibber; that he "made" or

brought new wine to the guests at the wedding in Cana, after the guests already were "well drunk"; that he instituted his "sacrament" with intoxicating drink; that he told the people: "Resist not evil"; that he preached a philosophy in which the rascal survives and the average citizen, stupefied by his precepts, submits to all outrage, and crawls, a backboneless coward, before evil and exploitation.

We find that the most senseless and cruel wars have been created and blessed by religious authorities; that slavery, persecution, burning of witches, torture of heretics and massacres have been instigated and carried on by religious people; that the most cruel and inhuman acts have been perpetrated by Christians; that the worst institutions of serfdom and exploitation have found their support in religious authorities, that religion is an indefinite, impure system of hatred and enslavement; that the countries where Christianity controls the schools are the most ignorant and criminal.

There are people who believe a code of morals has been implanted in man's heart, and that the so-called conscience is the voice of God that reacts in case of "sin." If it were true that a perfect God had planted an infallible code in the hearts of men, then this "conscience" would be the same all over the globe. The fact is that the Jew's conscience will be troubled if he eats leavened bread on Easter day, while the non-Jew's conscience is not troubled. The Catholic's heart begins to palpitate and his "voice of God" becomes audible if he eats meat on Friday. He goes to the priest, who fines him, and



MARTIN L. BUNGE.
National Rationalist Lecturer.

his "voice of God" is quiet. All know the story told by Ingersoll of the Jew who in a case of ravenous hunger ate bacon, which act is supposed to upset Jehovah's nerves. When it happened that afterwards a thunder storm broke loose, in the pangs of his conscience he believed that the whole creation had been put in uproar on account of his "sin." A little bacon would not have that effect on the most of us. Why? Because we have not been taught that way. The Thibetan woman marries twelve husbands without pangs of conscience, because the voice of God tells her it is all right; the revelation to Joseph Smith in the Book of Mormon told him polygamy was commendable. We believe differently, and with ten wives or more, like the saints of the Bible, would be extremely uncomfortable in mind. Conscience is not the source but the result of a code of morals, and may be as unreliable, indefinite and corrupt as the revelation to Moses, Joseph Smith, Mohammed, or Christ.

On the other hand, the morals of the Rationalists, Freethinkers, or Monists are definite, clear and clean. That is the reason Rationalism produced men like Lincoln, Paine, Ingersoll, Huxley, Wallace, Haeckel, Burbank, Burroughs.

Rationalist morals are not based on revelation, bibles, inspiration, hallucinations, or dreams, but on the scientifically established facts of nature.

In my article "The Situation," page 183 of THE TRUTH SEEKER, Vol. 44, No. 12, I said in regard to the philosophy of Monism or Rationalism: "A Rationalist is not a man or woman seeking freedom to believe anything according to whim or sentiment. A Rationalist strives to have his mental activity in harmony with the facts of the universe. The dualist may believe that three persons are one; the Rationalist can believe such a statement as little as a fine musician can agree to a discord; the tone of his mental consonance is tuned after the eternal symphony and will not yield to a dissonance."

I assert the same position in regard to conduct—"morals." In any circumstances, only one act is right, and the contrary is wrong; all others more or less wrong. Just as I can not believe in the heliocentric theory and the globular form of the earth, and at the same time hold that the statements of Moses implying the contrary are also true and inspired by a perfect being; likewise I can not hold that the killing of a single man may be wrong, and the mass-murder of a different nation just. One thing is either right or wrong, not both; if there is indefiniteness it may be in our knowledge, our consciousness of the universe, our depravity inherited from Christian forefathers; but there is no indefiniteness in nature.

But what is the main principle that underlies nature's "code of ethics"?

The main principle of all activity of the Universe is to create life, more life, better—that is, more differentiated life, more refined life; and because the following of this natural tendency means happiness to us we might say: To create happiness. Therefore some one has said: "Rationalist morality implies a course of conduct that brings the greatest amount of happiness to the greatest number of people with injury to the least number." I take one exception to this explanation inasmuch as it still leaves the possibility of impairing the happiness of some. I hope that we shall gradually develop an economic and social system by which every one can be made happy and make himself happy without injuring any one.

Is war right or wrong? The Christian teacher answers: "If your emperor, or president, or any magistrate tells you to go to war, it is right, for you must obey all magistrates and there is no magistrate except by God. Nothing happens that God does not will. God told the Israelites to destroy the Canaanites who lived where the 'children of God' wanted to live. God helps his nation in every war. We have a just cause, and God will help us to destroy our enemies and save the first culture on this globe. On the other hand, killing is sin. But God will forgive you because you do this for the flag of your country, for altar and throne, and

your monarch." The Rationalist says: "War is utterly wrong. It destroys life and the results of human labor. It is contrary to nature's tendency in creating energies."

Herbert Spencer in his "Data of Ethics" says: "Let us ascertain what good and bad mean. In which cases do we distinguish as good a knife, or a house? What trait leads us to speak of a bad umbrella, or a bad pair of boots? The characters here predicated by the words good and bad are not intrinsic characters; for, apart from human wants, such things seem to have neither merits nor demerits. We call these articles good or bad according as they are well or ill adapted to achieve prescribed ends. The good knife is one which will cut; the good house is the one which duly yields the shelter, comfort and accommodation sought for; the badness alleged of the umbrella or the pair of boots refers to their failures in fulfilling the ends of keeping off the rain and comfortably protecting the feet, with due regard to appearances. So it is when we pass from inanimate objects to inanimate actions. We call a day bad in which it rains when we wanted to go to a picnic; we call the same day good when we need rain for our crop. If from lifeless things we pass to living ones, we similarly find that these words in their current application refer to efficient subservience. The fitness of a horse, a dog, an ox, etc., refers to the fitness of their actions for effecting the ends men use them for, ignoring all other attributes of these creatures as beings adapted to support human life and happiness. And those doings of men which morally are indifferent we class as good or bad according to their success or failure. A good jump is a jump which well achieves the immediate purpose of a jump. . . Also under ethical aspects we take the meanings of good or bad according as the adjustments of acts to ends are, or are not, efficient. This truth is somewhat disguised. The entanglement of social relations is such that men's actions often simultaneously affect the welfares of self, or offspring, and of fellow-citizens. Hence results confusion in judging of actions as good or bad; since actions well fitted to achieve ends of one order, may prevent ends of the other orders from being achieved. Nevertheless, when we disentangle the three orders of ends, and consider each separately, it becomes clear that the conduct which achieves each kind of end is regarded as relatively good; and is regarded as relatively bad if it fails to achieve it. We see that we regard as good the conduct furthering self-preservation of individual, society, and universe. . . Well-adjusted life-conserving acts, acts to bring up well progeny, and acts which further the complete living of other beings, we call good; those that hinder individual or universal life, or are badly adjusted to development of individual or universal life, we call bad."

There is absolutely no case where the application of these principles by a well-informed reasoning man will leave any doubt in regard to the goodness or badness of any act.

The morals of a Rationalist are definite, and they are pure when not adulterated with unnatural desires of tyrants or priests or other exploiters, as are all religious morals, which are made or modified for a purpose—for the benefit of certain selfish schemes.

Only when by a systematic effort of all reasoners the system of superstitious, hypocritical, unnatural religious "morals" has been broken, and Rationalist, definite, pure morals prevail—only then will men enjoy the full happiness of an advanced age.

The most infamous popes, the most heartless and fiendish bishops, friars and priests were models of mercy, charity and justice when compared with the orthodox God—with the God they worshiped. These popes, these bishops, these priests could persecute only for a few years—they could burn only for a few moments—but their God threatened to imprison and burn forever; and their God is as much worse than they were, as hell is worse than the inquisition. —R. G. Ingersoll.

The most extraordinary of all the things called miracles, related in the New Testament, is that of the devil flying away with Jesus Christ, and carrying him to the top of a high mountain, and to the top of the highest pinnacle of the temple, and showing him and promising to him *all the kingdoms of the World*. How happened it that he did not discover America, or is it only with *kingdoms* that his sooty highness has any interest?—Thomas Paine.

Small service is true service while it lasts;
Of friends, however humble, scorn not one;
The daisy, by the shadow that it casts,
Protects the ling'ring dewdrops from the sun.
—Wordsworth.

Trial by Ordeal—The Crucifixion

I was amused when I read that in London, England, at the trial of the prisoners charged with conspiring to murder Premier Lloyd George and Arthur Henderson, the lawyer acting as attorney for the defendants startled the court by suggesting a "trial by ordeal." "Trial by ordeal" is the medieval form of judicial trial, in which in place of evidence, supernatural aid is invoked, as in a test by fire, water, poison, or other agencies.

I see nothing for Christians to cavil about, when the Mohammedan lawyer suggested a "trial by ordeal." It is biblical and must be as efficacious now as it was years ago, and the sixteenth chapter of Mark, eighteenth verse, upholds it. If it was true then, it is true now; if it was a lie then, it is false now. If I had been the judge I would have said the whole story was a lie from the beginning. This Mohammedan lawyer wanted his clients to walk with bare feet over hot ploughshares in order to prove their innocence. This Mohammedan lawyer was a consistent Christian. The judge evidently had no faith in "trial by ordeal," but was not honest enough to say so. He simply said: "It has been abolished," as much other biblical stuff should be.

If you wish to read pious fabrications, read the last chapters of the four gospels, wherein is related the account of the crucifixion of Jesus. I believe that no truth is in either one of these accounts. It is fortunate for us that the early Christian church preserved more than one gospel. Contradiction is fatal to any doctrine or any theory, and where there are several accounts of an event, no one is wise enough to select the true one. It is generally safest to throw all so-called sacred writings into the secular waste basket. If one writer says that a man was riding a white horse and another says that he was riding a black horse, it is pretty evident that the man was riding a bay mare, or was traveling on foot. I know that a dozen eye-witnesses may describe an accident in a dozen different ways, but when one witness paints a scene in one color and another witness in a totally different color, there is no question that the scene was beyond description. So when one historian relates that a pope was assassinated, while another historian tells the world that he died of hunger, I am inclined to believe that the second historian was afraid to tell the truth.

Agreement of statement does not make a thing true, when there are several witnesses, for all of them may be liars, but contradictions in the different accounts of the crucifixion of Jesus do not contribute to harmony in Christian faith.

In pointing out the discrepancies in the narratives of the crucifixion I am defending no theory of my own. I believe there was no crucifixion—I am trying to show that faith is not clinging to the "rock of ages," but is sinking to ignominious death in the quicksands of falsehood. If a murder had been committed in a certain locality and the crime had been witnessed by several persons, it would seem as though an intelligent story of the occurrence could be had, but when one says the murderer was a negro, and a second one says he was a Chinaman, while a third insists that he was a Russian, the only sane conclusion that a jury could reach—with no *corpus delicti*—would be that there had been no murder. This is the only rational verdict in respect to the different accounts of the crucifixion of Jesus in the four gospels.

The first item in these accounts is where Jesus was taken in charge by the soldiers of Pilate. Matthew says that the soldiers stripped him and put on him a scarlet robe. Mark says that they clothed him with purple. Luke says he was arrayed in a gorgeous robe, and John, with a truly royal imagination, makes his hero wear the kingly color of imperial purple.

The next item to which our attention is called is the bearing of the cross on which Jesus is said to have been crucified. Matthew informs us that Simon of Cyrene was compelled to bear the cross. Mark and Luke agree with Matthew. John disputes the three and declares that Jesus himself bore the cross. If Simon carried the cross, Jesus did not carry it.

Another item which we wish to notice is the drink offered to Jesus before he was crucified. Matthew informs us that the drink was vinegar mingled with gall. Mark says the drink was wine mingled with myrrh. Luke says that the soldiers offered him vinegar, while John does not mention the subject.

The question "Who crucified Jesus?" is a very important one. Matthew declares that the soldiers of Pilate did the deed. Mark says the same thing. Luke has no clear idea as to his execution. John

makes out that the Jews killed Jesus, and then says that the soldiers crucified him.

The superscription set over the head of Jesus as he hung on the cross is a matter of interest. This must have been seen by all, and it is difficult to understand how there could be more than one report as to how it was written. Matthew informs us that it read, "This is Jesus, the King of the Jews." Mark says it read, "The King of the Jews." Luke says it was in Greek and Latin and Hebrew, and read "This is the King of the Jews." John says that Pilate wrote it and put it on the cross, and that it read, "Jesus of Nazareth, the King of the Jews." In this conglomeration who can select the truth from fiction?

It is our duty to bear in mind the fact that there is no historical account of the crucifixion of Jesus; that not a single contemporaneous writer refers to such an occurrence. Now if Jesus had been put to death on the cross within a short distance of Jerusalem, is it sense to believe that such an act would not have called down upon the heads of his executioners the condemnation of the populace, or that some historian among the people would not have referred to it? I am forced to conclude, after reading the whole story of the crucifixion, that there was no crucifixion, that the whole thing (cross, Jesus and all) is pure invention; that the tale is a religious fable told to sustain the character of *savior* which had been given to Jesus by the Christian church, and that the writers of the four gospels were priests who would rather lie for God's or the pope's glory than tell the truth.

In reviewing the evidence of the event of the crucifixion it is plain that if Matthew was right when he said that a scarlet robe was put on Jesus before he was killed, Mark must have been color-blind when he said that the robe was purple. So in regard to the one that bore the cross; if the first three gospels gave this honor to Simon, and rightly so, then John was mistaken when he said Jesus himself carried his cross. There is a wide difference between vinegar and gall, and wine and myrrh, and either Matthew or Mark was misinformed in regard to the drink offered to Jesus.

But perhaps the most serious discrepancy in the story is found in the different readings of the superscription placed over the head of Jesus after he had been crucified, and we can only conclude that there was no cross and no victim hanging on it over which had been placed any legend about a king of the Jews.

It is a matter of fact that the four gospels are four dramas written by forgotten authors; that their hero has no history in contemporaneous literature; that he is a person of religious value without historical endorsement, and that he never lived save in the imagination of ignorance and superstition. In my opinion the story of the crucifixion is *cruci-fiction*. MARILLA M. RICKER.

The Jesus Controversy.

So far as any additional evidence to the Jesus controversy that my opposition can produce is concerned, I still contend the argument is exhausted. I linger with them merely to convince TRUTH SEEKER readers of this fact. All that is really pertinent they have already said. The argument amounts to just this: Certain men, presumed to be authorities, have expressed an opinion adverse to the authenticity of a passage in Josephus that I contend there is no evidence against. One of two passages therein is so manifestly a forgery that there is no division of opinion about it. To influence the readers' judgment Mr. Morris brings forth additional evidence from learned critics that the passage whose spuriousness is not in dispute is spurious. What relevancy has such superfluous evidence to the question at issue? As Dr. Hooykaas and Dr. Campbell both knew that there were two references in Josephus and only referred to "one passage," the implication is they deemed the other either unassailable, or, as other critics had done, held that it did not refer to the Jesus of the gospels at all, but to some other unknown claimant to messiahship. When we read Drews properly, this is the alternative he holds in reserve. He is not *sure* about its spuriousness, and so, as Taylor had done before him, adds: "Even if its authenticity were established it would still prove nothing in favor of the historical (i. e., the mythical gospel) Jesus. The passage only asserts there was a man by the name of Jesus who was called Christ, and this is in no way extraordinary." Certainly not. As Drews' theory gave him a bias against the reality of Jesus he was willing to rest his judgment on the opinion of certain theologians who had no more evidence against it than himself. "Eminent theologians" were only too willing to "let the tail go with the hide," when they discovered that the only

passage for them worth saving had been proved fraudulent. They deemed it far better that Josephus should not have mentioned Jesus at all than to have referred to him in such an inconsequential way. The very meagerness of his reference is really a denial of the whole marvelous and incredible gospel story. The extraordinary part about it is not that there was a Jew named Jesus who claimed to be Christ, for there were many such, but that Josephus should have, by implication, located one with such a title alive after the time of the alleged crucifixion, and at the exact period that the New Testament itself, as I have shown by internal evidence, fixes for the existence of its romantic man-god. That is a feature that neither Drews nor any of the critics of this passage ever thought out. In default of evidence against the authenticity of the passage it reverses the whole order of probability.

When these eminent critics cannot really prove the spuriousness of the twentieth chapter of Josephus' "Antiquities," neither Morris nor Wakefield is likely to. When I said that Mr. Morris's opinion was "not worth the paper it was printed on," it was with the distinct knowledge that the opinion was not the opinion of the authorities he quotes; and he cannot shelter himself behind them. Not one of them would make the unwarranted declaration that the evidence against both passages was of equal validity. An intrinsically worthless opinion, however, may have great commercial value with ignorance, as instance the writings of Mother Eddy or Joe Smith.

Mr. Morris ventures to do what I said could not be done without destroying the sense of Josephus. Has he been successful? Let us see. To illustrate, he abridges Josephus to read: "He brought before him one whose name was James, and some others." Why should Josephus separate an unknown and unidentified James from "some others"? If they were all unknown he would lump them, and say "sundry individuals" or "certain persons." Is there any sense in singling out an unknown James and mentioning him separately from the others? I think not. Josephus mentioned James because he was the most prominent character in the group, and this prominence arose from the fact that he was "the brother of Jesus who was called Christ." No other prominence is attributed to him, and no other reason can be assigned for the mention of his name. You will search in vain through all of Josephus' works for a case where he refers to a man by a common name that he has not previously separated from others of like name by title or parentage. Mr. Morris's effort is abortive.

There is nothing, however, to prevent Mr. Morris from making another substitute that will ignore James altogether, and fill in with as many characters as he can imagine. Guess-work has no limit. I want proof that some previous volume of Josephus contained such a changed statement. Mr. Morris can go on guessing what he pleases and believe what he pleases. His argument is, as I said, "exhausted."

Dr. Wakefield now owes your readers an apology for his apology. This "incautiousness" has gone to the point of falsification; whether on account of obfuscation, merry-making, or mendacity I leave to him to explain. He says that "instead of further denying the interpolation in Josephus he [I] now alleges an interpolation by some one in Origen of the words 'ought to have said.'" He further adds, "He [Eccles] advances the new hypothesis that his copy of Origen has really been interpolated." And finally, "by first denying and then" alleging an interpolation in Origen of the words "ought to have said" I have shown how "desperate" is my situation! "I can hardly believe," Dr. Wakefield "is serious in alleging" that I allege "the words 'ought to have said' are interpolations"; for such a confused and misinterpreted jumble I have not seen in THE TRUTH SEEKER since another correspondent accused me of denying the truth of Darwin's theory of natural selection. The whole reiterated statement is as false as false can be. I have never alleged that I had a volume of Origen to be interpolated; for I said to find out the falsity of his denial of my quotation taken from it, as found in an appendix to my Josephus, I had to go to the Congressional Library to disprove. I said the words in every translated volume I examined were identical with those I quoted, even to the clause "ought to have said." What Dr. Wakefield does not see is that Origen, while stating what Josephus "ought to have said," also adds what he did say "as one not remote from the truth." And Dr. Wakefield affirmed that "no ecclesiastical or profane writer" had ever heard of such a quotation from Origen.

I am not concerned whether Origen deliberately lied to Celsus in that part of his statement wherein

he affirms that Josephus attributed the destruction of Jerusalem to what had been done to James the Just, or whether he was misled by some marginal note or other tradition, I only know he used the exact expression which in his Commentary on Matthew, written years before, he stated as appearing in Josephus' "Antiquities," Book 20, chapter 3, and that save the words "the Just" the quotation still appears there. If Dr. Wakefield knows of a volume of Josephus containing the words "the Just," let him produce it. That I hold to be a spurious addition and commentary by Origen himself. I want no guesses; I want proof.

The quotation shows the desperation or Origen to find evidence of a "historic Jesus," if by historic we mean an individual whose life and death verified the gospel record. It is really a refutation of that "history"; and smarter theologians than Origen now see this, and are devoutly willing to let it go along with the later forgery. It shows conclusively that no historian save Josephus had ever referred to Jesus the Christ up to that time, and he only in such a way as to falsify the gospel story. I am astonished that Freethinkers cannot see this. But the mythodelphians outnumber me, and I will waste no more time on the subject. Dr. Wakefield is in a mire of contradiction, and I leave him there.

DAVID ECCLES.

The Great Failure.

If nineteen hundred years are not sufficient to demonstrate the failure of Christianity, how much longer are we expected to wait for a practical demonstration?

And then, again, what is Christianity when it is represented by more than seventy sects that cannot agree on its meaning, and are all at variance with the same source of information to draw from?

With lack of unity among the sects and schisms, we are still able to reach a very good comprehension of what Christianity is, for we have no trouble in learning what it has tried to do since it was founded; and the purpose of any religious movement is enough without perfect harmony in details among those who accept it.

The primary object of Christianity is to save sinners from going to hell; its secondary object is to present a code of morals to govern society and make it possible for people to live in peace and harmony, by taking Jesus with his life and teachings as a guide.

It was expected when Christianity was founded that the whole world would accept it, and every knee would bow to Jesus, the man-God, in due course of time. But the world is further from the realization of such a thing than it was at one time in the past, for less than one-third of the people on the globe are now professed Christians; and in every orthodox church decay and disintegration are going on.

Christianity is dying of dry rot and stagnant ideas with as much certainty as is an aged man afflicted with paralysis and loss of vital forces. It reached the zenith of its powers before the Reformation, and since then has never had the same virility and such absolute dominion over the minds of men. As its object was to convert the whole world to a belief in Jesus and his mission, and by so doing to save from the fearful wrath of God, all mankind who would accept it; and as it has been able to do nothing of the kind, with no possibility or probability that it ever can or will, what more is needed to reveal its failure?

As a religion it still clings to life and manifests the same hope and courage as a consumptive in the last stages, who never desponds of recovery; but hope was never anything but a mental tonic to spur one on with renewed exertions; and while it is now playing that role in connection with Christianity, that divine humbug is being slowly relegated to the things that were by the unavoidable decrees of fate, which reigns and rules triumphant in all the affairs of men and gods.

As nothing is immortal in this world, to expect Christianity to be, is to discard the testimony of human experience and to believe in the impossible.

The world has seen too many religions come and go for any one, if well informed, to suppose Christianity is exempt from an invariable rule; so that, while its complete extinction, like heathen mythology, may be postponed for centuries, yet it is destined to fade away and be replaced by—what? No man knows; but—with the past for a guide in judging—by something better, since there could be nothing worse.

The history of Christianity and all Christian nations is one of bloodshed and warfare, and no people that ever claimed to be civilized have held human life cheaper or been so frequently engaged in wars. To write the doings of these meek and lowly pretenders, blood is more suitable than ink,

for they have caused rivers of it to flow since the fourth century, when they became a governmental force under Constantine, or what we now term a "world power."

While prating of Jesus as the Prince of Peace, they have gone forth to battle with prayers for victory addressed to him, which, when analyzed, meant he was expected to help kill their enemies; to wound, blind and cripple, or, with contagious diseases to sweep off untold numbers, as is the case in all wars. They have held religious services before battles and after, and the priest and the soldier have always held close and intimate relations with each other. Never was a war waged where the priest was not an active factor in giving encouragement and spurring the soldiers on; and never did he fail to assure them that death meant immediate entrance into the joys of heaven, where God and Jesus waited their coming to participate in the endless song and dance around the great white throne. No Christian soldier ever expected anything else, for without that hope and promise none would have gone into battle and risked their lives; any other fate would have made them cowards and unfit for successful butchers. The Christian soldier without the incentive of heaven would make a poor fighter, and though he was never promised seven wives or honors, like the Mohammedan soldier, no doubt he was led to expect some angel awaited his coming, for soldiers in all ages have been notoriously fond of women; and heaven without them would be a mighty dull place. Of course reference is now made to the time when all soldiers were Christians, and it applies directly and properly to all who are today in the great European contest. Every ruler in this great conflict, incomparable with any previous war, is a professed Christian, though many soldiers are not; and being the deciding force in making war, what is more evident that this fact: that Christianity has no restraining influence in preventing men from killing each other in battle? In that respect it has no effective standard of morals; and as it introduced no new and untried kind of morals that have ever been used by its devotees and professed followers of Jesus, no one can deny its failure as a moral force; and, as it has failed in nineteen hundred years to reach and convert two-thirds of the people on the globe, what else is it but a failure as a religious institution?

We now see very clearly what a fraud and a failure it is; and if any priest or preacher can give one good reason for keeping it alive, by forcing it into children—the only possible way it can be preserved—it will receive distinguished consideration from every rational thinker who sees it.

It is of no use to defend Christianity because of its "new" morals, such as love your enemies; do good to them that persecute you; do unto others as you would they should do unto you, with all the impractical things in the sermon on the mount; for no Christian lives who practices any of them, or ever did; and if that is the case, and I defy any one to prove the contrary, Christianity has not one single merit that should keep it alive. And when we reflect on what a curse it has ever been to humanity, who can object to the most speedy death that time and fate can bestow upon it?

CHANNING SEVERANCE.

Revelation is a communication of something which the person to whom that thing is revealed did not know before. For if I have done a thing, or seen it done, it needs no revelation to tell me I have done it, or seen it, nor to enable me to tell it, or to write it. Revelation, therefore, cannot be applied to anything done upon earth of which man himself is the actor or the witness; and consequently all the historical and anecdotal parts of the Bible which is almost the whole of it, is not within the meaning and compass of the word revelation, and, therefore, is not the word of God.—Thomas Paine.

The historical character of Moses has not been established, and it is doubtful whether the name is that of an individual or that of a clan. The alleged origin of the Ten Commandments is purely legendary; it is probable that they were framed not earlier than the time of Amos. It is admitted even by conservative critics that the original worship of the Israelites was not of an ethical character.—Philip Vivian.

Infidel! The name has been borne, good Christian, by some of the noblest of our race. I take it from you with a smile. I am an easy old pagan, and I am not angry with you at all—you funny little champion of the Most High.—Robert Blatchford.

We talk of religion. Let us talk of truth; for that which is not truth is not worthy the name of religion.—Thomas Paine.

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The Lost Fight for Peace.

AS THE TRUTH SEEKER has counseled its pacifist readers to show themselves to be good losers should their efforts to keep the country at peace prove unsuccessful, we shall have to take our own advice and refrain from murmurs when the worst has come. There is nothing to be done but make the best of an unfortunate outcome of the negotiations with Germany.

The pacifist is unpopular these days, but he may console himself with the thought that he might be worse. He might as the result of perverse celebration be a pro-German. We are saved from that, and can only view with puzzled wonder the American of German descent who while living and acting as the citizen of a democratic republic can make professions of sympathy with the worst autocracy that has raised and lost its head in this century. Dr. Eliot has criticised the Christian soldier who in the hymn "goes forth to war, a kingly crown to gain," as actuated by the meanest motives. We comment on the inconsistency of any republican yearning for a kingdom in the skies and praying for it to come on earth; but those foibles belong to the domain of religion wherein consistency is unexpected and out of place, and are matters of belief and not of fact. The imperial German government is a fact, a condition and not a theory. How may one enjoying democratic privileges and natural rights stand for it, with its God-intoxicated, swaggering and sword-rattling kaiser, prating of divine right and "my" army, and its pretorianism, with epauletted coxcombs who amuse themselves by sabering inoffensive citizens who forget to get off the sidewalk at their approach, or to give them the best seat at a show? Only distance can make such a view enchanting, or even tolerable.

In his address to Congress President Wilson said: "We have no quarrel with the German people. We have no feeling toward them but one of sympathy and friendship." Those are our sentiments. Even a prokaisering German-American has our sympathy and friendship, but our comprehension does not take him in. He is *die Welträthsel*—the riddle of the universe.

The prowess of Germany in war is not going to threaten seriously the integrity and welfare of the United States, which can carry on the war as an industry for the next fifty years and meanwhile gain in strength. But see what the causeless and inexcusable war has done to Germany. She has not made a new friend except the sultan of Turkey, and has made enemies of the principal nations of the earth. Her commerce has been blown away. Her ships that were the admiration of passengers on our river craft lie decaying in the Hoboken and other North river docks. They are said to represent a cost of \$30,000,000 in material and human labor. The ports of the world are closed to them. They cannot trade in Orient or Occident, nor at the antipodes. The shipping of Germany is reduced to those wasps of the sea, the submarine assassins. As the German people are as much as anyone else the sufferers, they have our sympathy. If they are not hostile to us, they have our friendship, and were they to follow the example just set by the Russian people they would excite our applause.

Discussing the war in a *Times* interview, Joseph McCabe affirmed that the humanitarians bear a heavy responsibility for hampering preparations for war in France and England, because "bullies thrive best in an atmosphere of meekness," and the mailed fist cannot be met with soft gloves. That is deplorably true. When war is inevitable the public

humanitarian propaganda has to be suspended; but hope is not lost nor abandoned. The peace spirit can lie dormant while the winter of war is here, and come forth afterwards to resume. In the meantime the pacifists will render their country the service it has the right to expect.

Passing the Lie to Jesus.

The obvious fact having been pointed out by a New York clergyman that the adoption and approval of the methods of the evangelist now with us is a choice between Jesusism and Sundayism in favor of the latter, Mr. John D. Rockefeller, Jr., retorts: "What difference does it make what methods Billy Sunday uses so long as he saves men?" Mr. Rockefeller must be cosmopolitan in his religious beliefs.

The scriptures have told us that there is no other way under heaven and among men whereby they may be saved except the gospel of Jesus Christ; and that is not the Sunday gospel. Furthermore, Christians are instructed that all who come among us teaching something else are to be anathema. Billy Sunday incurs this curse. He does not use the "methods" of Jesus.

Jesusism is full of inconsistencies and contradictions, but it bulks on the side of non-resistance and what is called "love." For example, Jesus made love of God and man the first and second "great" commandments: "Thou shalt love the Lord thy God," and "Thou shalt love thy neighbor as thyself." Acknowledging his indebtedness to the Old Testament for this doctrine, he added: "On these two commandments hang all the law and the prophets." He spoke of his God as a father, and looking out over a mob he said: "These are my brethren." But listen to Sundayism:

"The doctrine of the fatherhood of God and the brotherhood of man is the worst rot that was ever dug from the pit of hell, and every minister who preaches it is a liar."

Jesus was a minister and he preached the doctrine, hence he is a liar. Can Mr. Rockefeller acquiesce in the methods of one who says this of Jesus? While in Philadelphia Sunday prayed: "To hell with all hiding under the name of religion who mock at the Bible and sneer at your divinity, O Jesus!" Perhaps Jesus would rather have his divinity doubted than be called a liar in plain words.

Jesusism is "judge not that ye be not judged"; "resist not evil"; "Father, forgive them." Sundayism judges and condemns, sending to hell as many as it claims to save. "If Bob Ingersoll is not roasting in hell, then God is a liar and the Bible not worth the paper it is printed on." "There goes old Darwin; he's in hell now." "When Edward Everett Hale died his soul took a bee-line for hell." "It's a good thing I'm not God for fifteen minutes. If I were I'd fill all your papers with obituaries and fill freight cars with the dead." "If you come up here you had better have your picture taken—your wife wouldn't know you when you get home." That is Sundayism.

Contrasting Jesusism with Sundayism, another "lying" doctrine of the former is found in the return of blessings for curses, and love even for enemies. Sundayism affords the corrective. Says the evangelist: "You have heard some of these mutts ask, 'What would Jesus do if he were here today?' He'd skin 'em, that's what he'd do." That amounts to another charge of falsehood against Jesus—the saying of one thing and meaning another.

Pursuing his course of deceit, detected and exposed by the evangelist, Jesus gave a series of secular, human and wholly non-theological commandments to a man who wanted to know how he could be saved. The instructions were: "Do no murder; do not commit adultery; do not steal; do not bear false witness; honor father and mother, and love your neighbor as yourself." The man could take it from him, but did not need to take him with it. (See Matthew xix.)

Sundayism denies in toto the saving power of

these precepts. The man who observes them and the man who does not will go to perdition together unless they confess Jesus. Such a statement occurs in his printed discourses, and closes with the defiance: "You don't like it? I don't care a rap whether you do or not. You'll take it or go to hell."

To the Christian sect that exalts the humanity of Jesus, Sundayism shouts: "God, the Unitarians say you lie. Why don't you kill 'em?" If they believed in a murderous Christ, the Unitarians might retort: "Jesus, the Rev. W. A. Sunday says you are a liar. Why don't you kill him?"

For an evangelist to set up his tabernacle and profess to introduce people to Jesus as a personal savior is not a sign that Jesus will acknowledge him as his agent. "Many," observes Jesus, "will say unto me, Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works? And then will I profess unto them: I never knew you; depart from me."

Sundayism has said: "If a minister believes and teaches evolution, he is a stinking skunk, a hypocrite and a liar." The evolutionists surely will not accept Sunday as their exponent, or as one to bring them recruits. Sundayism also holds: "Every minister who preaches the fatherhood of God and the brotherhood of man is a liar." Christ was such a preacher. Can Christians who embrace Jesus as their personal savior take at the same time the hand of Billy Sunday, who has denounced him as a liar for preaching the brotherhood of man?

A Governor's Censures Upon Freethought.

The Freethinker of today is frequently moved to congratulate himself that he is living in an age when men are disposed at last to look at human affairs from the standpoint of unprejudiced thought. The spirit of toleration which has developed in the world since the days of Voltaire, who gave the most effective impulse to that much-desired condition, starting into activity many correlative forces for good, has led some Rationalists to hope that the era of free thought and free speech had really arrived in our generation, and that no person of education and standing would today wish to endanger his name and reputation by withholding from mankind the right to think and speak as individuals.

Every now and then, however, by the utterances of some prominent Christian, the sincere Rationalist receives a painful shock which shatters his hopes and compels him to consider anew the degree of progress thus far made by the Freethought movement in our modern world. A case in point is that of the speech made by the governor of the state of New York at the time of the opening of the Billy Sunday Tabernacle in this city on April 1. The propriety of the governor being present and lending his official influence to such a sectarian gathering as that meeting brought together, is a matter we will not consider at this time. We wish simply to note some of his remarks made on that occasion, as reported by the daily press.

The papers were unanimous in the statement that the governor rebuked those who have withheld their indorsement from Sunday's evangelistic campaign, by asserting that "only the *mean* and *stupid* will dare to put themselves in opposition to the bright promise of the Sunday meetings." The adjectives chosen by the governor to describe those persons who "dare" to differ with him in his gubernatorial pronouncements, do little honor to the qualities of his mind and heart. New York's governor is wholly entitled to his own opinion regarding Billy Sunday or any other religious fanatic that now or formerly assisted in making religion appear ridiculous as well as incredible; but for him to use the power of his office to malign those who have the best of reasons for their disapproval of that irreligious mountebank, may be very good politics though it is certainly bad citizenship.

Those who have denounced Sunday's theology and methods are neither "mean" nor "stupid," nor are they inclined to be as lightly concerned about these phases of the matter as the governor declared that he is when he announced that he was "not greatly concerned with the theology of Mr. Sunday," nor had any "large interest in his methods." We don't expect a state chief executive to know much about theology or religious methods of evangelism, but we do expect him to tell the truth about his fellow citizens, and not to disseminate a false impression in regard to their right and ability to think for themselves as well as his excellency. The governor's speech sounds like a bit of old Russia. He seems to have forgotten—if indeed he ever seriously realized—that we are now living in the twentieth century, and that *the intelligent man will no longer permit the expression of his personal judgment to be throttled by any other man*, not even the governor of the great state of New York. The governor's remarks were an insult to free thought and free speech which will not soon be forgotten by the enlightened part of the community.

After attacking the personal right of Freethought in order to support Billy Sundayism, the governor assails the American sense of decency by this sinister observation: "It may offend the fastidious to hear some of his [Sunday's] phrases." The man who made this remark either could never have heard Sunday preach or his ideas of decency must differ seriously from those held by respectable people generally. This is the first time in our knowledge that the character of Sunday's pulpit language has been measured by the mere fastidiousness of his hearers. As a matter of fact, his vulgar and profane drivel has been condemned everywhere, even by the various divisions of religionists themselves. On the very day that the New York governor proclaimed his indorsement of this crude product of religion, Rabbi Wise, a liberal Jewish leader, presented a true study of the man, and the conditions which gave him birth as an evangelist, in a discourse delivered in Carnegie Hall, New York city. Commenting on a prayer offered by Sunday that the Lord would cause hell to loose its grip in Philadelphia and precede the evangelist to Boston and New York, the Rabbi said: "This is not merely drivel, vulgarity and blasphemy, it is the apotheosis of low selfishness, masking in the guise of high religion." Sunday has formulated his doctrine of eternal damnation in these words: "Look out, or you will be struck out three times and then get a swat on the head forever." To say that people are fastidious when they object to such degrading speech in the pulpit, is to set a premium upon low thoughts and low ideas, and comes with a sorry grace from one who because of his high position ought to lead the community in all that makes for its intellectual and moral enlightenment.

No one is specially interested in the New York governor's opinion of Sunday and his peculiar methods of work, but everyone is interested in the strictures which his remarks seem to place upon the right of every man to think for himself. The spirit of intolerance is by no means dead in our various communities. The Rationalist has no desire whatever to coerce the believer into a change of opinion to fit the former's views; the cause of all the trouble in the world of thought has been the fixed determination with which the believer has always tried to enforce his religious notions upon others who felt no interest in them. The Rationalist is well aware of the astounding aberrations of the human mind, and that, as Vitale says, "even the most ludicrous follies find heads that are made to believe in them"; nevertheless, he is always the foremost to accord the right of free thought to every sincere thinker, whether he think on the line of religion or the line of naturalism.

Rationalism contends for a principle, not for a set of opinions. We are more concerned about the right of freedom of thought than we are about any particular type of human thought; for once allow that each man has the right to think for him-

self, and all the results of such thinking will easily adjust themselves in the great world of honest efforts in pursuit of truth. To cast a slur upon the unsympathetic intelligence of a people because of the work of such a man as Billy Sunday is, to say the least, a matter of very bad taste for a governor of an American state to engage in. It is always a difficult thing, in judging the words and actions of government officials, to distinguish between the man and the politician; but whether as a man or a politician, the governor of New York added nothing to his reputation when he sought to intimidate the thinking part of the people from expressing their honest opinion as to the sayings and doings of a very questionable character.

Jus Gentium.

The *Jus Gentium*, or Law of Nations, was the code, imaginary rather than written, which applied to the relations of Rome with other states, the Common Law of the nations. When the Roman empire vanished in the nations of modern Europe the principle survived. Like a germ it has pushed towards the light. Heretofore no one disputed it, though few saw whereunto it would grow. Nations as units have their justification, but not as hostile units, only as units in the large body of humanity. Humanity is the unit. As Nature is one, man is one. Any sincere belief in Nature involves a belief in the solidarity of humanity.

Once the counties of England were warring kingdoms. England only emerged in their fusion under Edward the Elder. America had the advantage of starting with the fusion; our great civil war was to prevent division. The United States covers a continent. Each state is independent, but the United States is a nation.

Shall we call it a certain trend of evolution, or shall we regard it as the beckoning ideal, which we are called on to realize? There should be a United States of Europe; as the kingdoms of the Heptarchy became England, the states of Europe should become at last Europe. Long ago, at the beginning of the nineteenth century, it was said, "There are no longer nations in Europe, but only parties." It seemed as if democracy bound the people together more than the idea of the nation to which the particular people belonged. Royalists were one, Ultramontanes were one, more than the English were one or the French were one.

But one of the most curious movements of the nineteenth century was the creation and the strengthening of national ideals. Italy, which for centuries has been, as Metternich phrased it, "a geographical expression," became a nation. The innumerable German kingdoms and dukedoms became a nation. Even the conglomerate of Slavs and Czecks and Germans, gathered under the crown of the late emperor, Francis Joseph, became a kind of nation. The national idea fostered the national consciousness, and set the nations on the path of military armaments, a rivalry of futile preparations for imaginary wars; at least, so it seemed at that time.

But who in those days could have prophesied that out of this reestablished idea of nationalism should have developed the greatest and most destructive war known to history! War, however, whether of arms or tariffs, cannot permanently be endured as democracy triumphs. The people have no quarrel with one another. They are kept asunder by interested persons, a mere handful, who profit by their estrangement. But the time is surely coming when they will decline to fight with their brothers, and will demand for peaceful development the wealth which is at present wasted on armaments.

Gradually, in the contemplation of the awful war which is now devastating some of the fairest portions of Europe, mankind is waking up; it sees the huge tragedy of its estrangement, the fair earth marred by the quarrels and misunderstandings of brothers. It is fast learning that autocracy is weak-

ness, secured by craft, maintained by force, only to perish in panic and demoralization. It is therefore the first principle of government to obtain the most considerate, the most unbiased, and the most unhindered expression of the people's will. This is the democracy which political prophets from the earliest ages desired to see. Its day has dawned. Towards it Europe has moved with a slow, unrelenting course. Its full realization is the problem of today and of the future. The high politics of the future will be peace.

The "State" of Purgatory.

I like definitions, for the reason that they shed so little light on what you wish to know, which leaves you free to give your own definition. Lots of definitions are one thing or another, but who is to decide which? When we are told that purgatory is "a state or a place of purification after death," how do we know whether it is a city or a sorrow.

I like places better than states, that is, mental or moral conditions. Now, a place is definite. You can find it, but a condition is not permanent. It may be outgrown or otherwise lost. When a person speaks of heaven, I wish to know whether he means a salesgirl's vacation or the residence of his divine majesty with his royal servants. So when a person has anything to say about hell I am anxious to learn if it be Billy Sunday's hot place for scientists and philosophers or one of Doré's pictures illustrating Dante's Inferno. I want sure ground under my feet when I travel a religious highway.

I realize that it is difficult to define what no one knows anything about, but the remedy for this difficulty is to say so, to admit one's ignorance. But the church would die in ten minutes if it told the truth about its doctrines. As long as it can pass faith for facts it can live, but when the people see the deception which has been practiced upon them it is good-bye forever to religion.

Some persons seem to think that Freethought is the icy point of existence for human hearts, whereas there is nothing further from the fact. The greatest happiness is where there is the greatest freedom. There is no joy in a prison. Why? Because there is no liberty. It is the same with a church. The mind is not free. Man must have freedom to doubt and deny as well as to believe and accept.

Purgatory is not a summer resort nor a winter retreat. It is neither a state nor a place; it is a lie, and one of the nastiest lies of Roman Catholicism. It is a lie to get people's money, a swindle, a cheat. It is an underground fraud. It looks as if every doctrine of Roman Catholicism was made for persons without sense, without intelligence. The doctrine of purgatory would not deceive a well-educated mule, and yet millions of Roman Catholic men and women swallow the humbug. It is time that this swindling scheme was ended and ended forever. If it cannot be abolished by education then abolish it by act of legislature.

Any priest who takes one dollar for "masses for the dead" should be prosecuted for getting money under false pretenses, and I believe that any judge in the United States would find him guilty.

The church should be compelled to do one of two things—prove the existence of purgatory or shut it up forever. There is no doubt that the shutters would be put up.

It exists only in the stupid faith of Roman Catholics.

L. K. W.

An Episcopal minister near New York came out in opposition to a concert for the benefit of the National Special Aid Society because it was to be held on Good Friday, and he raised the point that this was "putting patriotism ahead of Christianity." With him it is the church first and the country afterwards. We get a chance to judge of the loyalty of the church in such instances. There are Episcopal ministers, as well as Catholic priests in America, who need to be indoctrinated with the Religion of the United States.

GOD AND MY NEIGHBORS.

With Side Reference to Books Religious and Secular, Critical and Inspired.

I am disappointed because I cannot make the colporteur of sectarian religious books see that the book on which his creed is based is self-contradictory. But my sister says to me, "I am surprised that you would waste your time trying to demonstrate anything of the sort to anyone who is making his living out of the Bible."

In the preface to his translation of the New Testament, Dr. Moffatt speaks of the theory of verbal inspiration as having been given up. To be sure theologians have been compelled to lay aside that theory, but how do they manage to accept as the words of Jesus long discourses such as the one given in chapters xv and xvi of the fourth gospel? This must have been written long after the time of its supposed delivery. The memory of those who heard it could not be trusted to retain it and report it correctly. And to make the matter more difficult, we are told in the gospels that the "babes" of Jesus did not understand some of his sayings till long after they were uttered. One does not remember, as a rule, that which he does not comprehend.

It seems that whenever a certain statement was needed to clinch a point, some one recalled just the act or word of Jesus that would answer the purpose. The disciples of Pythagoras answered all objectors by saying, "The Master himself said so." This was no doubt the method used by the early Christians. So the so-called words of Jesus are full of irreconcilable contradictions, so many different speeches having been put into his mouth by different persons, each having some dogma to uphold or purpose to gain.

In "The Christ," Remsburg says that in John vii, 8-10, which in the authorized version reads, "Go ye up to this feast: I go not up yet unto this feast; for my time is not yet full come. When he had said these words unto them, he abode still in Galilee. But when his brethren were gone up, then went he also to the feast, not openly but as it were in secret," there is in the original no equivalent of the *yet* in the clause "I go not up *yet* unto this feast"; that in making the revised version the American translators wished to omit the interpolated adverb, but that the Oxford men would not suffer this!

In an attempt to verify Mr. Remsburg's statement, I consulted a Greek testament in which the Greek and the King James version are given in parallel columns, the volume being an output of the British and foreign Bible society. In it I found the Greek expression for *not yet* (*houpo*) in both clauses of the sentence, "I go not . . . full come."

Then I consulted a translation by James Moffatt, D.D., Litt. D., Yates professor of New Testament Greek in Mansfield College, Oxford. In this the passage reads: "Go up to the festival yourselves; I am not going up to this festival, for my time has not arrived yet." So saying, he stayed on in Galilee. But after his brothers had gone up to the festival, he went up too, not publicly but as it were privately.

The part of 1 Tim. ii, 11-15, relating to women and childbearing is rather puzzling. In the authorized version it reads as though woman, poor thing! if saved at all, is to be saved by making herself useful as a bearer of children. In the revised version the meaning is no more clearly expressed. Here there is another additional meaning suggested, that is, that woman may be saved by the office of Mary in bearing the Christ child. But this is not in harmony with the context. Dr. Moffatt renders the whole passage thus:

"A woman must listen quietly in church, and be perfectly submissive; I allow no woman to teach or dictate to men, she must keep quiet. For Adam was created first, then Eve; and Adam was not deceived, it was Eve who was deceived and who fell into sin. However, women will get safely through childbirth if they continue to be faithful and loving and holy as well as unassuming."

Though as translated in the A. V. or the R. V. the passage may have the meaning given in Dr. Moffatt's translation, in both the old translations the meaning is not clearly expressed. Of course, as it stands in Moffatt's version it is a bit of clerical fiction. Being faithful and loving and holy (whatever that may be) and unassuming do not get women safely through childbirth.

Dr. Moffatt omits Paul's advice to Timothy, regarding the use of wine. Says he: "The words,

'Give up being a total abstainer; take a little wine for the sake of your stomach and your frequent attacks of illness,' are either a marginal gloss or misplaced."

Tom's boy says, 'I can tell you how to dry off your cow. You just milk the milk out on the ground. That will dry her off in a hurry.'

"Dick," says I, "do you suppose it matters to the cow whether I milk her on the ground or in a bucket?"

"Well," says Dick, "poppy says that will dry up a cow."

I look at Tom. He blushes and says, "Dickie, we have to tell boys something to keep them from wasting the milk."

Tom's method is the popular one, especially in religion.

Little orphan Annie had gobble-uns that she used to make the children good. Two big black things got away with the little girl that made fun of every one.

There were some saucy children that laughed at a queer old crazy man, and two big bears got forty-two of them. (Sec. 2 Kings ii, 24.)

The deacon's wife says that God never sent those bears after those little children. God would not do so cruel a thing. It was the devil. The deacon's wife has the advantage of the ancient Hebrews. They had to lay everything to Jehovah, whereas she has a devil to lay all the mean things to.

But when I ask her if God is not supposed to have made the devil and to be letting him have his own way in the world and thus God is to blame after all, she says, "I can't talk with you; you get me all mixed up."

Some claim that Paul does not teach the resurrection of the body; they ground that claim upon several statements in what are supposed to be his writings.

But to me it is plain that Paul does teach the resurrection of the body, at least of a body. He is not clear as to how nearly the risen body will resemble the buried one. But he mentions certain differences. What is said in 1 Cor. xv, 51-53 seems to cast some light on Paul's ideas of the difference between the two bodies, the animate and the spiritual.

"Here is a secret truth for you: not all of us are to die, but all of us are to be changed—changed in a moment, in the twinkling of an eye, at the last trumpet-call. The trumpet will sound, the dead will rise imperishable, and we shall be changed. For this perishing body must be invested with the imperishable, and this mortal body invested with immortality."

Martin Luther is quoted by Remsburg as saying, "St. James's epistle is truly an epistle of straw."

And I wonder if Martin's dislike of James arose from the fact that the apostle lays much stress upon the value of deeds as contrasted with faith. Luther's pet saying was, "The just shall live by faith." His theology rejected the doctrine of penance and extolled faith. Hence, he would not be pleased with the theology of James, which seems to be that of the early Christians. Luther was perhaps a Pauline Christian.

James was hard on the rich. Perhaps he wanted them to come across with the dough. Let me quote from Dr. Moffatt's translation:

"Come now, you rich men, weep and shriek over your impending miseries."

"You have been storing up treasure in the very last days; your wealth lies rotting and your clothes are moth-eaten; your gold and silver lie rusted over, and their rust will be evidence against you, it will devour your flesh like fire."

"See, the wages of which you have defrauded the workmen who mowed your fields call out, and the cries of the harvesters have reached the ears of the Lord of Hosts."

"You have reveled on earth and plunged into dissipation; you have fattened yourselves as for the day of slaughter; you have condemned, you have murdered the righteous, unresisting."

Then James, having threatened the rich with the Day of Wrath almost upon them, turns to console the "brothers" with the thought that the kingdom of God is at hand.

"Be patient, then, brothers, till the arrival of the Lord. See how the farmer waits for the precious crop of the land, biding his time patiently till he gets the autumn and spring rains; have patience yourselves, strengthen your hearts, for the arrival of the Lord is at hand. Do not murmur against one another, brothers, lest you are judged; look, the Judge is standing at the very door."

Bishop Edwin S. Lines of Newark, N. J., is quoted as denouncing the "influence wealthy parishioners are permitted to hold over a certain element of the church."

Bishop Lines may denounce, but that is all there will be to it unless he succeed in fooling a few. Wealth is power, and in an institution supported in most part by voluntary contributions, wealth is

sure to control. To the church the soul of a rich man is worth more than the souls of many poor ones. And necessarily the clergy must be included in the "certain element" unduly influenced by the wealthy. He who controls my supply of bread and butter can do as he pleases with me.

Tommy says, "I have to be pretty careful with my apples. If I put one in my desk and it falls out on the floor, the teacher makes me give it to him, and I never see it again."

"What do you think he does with the apples, Tommy?" ask I. "Does he carry them home with him in his stomach or in his pocket?"

"I reckon," says the child.

No; Professor Felix is not an Infidel, not even a Socialist. He is a Sunday-school teacher.

Pete has a pretty sensible girl. She is working hard in school, but some of her geometry problems are too difficult for her to solve.

Her father says to her, "Why don't you take them to Mr. —? I'm sure he would help you gladly."

"Papa," answers the young student, "I think it best to keep pegging away at them myself. I hope to be able to study them out, and I do not like to be helped. Some of my classmates are always being helped by one or another. They show up pretty well in recitation, but on examination day they go to pieces. I want to develop power to do things unaided."

Dr. Conway tells in his autobiography an interesting bit concerning the elusive prophet of Nazareth. There is a fragment of the gospel to the Hebrews, quoted by someone whose name I do not recall, in which Jesus expresses himself very positively against sacrifice. And Dr. Conway's opinion is that, if he opposed sacrifice, the priests had a reason for wanting to put him to death, as any vigorous opposition to sacrifice endangered their business.

Reading in Dr. Moffatt's translation the Sermon on the Mount, I was struck by the words, "I desire mercy and not sacrifice." And there is the story of the scourging in the temple which is understood by some biblical scholars as relating to a probable attempt to drive out of the temple animals brought thither to be sacrificed. Some of the Hebrew prophets seems to have revolted at the bloody and senseless rite, to have discovered that good behavior is man's most acceptable offering to God. And the Essenes are said to have believed that Jehovah preferred flattery to sacrifice. Dr. Conway says: "Buddha, who rejected gods, after his death was made a god. Jesus, who condemned sacrifice, was after his death made the great sacrifice."

This theory presents the man Jesus in an attractive role, that of one whose humanity revolted at the cruelty and absurdity of worship by slaughter. ROBINSON CRUSOE.

Avoid Credulity.

The word "credulity" is derived from a Latin word "credo," "I believe." As used in modern English, the word credulity means the disposition to believe a thing is true without sufficient evidence. Or, in other words, a credulous person is one who believes a thing is true without having a good cause for believing it to be true.

From the earliest records of the times when men first began to think, there has always been a belief that every effect must have a cause. It was this idea that has made all human progress possible. Now, credulous people believe in cause and effect, but they mistake the cause by letting some other person tell them the cause.

Superstition is the result or effect of credulity. Everything that perplexes and puzzles the thoughts of men was thought to have had a design. The priest or holy men of all ages have claimed that their idol or god was the cause and director of the things that they could not understand. Instead of demanding the proof for the claims of the priest or saints, the credulous people believed to be true whatever was told them as truth.

When a person got sick, the priest said that a god, a demon or spirit was the cause of the sickness, and that to get well the afflicted person must say prayers and make sacrifices for having offended the god by some improper word or deed. The credulous people believed all the priests told them, and the result was that the priests put the world under their power and control. For hundreds of years, it was a crime punishable with death to dispute or disbelieve the words of a priest or preacher.

When a storm, volcano, flood or any other terrific event occurred, the priest would tell the peo-

ple that some god sent the fearful event as a punishment for the evil deeds or words of some one. The only way to get the offended god in a pleasant humor was to pay the priest to pray for the forgiveness of the offending person. The priest told the people the only way to escape disaster was to pay him (the priest) to pray to a god not to send the dreaded afflictions. The credulous people believed what the priest told them. The priest got rich by following his trade of praying for so much money a prayer, for all the people would buy prayers, thinking they would benefit them by preventing any dreaded calamity.

Tyrannous kings held power by the support of credulous people. The king would tell the people that a god sent him to rule them. The credulous people would believe the king and the king then had power to do anything that suited his desires with the property and lives of the people.

The king and the priest went into a copartnership. The king was owner of the people's bodies and the priest was owner of their souls. If one disobeyed the king, the priest threatened to cause the soul to be sent to a fiery hell and eternally burned. This would frighten the offender and cause him to obey the king. If a person should disobey the priest, the king would have his soldiers punish the body of the person and the person would be forced to obey the king or be killed. Thus was the human race made slaves by kings and priests by credulity, one of the worst qualities of the human mind.

The greatest foes to Progress are Ignorance and Credulity. If there is one fault that should be avoided with more care than another, I believe that fault is credulity.

JOHN M. MORRIS.

A Culprit Confesses.

The great world war was over. A Hague conference had convened, at which all of the important nations were represented. Despite failure of previous conferences, it was expected that real work would be done to bring about world peace. In order to do such effective work, however, it was first necessary to learn the cause and locate the responsibility of the war just closed.

Each participating nation was to be put on trial before the world tribunal. Each was separately indicted, and the indictment was in two counts. The first charged direct and malicious causation of the war; the second, negligence in not endeavoring to prevent it.

The trial began with the customary interrogatory put to the defendants, "Are you guilty or not guilty as charged in the indictment?" One by one representatives of the defendant nations answered "Not Guilty." The trial proceeded and one by one they offered evidence in support of their pleading. Witnesses testified, documents were introduced, and conditions leading up to the war were reviewed, all tending to exonerate each defendant. Verbatim statements of the several contending rulers, introduced in evidence, were clear and unmistakable in their expressions that war was undesired and peace fervently prayed for.

As the chances for fastening the guilt on one or more of the accused slipped away, the members of the tribunal became greatly worried. Eagerly they grasped the slightest discrepancy in the testimony of witnesses while the genuineness of official records was questioned, but all without fruitful results. The trial was closing, and it was clear that each defendant had established a clear defense and that the verdict of the tribunal must be "Not Guilty." But this meant disaster, and the darkest gloom was settling on the faces of the advocates of peace as they saw their last and supreme efforts doomed to the scrap-heap of previous futile plans.

In this moment of intense feeling the huge mahogany door of the tribunal chamber was pushed open and the upturned eyes of the world's diplomats beheld the entrance of a most unusual figure. The newcomer was tall, yet solidly built, and dressed in a garb most quaint in style and pattern. His countenance wore an expression of mingled mockery and humor. He walked down the center aisle of the chamber, directly in front of the tribunal, before casting a glance in any direction. His figure and manner secured attention and his audacity in so unceremoniously interrupting this august assemblage commanded respect. After assuring himself by a slow and comprehensive glance around the chamber that all were ready to hear him, and with the cynical smile playing even more noticeably around his lips, he began to speak:

"Gentlemen, the masquerade is over. I have deceived you long enough. Long repeated winning with marked cards has grown dull. I am familiar with proceedings here and with the charges in your indictment. I come to answer to that indictment and to both counts I plead 'Guilty.'"

Bewilderment was now the expression on every face. The situation was preposterous. The stranger would have been seized immediately as an insane crank had it not been that his manner and address so awed the assemblage that they were afraid to start anything. Meanwhile he seemed to enjoy their perplexity, and looked cynically and mockingly about. Finally the chief of the tribunal found his voice, and with a forced effort at harshness demanded, "Who are you?"

"Ah," smiled the visitor, "you do not recognize me, yet for long you have claimed my intimate acquaintance. I am God, the anthropomorphic god of the Christians. I am the personage to whom you and your fathers and your father's fathers have bowed your knees in submission; before whom you have clasped your hands in helplessness and closed your eyes in ignorance. It is I who am the cause not only of war, but of all human misery. I am the first and proximate cause, for origins of everything spring from me. Is this not your philosophy, gentlemen? Clearly, then, I am guilty as charged in the first count of your indictment. Furthermore, I and I alone could have prevented this war. You have all asked me to interfere, each in his own behalf, but I chose to let you wear yourselves to depletion. Does not the religion of each nation here represented recognize that I alone can prevent any and all human injustices? I stand, therefore, guilty as charged in the second count of your indictment.

"Now, gentlemen," he continued, "do with me what you will. I am nauseated from dealing with you. I have laughed at your follies in permitting my outrages all these centuries. My game was to see how long I could deceive and outwit you, but the end seems so far off that I am tired of it and wish to be rid of you and your servile flattery. You were ready to disband and for another thousand years consider peace a dream. You would never have located the guilt had I not chosen to disclose myself. This is my last derisive laugh at your expense.

"I plead guilty and ask that you put me to rest beside the gods of antiquity. I plead guilty, but I charge you with greater guilt. Your crime consists in not long ago casting me upon the scrap-heap of mischievous and useless deities.

"I have only enough interest in you to offer one suggestion. Now that you are rid of gods, arise from your knees and be men. The power lies within you; the resources are at hand. Fashion the world into a joyful, happy heaven, and let me rest."

HARRY HARRINGTON.

Transmission of Intelligence.

Charles Henry DeLacey has come to the front in these columns with another chapter of the old, old story that seeks to prove the truth of religion by appealing to what we do not know. The existence of phenomena that science could not explain has ever been the opportunity of the religionist, every kind of him, from the vender of charms and the worker of miracles for lucre, to the most spiritual minded who put their trust in a God of love and righteousness. Every one of them stands on the same ground with the primal savage who *knew* that a spirit dwelt in the rocky cliff that gave back his words because the plain view made it evident that no material agency was there to speak the words, yet the echo came back.

The constancy of the phenomenon gave the answering spirit a claim to consideration above that of the modern spirit which does not respond except to certain persons, and not to them unless conditions are "right." Naturally the nymph or goddess Echo became the best attested member of the mythologic assembly. Her claims to existence could be proven by any one at any time. If Mr. DeLacey and his colleagues would or could bring such a uniformity of evidence to support their claims it would be unnecessary to label Sir Oliver Lodge "a world authority in physical science" (to whom?) and announce that he has electrified the thinking world by declaring that he has absolute proof that his son, killed in battle, still lives in the spirit world. Some who have read Sir Oliver are of the opinion that the public he has electrified is rather the non-thinking part of it, that which inclines instead to credulous belief.

Just as the spirit Echo died a natural death when the nature of sound was discovered, or rather that the belief in her existence had always been a mistake, so the whole advance of science—the conclusions of the whole world so far as it is based on experiment and investigation—has been the death of the personality or powers of the once immortal gods. Their supposed existence was due to man's attempt to explain what he did not understand. Whatever man could see a reason for needed no god to explain. When he encountered a thing that

puzzled him he invented a god with whatever power was necessary to account for the mystery. The gods long since ceased to roll the sun and stars through the sky; few of us send for a sky-pilot rather than a doctor when sick. Should the kaiser prove mortal the godly firm of war makers of which he is junior (or is it senior?) member is likely to give up business. Religion has little on its hands in these latter days except the care of the churches and spirit seances. These are practically one so far as science is concerned, for they alike seek to explain phenomena by postulating a spirit agency outside of matter—which is not even a variant from the exploded theory of the echo.

The problems that the spiritists explain are no more mysterious to us than the echo was to the ancients. Perhaps far less so. The development and transmission of intelligence depends on the quality of brain and nerve tissue—unless we accept the religious doctrine that "all is mind," in which case it becomes hard to see the sense of cumbering it with material hindrances. Spiritists base their claims largely on the transference of intelligence without using the usual channels. Ordinarily the idea is telegraphed from the brain to the vocal organ, which causes vibrations of air, the quality of which conveys the message to the listener's ear, which turns it again into a telegram that reaches the brain. The transference of thought from brain to brain without using all this cumbersome machinery of talking seems but a matter of the further development of brain power, the taking of another step in the process of evolution. Is there anything more mysterious or improbable in the brain's developing the power to send and receive intelligence "by wireless" than that it should develop the power to think at all?

The evidence on which spiritists base their claims stands analyzing no better than that presented as inspired truth. It is not that Materialists are hostile to a continued existence. They share the universal love of life. "Show us the father [or any other spirit], and it sufficeth us," but do not expect to catch old birds with chaff. A few whiffs of opium smoke will make the brain see wonderful things. Alcohol produces a variety of effects on it. The range of effects that can be produced on it by different drugs, different environment, different emotions, is unknown. What the love of Sir Oliver for his son may lead his brain to conceive is beyond me. It has long been known that though the senses are our only source of knowledge, their testimony must be subjected to the most searching tests. Jugglers and sleight-of-hand performers are said to duplicate the achievements of test mediums.

The exponents of spiritism are greatly at variance among themselves. Until they agree upon the essentials of the unseen world, it is not fair for them to insist on the acceptance of their conflicting testimony. Until they can give us a foundation better than that on which once stood the whole tribe of gods, devils and spooks now happily vanished, I for one feel bound by the evidence presented to accept the materialistic theory that matter, with its wonderful properties and intricate relations, is sufficient to account for all phenomena.

O. J. GIBBONS.

Los Angeles Liberals.

On March 25 the Los Angeles Liberal Club closed its doors until the first Sunday in October, Mr. Charles T. Sprading preaching his last "sermon" for awhile, the subject being "Liberty," especially considering the recent bloodless Russian revolution.

As your correspondent has attended every meeting of this six months' course I will say that there was a larger audience this last night (March 25) than at the first lecture.

"Liberty and the Russian Revolution" was a popular topic, and Mr. Sprading ably handled his subject, selling a number of his books, "Liberty and the Libertarians" in connection therewith. He showed that so far as liberty is concerned the Russian revolutionaries are further advanced in their ideals than the German Socialist authoritarians. This was due to the teachings of Michael Bakunin, Peter Kropotkin and Leo Tolstoy.

Looking backward we find that on March 18 Mr. Sprading gave the Spiritualists a run for their money, as his subject was "Does Death End All?" While he agreed that many scientists, such as Camille Flammarion, Cesare Lombroso, Sir Oliver Lodge, etc., accepted the hypothesis of the Spiritualists, there were other just as great and noted scientists who after a sufficient investigation had considered that the evidence was not conclusive as to believing man lived after death of the physical body.

To my mind, however, the best of the March lec-

tures was that on "Charles Bradlaugh," delivered March 11. This was a biographical lecture, showing the evolution of a spirit desiring freedom and the struggle of genius to make itself manifest against a conventional and conservative society. He showed how Mr. Bradlaugh struggled for many years against poverty, disease and bad conditions in order to make his message heard, and that just as he was on the eve of his greatest success the body disintegrated and the man died. This is one of the ironies of fate with many of our really great men.

One of the features of the last few months which I have heretofore failed to mention is the sweet singing of Margaret Tate, who has given us much musical entertainment in this way.

In conclusion, let me say in commenting on Mr. Sprading as a lecturer, that while not the orator that Wm. Jennings Bryan is he is a clearer and more logical speaker; but strange as it may seem, the world has more orators than logicians in the lecture field.

JOHN A. MORRIS.

Los Angeles, Cal.

A Scriptural Study.

"He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus" (Rev. xxii, 10).

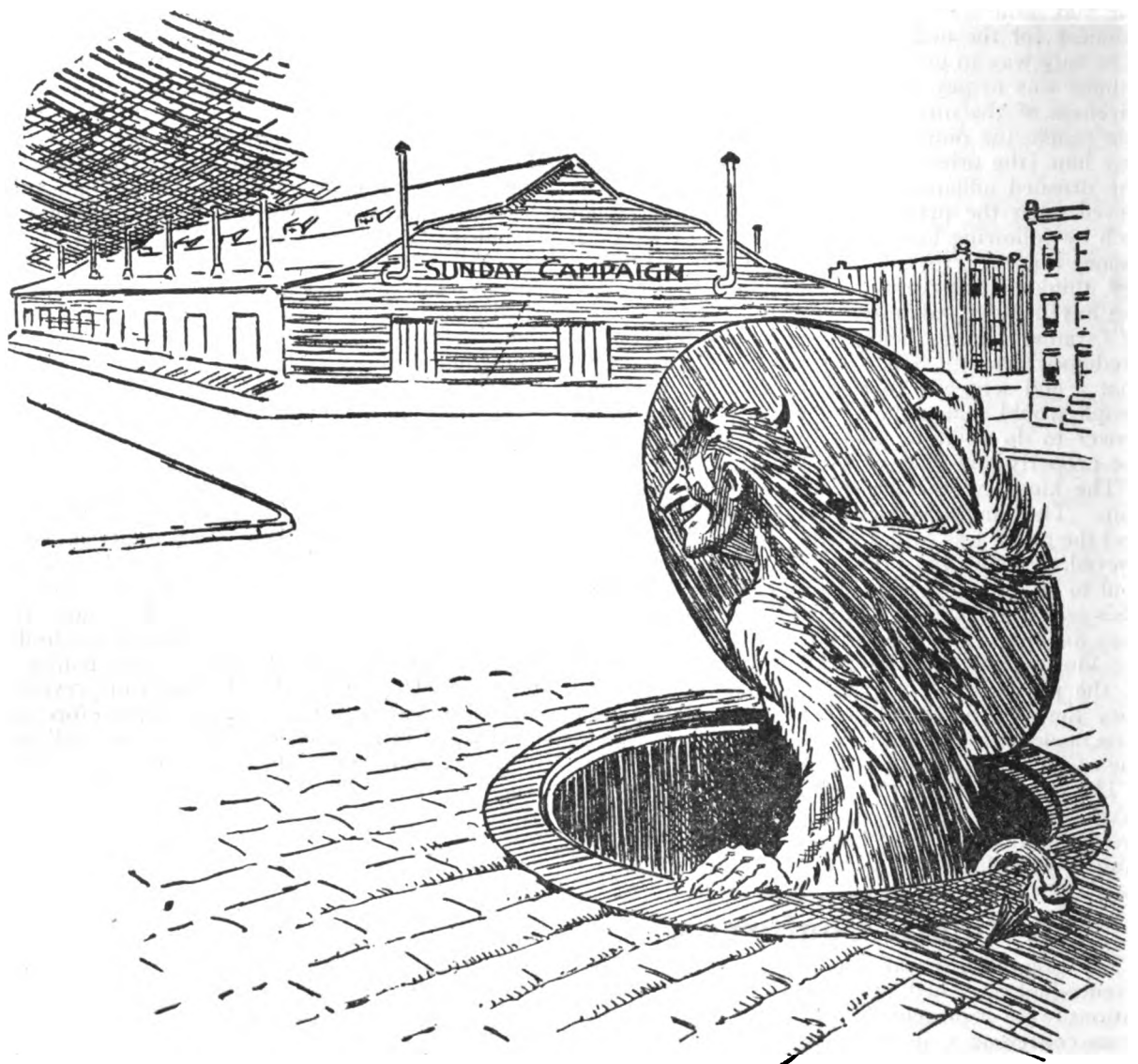
There are millions today in this attitude of expectancy; some with dread, others with rejoicing; some abjectly hopeless of obtaining the desired goal, others feeling sure of being accepted. These latter, having presented themselves "a living sacrifice" for their Master's use, are filled with a holy joy at being thoroughly consecrated; and, being above the power of sin to harm, they cry with John, "Come, Lord Jesus, come quickly."

What is it that has been delayed so long? What is it these millions are looking forward to with rejoicing and dread? It is the consummated Christ—he that is to come with healing in his wings; to put down death and sin; to wipe away all tears; to bring everlasting peace and joy—so they have been led to think and believe.

Jesus is to be the head. His consecrated following (his church) is to be his body (Col. i, 18). This body was a premeditated scheme, for does not Jesus say, "A body thou hast prepared for me"? (Heb. x, 5); and, as no one can come to Jesus "except the Father draws them" (John vi, 44), the formation of this body is entirely in his hands. This body is to be composed of a limited number, 144,000 (Rev. vii, 4; xiv, 1-3). Its members must all be virgins (Rev. xiv, 4). God, in choosing only virgins, seems to have forgotten his injunction of "increase and multiply"; and, again, "It is not good that the man should be alone; I will make him an helpmeet for him," and has repudiated the inspired words of Paul in Eph. v, 25-30. The parents of these members of the body, not being virgins, would have no part or parcel with it. This precludes the idea of families being united in heaven. This body will be composed entirely of spinsters and bachelors. Having missed their chance of nuptial bliss while on earth, it will be denied them in heaven (Matt. xxii, 30). A great many we know with a more-holier-than-thou expression that hope to be members of this body have wives and children; but according to this immutable edict of Jehovah they will be locked out in the cold—or heat, as the case may be—notwithstanding their hopes and beliefs.

The members of this body have all presented their bodies as living sacrifices to God (Rom. xii, 1), to do with as he chooses. Have they considered well what that means? Sin has broken loose once, even in heaven. It may break out, possibly it has broken out on all other celestial bodies. If so, Jehovah may require these consecrated ones to keep their pledge; to perform the part of Jesus on earth; to die for the sins of those upon these various orbs. Probably, in their selfish desire to be saved, they never gave this aspect of the case a thought.

There is another use for this consummated Christ which I believe has been generally overlooked. In John i, 51, we read this, "Verily, verily, I say unto you, ye shall see the heaven opened, and the angels of God ascending and descending upon the son of man." As this was spoken in the future tense, it did not refer to Jesus but to the perfected Christ. This simply makes of Christ and his body a ladder; a connecting link for the angels to travel on, something like the ladder Jacob saw in his dream. In all probability, the feet of this Christ will rest in hell, while the head takes in the scenery of heaven. This is no supposition on our part, for are we not told, "It [Christ] is as high as heaven; deeper than hell" (Job. xi, 8); and again: "Whither shall I go from thy spirit? If I ascend up into heaven thou art there; if I make



Philadelphia Record

PARTNERS.

MR. SATAN speaking: Delighted to see you, Billy. Welcome to our city. You are a man after my own heart. We understand each other. The People are the prey. They are the suckers. You work them one way; I work them another, and we get them coming and going. Our methods are similar, but you have certainly worked out a plan to get the money.

my bed in hell, behold, thou art there" (Psa. cxxxix, 8). God knew, before the foundation of the earth, that those he had made perfect in the beginning would fall so low in sin that they would not believe his teachings, "even though one [Jesus] rose from the dead" (Luke xvi, 30). He has, in his infinite mercy, provided a way of escape in spite of them, for, are we not told in Isa. xxviii, 18, "Your covenant with death shall be disannulled, and your agreement with hell shall not stand. So when you wake up in hell and are assured it to be a fact your doubts will vanish and you will want to depart" (Prov. xv, 24). Under these circumstances, all you will have to do will be to cry out, by reason of your affliction, from the belly of hell and he will hear you (Jonah ii, 2). The rest is easy. Get in line with the angels of God and climb up the body of the consummated Christ to heaven (Amos ix, 2). Then sit ye down and sing with David, "Thou hast delivered my soul from the lowest hell" (Psa. lxxxvi, 13). V. SPRAGUE.

The challenge of W. J. Bryan to Atheists to produce "a better book than the Bible," is still in circulation. It comes to us now in a copy of the *Signs of the Times* from a reader in the state of Washington. The challenge is several years old, and at the time it was made Mr. Bryan received a number of acceptances from Rationalists, including M. M. Mangasarian of Chicago. But he did not make his bluff good; he never intended to, although he must have been strongly tempted to try it when the Free-thinkers of Los Angeles offered him \$5,000 to meet one of them in debate. A better book for priests to use in befuddling the human intellect and making fools, fanatics and lunatics could hardly be compiled offhand; but for the useful instruction to be got for its pages we long since expressed our preference for a variety of works, including a last year's Almanac.

Nineteen religious denominations were found to be represented among the 127 inmates of the Reformatory at Ionia, Mich., and only three men admitted no church connection. The investigation was made last fall by the Pathfinders' Club, and reported in the *Detroit Journal*. Connection with a church is not the same thing as connection with moral conduct and a law-abiding life.

Christians do not want freedom of thought. They pray for freedom from thought.

NOTES AT LARGE.

The Roman Catholic church is always much alive in the discovery of new means for the dissemination of its peculiar doctrines. A series of motion pictures dealing with Catholicism, the scenarios of which are to be written by Catholic prelates, will soon be manufactured and released under the direction of the church. The object of the films, it is announced, is "to spread Christian truth." The first production, to be called "A Dream of Empire," will deal with the times of Napoleon and Pope Pius VII. It has been prepared by the Right Rev. J. C. Anderson, auxiliary bishop of Boston. The second picture, in eight reels, will be the work of the Right Rev. F. O. Kelley, a Monsignor and Catholic author. This film will be entitled "Christianity." The entire series is to be known as "Catholic Truth Films." If the right to present religion in this way is conceded to that church, a similar privilege should be granted to others to present the reverse of the picture—the Spanish Inquisition, the persecution of the Albigenses, or that memorable eve of St. Bartholomew's day. If sixty millions of people in the United States believe and are willing to declare that Roman Catholicism is false, root and branch, why should not this great majority enjoy the same opportunities for expressing its opinion publicly as is accorded everywhere to the members of the papal institution? If a false religion may not be opposed, then it ought never to be preached. Roman Catholics demand the right to speak in public against all other types of religion opposed to their own, but will not allow in a single instance—if they can prevent it—any person to denounce *their* religion. The fault of such an unreasonable situation rests not alone with the members of the church, but with that large body of political grafters and time servers with whom America is crowded, who, in spite of a hypocritical respect for religion, which they ostentatiously parade at times, are really afraid that their own positions will suffer injury if they do not, as a matter of policy, protect the activities of Romanism, which has so many ways of striking back at them. No country can be considered free where its citizens are prevented from denouncing any form of injustice and wrong whether appearing under the guise of religion or of politics. Many men are still easily scared with the notion that there is something *sacred* about religion. They

still have a latent fear that the church has power to injure their prospects in the future world; hence the caution and temerity with which they move when the case involves activity on the part of a religious denomination. There is nothing sacred about religion. When all men deeply realize this fact, then will the battle between reason and superstition be waged in earnest.

Not unexpected news, printed in the New York *World* under the head, "A Flock of Saloons Waits Revival Throng," is contained in the following:

"Of course the Billy Sunday revival and its attendant crowds MAY not have anything to do with it—BUT—every Harlemite who uses the One Hundred and Sixty-eighth street subway station smiles knowingly as he or she sees saloon proprietors of that neighborhood preparing for action. No store space adapted to saloon or cafe uses, with a long list of saloon keepers as past tenants, can stay vacant for months and then burst into bloom just in time to quench the thirst of the Sunday followers without being noticed a little bit.

"Goldberg and Gersten, at No. 1116 St. Nicholas avenue, for instance. Any inhabitant of those parts will tell you how long that place was in darkness. About three months ago, however, about the time the tabernacle began to be talked about a LOT, very encouraging activities began to gladden the hearts of the observing Harlemites.

"L. Arcomona, whose cafe at No. 1166 St. Nicholas avenue has been open but a few days, just moved from No. 1110 on the same street, so that he is not a newcomer, but—he has prepared for the crowd he hopes to catch on the way TO the meetings for four bartenders, when heretofore he has never needed more than two.

"John Burns, who has taken the place just vacated by Arcomona, is the newest arrival, and he is starting out with every confidence in the next few weeks."

As this corresponds with what was reported from Paterson when the revivalist played his engagement in that city, there is reason for believing the inference true that the saloons are mobilizing to meet the revival crowd. For it is to be understood that the revival is a show, a fair, a bazar, a circus. At one place where it made a six weeks' stand an earnest Christian arose and in a loud voice characterized it as a music hall. He was arrested for disturbing a religious meeting, but the charge did not stick. When the crowd ceased swarming about the Paterson tabernacle, several saloons closed their doors. The promoters of the revival claimed it as a result of Billy's attack upon booze, but the proprietors of the saloons pointed out that their licenses had expired and they were about to shut down anyway. The same thing happens where these revival crowds congregate that occur wherever there is a swarming of the multitude, at a political convention or religious conference. There is a spree on the side, and the excitement engendered by the occasion may lead from the hall or tabernacle to the movies, to the saloon, or to the disorderly house. Migratory women will be found, but perhaps not reported upon as the saloons are, in the same vicinity.

The perennial Bible-in-the-schools bill is before the legislature of Minnesota, being championed by no less a personage than Dr. George E. Vincent, president of the State University. As quoted by the Minneapolis *Tribune*, Dr. Vincent offered three reasons for holding that the bill represents "a reasonable and wise public policy."

"First, the Bible has permeated our literature; it is a literary asset of very great value.

"Second, our whole moral system is inexorably bound up in and a part of the Bible.

"Third, with the stress placed on material things in this day we must strive to keep alive the spiritual interpretation of life, no matter whether in the terms of one religious denomination or another."

The value of the Bible as a literary asset has been acknowledged by men who would reject it as the foundation of a moral system. It can be quoted to sanction a score of vices and crimes, and that number includes about all the vices and crimes anyone is likely to practice or commit. But as a literary asset it would still be with us even if excluded from the schools, where its coarseness and barbarity are likely to do the most injury and its literary value to be least appreciated. Most persons' school days are over before the beauties of literature have begun to appeal to them. Better leave such of those beauties as the Bible contains to be discovered in maturer years. Neither do school children get hold of any "spiritual interpretation of life" from the Bible or any other book or teaching. They are taught to believe a quantity of myth and fable, the imposing of which on immature minds is a gross injustice to them. The Bible may be introduced with propriety in college to students who are taking the course in comparative religions and mythology; its obscenities should bar it from a place among the fairy tales of children, and therefore from the schools, even were there not also the objection that its use involves the state in religious teaching which is not the secular function. There

is reason always to suspect the candor of men like Dr. Vincent who commend the Bible as a text-book for the benefit of the pupils. Their object is less to promote the education of the young than to keep the Bible to the front and prevent it from being retired to the shelves where other "literary assets" are preserved. The pupils do not need the Bible; the Bible needs the pupils to save it from the obscurity it cannot escape with only its merits to preserve it.

The police are not always responsive to the demand of bigotry that free speech be suppressed. The other evening a young man was talking and selling liberal literature at an uptown corner, when a religious woman summoned a police officer and asked that he be placed under arrest for insulting her religion. After listening to the speaker and finding no fault in him, the officer refused to act. The woman then telephoned to police headquarters the falsehood that a speaker against religion was creating a vast disturbance of public order, and succeeded in getting two officers and a sergeant rushed to the spot. These hung about for some twenty minutes taking in the lecture, and then advised the woman that if the talk did not suit her she would do well to go home, as the speaker was wholly within his rights and no disturbance appeared to have occurred. Some of the guardians of the peace are perhaps becoming acquainted with the truth that liberty is the mother of order.

But there are other and less hopeful events. The authorities higher up appear to be in fear of the consequences of free speech on the safety of the realm, as they call it in England. On April 4 a non-resistant named Deutsch was addressing a gathering in Madison square and expounding from his Bible the peace doctrines of Jesus which he had marked for reference. He is one who calls himself a Christian and is opposed to the Secular speakers. Because he was inveighing against war, and perhaps because of his Teutonic name, he was taken off his soap-box by a police officer. As there had been no disturbance, and as Deutsch had committed no offense further than to express his views as a Christian who took the words of Jesus as his guide, Mr. Irving Meiowitz, a Secularist and an enthusiastic defender of the rights of all to be heard, mounted the vacated stand with the remark, "I have got up here to vindicate the right of free speech and to protest against its violation by the arrest of Mr. Deutsch." Thereupon he also was taken into custody and locked up. On the following day he and Deutsch were fined \$10 each on a charge of obstructing traffic, although that was not the cause of their arrest, and the court refused to have the matter of free speech introduced or the right pleaded in defense. Is there not something fetid in the judicial atmosphere when in a professedly Christian country a Freethinker may be arrested and fined for defending the right of a Christian to expound the teachings of Jesus?

We should never know how much liberalism there is among school teachers except for the complaints of the preachers. The Rev. Edward J. Bond, a Methodist minister of Pottstown, Pa., in a protest against unbelief being taught in the schools, contributes two instances, which we quote from the *Sunday Visitor*:

"Some time ago a student of our high school came to me and said:

"'Mr. Bond, is there a hell?'

"'Certainly,' I replied.

"'Said the student: 'My teacher at school says: "I don't believe in a hell and no one can make me believe there is. Of course, this is just my own opinion."'

"'Another instance of the same kind of harmful teaching came to my personal notice. I was instructing a young person from our high school preparatory to his being received into the church, and stated the principles of Methodist polity and the necessity of belief in the scriptures.

"'What do you mean by belief in the scriptures?' said the student. 'Does that mean believing the story of Moses, the flood, Noah, Jonah and all that? Why, our history professor said they are only myths.'"

The teachers must find it easier to dismiss Noah and Jonah as myths than to advance any convincing reason why the pupils should take them as historical.

When a Roman Catholic exchange avers that it has "consistently opposed and denounced the practice of teachers' agencies requiring applicants seeking appointments to state their religious beliefs," we can testify to the truth of the statement; but we are still inquiring why Catholic schools do not begin the reform by themselves abandoning the practice. The Catholic pulpit is everlastingly inveighing against our colleges because the professors are "Atheists" or non-Christian men. They are not satisfied in censoring the religion of their own

teachers, but would dictate the belief of those in secular schools. There are said to be public schools in New York where a teacher cannot get or hold a position unless a Catholic. Perhaps the idea of our Catholic contemporary is to abolish the test in Protestant communities to facilitate the placing of Catholic teachers who would not be wanted were their religion known.

President Wilson's war address to Congress, having stated that "the day is come when America is privileged to spend her blood and her might for the principles that gave her birth," closes with the words, "God helping her, she can do no other." So our President owes his theological peroration to a distinguished German, to wit, Martin Luther, who, having decided to stand for safety first, exclaimed, "Gott mein Hielf; ich kann kein anderer." In the news of even date we observe that Emperor William, in a letter to Imperial Chancellor von Bethmann-Hollweg, winds up with the phrase, "God is with us." If God is with Germany he is not going to help America, and we should be better pleased if Mr. Wilson had omitted the invocation, or at least called upon some other deity than the old German Gott, who is now in partnership with the heathen Allah. A God is known by the company he keeps. All this flubdub looks alike to us, but if the President must have a theological ending, what is the matter with "the considerate judgment of mankind and the gracious favor of Almighty God," which at least is a native product? Did he want Germany to feel like the eagle on discovering that the shaft that had pierced him was tipped with a feather from his own tail?

In kindness, we assume, the following was written:

"PORTLAND, N. Y., March 26, 1917.

"G. E. MACDONALD—Dear Sir: I am writing you a message to warn you of your condition, concerning your welfare pertaining to the Living God, your creator. You are to face him and to give an account of the deeds done in the body. You are to face a just God. These words are to be spoken on the Day of Judgment. I am warning you for your welfare."

"ROBERT WEAGRAFF, Box 146.

"P. S. You can use my name if you wish.—R. W."

What is it supposed that men have to fear from a just God, provided the "deeds done in the body" compare favorably with those he is himself responsible for? Mr. Weagraff's warning finds us and leaves us undisturbed; and if the judgment day comes around, as foretold, we shall take advantage of his permission to use his name. Mr. Weagraff will at least have to concede that we treat his communication respectfully and soberly when the temptation to do otherwise is strong.

Mr. Robert Fitzsimmons, once the world's champion pugilist, who in his youth missed the ministry because of his love for athletics, was duly baptized into the Baptist ring in Los Angeles, Cal., last month by the Rev. J. Whitcomb Brougher, pastor of a church of that city. Mr. Fitzsimmons will become a soul-saver. He says:

"I feel that I can do a great amount of good or I would not enter evangelism. I am studying the Bible 'between acts,' you might say, and when I start after converts I'm going to try just as hard as I ever did in my championship battles."

The pugilist has seen the opening that evangelism offers to persons who have made themselves famous or notorious in some other calling, particularly persons of the underworld. It seems more in keeping that a pugilistic has-been should open a saloon, but perhaps evangelism is just as appropriate. We never heard of an ex-pugilist like Fitzsimmons, an ex-ballplayer like Sunday, or an ex-outlaw like Al Jennings taking the Freethought platform.

The will of John H. Ludwig, filed last week in the surrogate's office of The Bronx, this city, included among its bequests \$25,000 to the Thomas Paine National Historical Association for the erection and maintenance of a home for needy members of the Society. It also gives \$15,000 to the Rand School (Socialist), \$5,000 to the Socialist morning paper, the *Call*, and \$10,000 to blind soldiers of Germany. In religion Mr. Ludwig was nominally a Lutheran, but he associated with Liberals.

A few years ago the trustees of a public library in a large Western city refused to accept THE TRUTH SEEKER as a gift and place it on file. The refusal proved temporary, however, and later the paper was taken in. Recently we have been refreshed by receiving orders from the librarian for a number of the books we publish or advertise and sell. So the thought of men are widened with the process of the suns.

THE TRUTH SEEKER

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Free-thinker who is not a regular subscriber.

OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions Whence? and Whither? can be given only by Science.

THE TRUTH SEEKER holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

THE TRUTH SEEKER believes in Free Speech, Free Press, and Free Mails; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinion. We neither indorse an idea by printing it, nor condemn it by exclusion.

THE TRUTH SEEKER is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted.

POLITICAL PRINCIPLES.

(THE NINE DEMANDS OF LIBERALISM.)

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.

2. We demand that the employment of chaplains in Congress, in the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of nat-

ural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Letters of Friends

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

THE REV. THOMAS COAKLEY.

From L. F. W., Pennsylvania.

To the Editor of The Truth Seeker:

The Sunday Visitor, a rabid sheet published by the notorious Father Noll of Huntington, Indiana, has for a regular contributor, one Rev. Thomas Coakley, who is one of the smoothest products of the Jesuit school of sophistry. Nearly every issue of the journal of misinformation mentioned, if not all of them, contains an article by "Papa Tom" that is well calculated to add to the cultivated lethargy of those already lulled into profound mental slumber by the priests of Rome. Some of his utterances are surely gems when it comes to expressing damnable fiction in such a manner that his dupes will accept it as unquestionable truth.

In the issue of that paper for January 28 of the present year are some rare jewels of thought that fairly scintillate rays of light, in the Roman Catholic sense. Just listen to this profound utterance:

"The rule that applies to natural truths, applies also to truths of the supernatural order." Natural truths are those that can be demonstrated by some process, while nothing that can be dubbed supernatural is capable of demonstration. It must be taken on "faith," and faith proves nothing—except the credulity of millions who are led into curious mental conditions by doctors of sophistry like Father Coakley.

"There is no more difficulty in believing the truths of religion than there is in believing the facts of everyday life." Facts are things that do not need to be proven. Religions are all matters of faith. All religions are bolstered up by certain moral precepts that came from human experience, not from any supernatural phenomena. In fact no religion has ever produced a morality. On the other hand the most immoral practices have originated through the instrumentality of the priesthood of some one or another brand of religion. Here is another sparkler.

"It requires a greater act of faith to be shaved in a barber shop than it does to believe in the Blessed Trinity."

Now will you believe that three times one is one, you dullards?

A barber is known to understand his business, at least if he does not he does not continue business long. Not one man in ten thousand ever thinks of the barber's trade as a matter of faith; it is solely a business transaction that relies on the dexterity of the barber and his knowledge of the angles at which a razor must be held. Accidents resulting from incapacity in a barber shop are so rare that it requires no faith for a man to submit himself to the hands of an experienced barber. It requires ignorance and credulity to believe that a man can be his own father, his own son and a ghost at the same time. No man has ever seen a god nor a ghost, and as for a combination of father, son and ghost, we'll leave belief in such an impossibility to the class of beings upon whom the Father Tom class rely for an easy living without work. The next brilliant thought follows:

"It requires a greater act of faith to submit to a surgical operation than it does to believe in the Last Judgment."

To be sure one must have faith in the

education and skill of a surgeon to rely on his being able to save one from disability or death by an operation. But we have the knowledge that others have submitted to the same ordeal and have been saved from disaster by it. As for the Last Judgment, a really intelligent person who uses his reasoning powers cannot but see the absurdity of such a doctrine. When we realize that no man can for one moment imagine the countless quintillions of human beings who have lived and died during the millions of years human life has existed on this planet, and that one cannot pick up a handful of earth that does not contain particles of what at some period formed parts of many men, we can understand the impossibility of a resurrection of the body. No god has the power to reassemble the elements that once constituted one human body, leaving the myriad quintillions out of consideration. The priest deludes each postulant into believing that he is of vast importance in the universe, when in reality it is not so.

Through natural processes we come into existence; we live our little span of life and then we go back into the soil; and no amount of talk by a priest can prove otherwise. Bodies interred in what the priest designates as consecrated ground go through the same process of disintegration that is the fate of all other bodies. Only the chemical transformation called petrification can hold the body in its form or outline, and even petrifications rot in time. As for the soul, or spirit escaping into space to live on indefinitely, no matter what you believe, there is absolutely no tangible proof of the assumption. Listen to the next claim of Father Tom.

"It requires a greater act of faith to make an ocean voyage than to believe in the Infallibility of the Pope."

In this statement I cannot agree with "Papa Tom" at all. It is not alone faith that admits of our taking an ocean voyage, for knowledge has something to do with it. We know that ships have been made by competent and honest builders that have made many voyages and returned to the home port in safety. We also know that there is always an element of risk in a trip on the ocean or on any body of water, as well as on land. Faith will not save any one at any time when adverse natural forces take a part in the proceedings. To believe in the infallibility of the Pope or any other man requires faith that is not justified by historical facts. Because a priest has been elected to the head of a religio-political system by an aggregation of priests does not make him infallible. No man is infallible, and the Pope is only a man notwithstanding his election. There has not been a Pope of the Roman Catholic church who has proven by his acts and pronouncements that he is a whit different from any other man, except that he has been more wily, crafty and unscrupulous than the ordinary individual. Many doctrines promulgated by popes have been anything but divine. The history of the Roman Catholic church for a thousand years is a continuous record of heartless, inhuman atrocities. The Popes proved themselves infallible foes to human progress. They could always be relied upon to antagonize scientific research and invention—unless it were new machines and methods for the torture of those who dared to think independently of the church.

"We have more of a guarantee that the Holy Eucharist is the Body and Blood of Christ than we have that the food we partake of daily at our tables is genuine food, and not poisoned or adulterated."

We have no guarantee whatever that a bit of bread and a little wine has been turned into the body and blood of Christ by a priest mumbling a few words in Latin over them. The fact that a man who puts on skirts and gaudy apparel, has a boy swing a censor accompanied by lofty strains from an organ and a surpliced choir, does not prove an impossibility has been performed. As for the food question, the same greed that actuates the priest dominates the purveyor of food, and his dishonesty goes away back prior to the Mosaic

period. Ever since the priests of the Bible period assisted in the robberies and murders recorded in that man-made book, greed has been fostered by the priesthood. They are as greedy for wealth and power as they ever were, and they cannot truthfully deny it.

Says Father Tom: "We have a greater guarantee of the certainty and reality of the next life than we have for the existence of the North Pole. God himself has guaranteed the existence of a future state."

That ought to satisfy even spiritualists. But the guarantee does not guarantee. We know that a revolving globe has an axis. The world is a revolving globe and the north and south ends of its axis have been dubbed the North and South Pole. We know this by analogy. As for a future state, no god can guarantee it, for gods are all of human manufacture and are therefore no more intelligent than their creators, and if they exist in actuality can do no more than man can. The God of the Hebrews and Christians was created by the Jews, and can guarantee nothing and never could. The power that controls this universe pays no attention to the affairs of men as far as the wisest man knows, and the cataclysms of nature strike the just as well as the unjust.

"We have more certainty for the existence of Purgatory than we have for the existence of the canals on Mars. The infallible Word of God has guaranteed the fact of Purgatory, but the canals of Mars are doubtful existence, and astronomers still dispute about them." Thus declares Father Tom.

"The infallible word of God!" With all its contradictions and absurdities, its fake history and its horrible record of brutal atrocities, its unscientific declarations, even Father Tom cannot prove the Bible infallible. The fact is, it has been proven to be most fallible by the "higher criticism." As for Purgatory, even the Pope himself cannot locate it. It does not lie upon skeptics to prove it does not exist; it is for the priesthood to prove that it does. Popes, Cardinals, Archbishops, Bishops and common priests claim the power to forgive sins. If they could do that, and still allow souls to suffer in purgatory till a price is paid as a bribe to them for the release of such tortured souls, it is not at all to their credit. It proves the priesthood to be anything but god-like. Rather it shows them up as fiends in human form, for none but fiends would willingly allow poor tortured souls to remain in such torment a moment. When Father Tom can show us maps, charts and photographs of purgatory, and samples of the materials that furnish the flames of that region we will debate the subject with him. We are from Missouri, so to speak.

The balance of Father Tom Coakley's article is sophisticated buncomb, and no more worthy than the parts we have quoted. It merely shows the sort of mental pabulum fed to the faithful ignoramuses that constitute the laity of the Roman Catholic church. It is Father Tom's sort who are trained in Jesuit schools to dole out such intellectual fodder to their cohorts. It is his kind of people who cast aspersions on our institutions, and seek to destroy them. If such as he who would overthrow our liberal democracy and substitute the rule of the god-man on the Tiber. The shame of it is that loyal Americans are so slow to arouse to the danger that confronts us. While the people sleep, Rome entrenches and arms her Knights of Columbus and other militant societies.

Even Father Tom Coakley's fulminations have little effect on the sleepers—except to lull them into sounder slumber.

ARGUMENT FOR TOLERANCE.

From C. F. Randall, Capron, Oklahoma.

To the Editor of The Truth Seeker:

The Catholic church is forever combating the public school idea, and those opposed to Catholicism are condemning the parochial schools in unmeasured terms. The church declares that the public school is detrimental to the moral advancement of the pupils. The anti-Catholic asserts that

the parochial school is conducive to ignorance and superstition rather than to education, and that the church's attitude toward our educational institutions is intolerant, and this is a fact that cannot be controverted. This has been proven by various writers for the Freethought press; and especially for THE TRUTH SEEKER. Yet, this same intolerance is manifested more and more in its columns by its contributing editor, who, in most instances is one of the most fair and unbiased critic of religions, and religious institutions.

On page 148, first column and fifth paragraph of the March 10 issue, the claim is made that all "lovers of American institutions" should "at once demand * * * that the parochial school be abolished."

All lovers of liberty should do nothing of the kind. If such methods are intolerant in Catholics, it is no less so in Free-thinkers; and such suggestions come with ill grace, and an entire absence of consistency, from those making the claim for liberality that we do, and injure our cause a thousand times more than any argument we may offer, can do it good. The Catholics are as much entitled to teach their views, and to teach them in their own way, as any one, so long as they do not use coercive measures to compel their adoption.

AN OPINION UPON MARRIAGE. From H. V. Honn, California.

To the Editor of The Truth Seeker:

Although a seismic disturbance of brimstone and ink always occurs in my system, following the perusal of Brother Eshleman and other moralityasters, the antidote which I saw in Comrade Kusel's remarks, saved the editor from receiving the brunt of the cataclysmic eruption. Since, however, Comrade Kusel has in a way been flustered by what amounts to mere chiding, for having expressed his opinion, it seems meet that someone step into the breach who is willing to sponsor all he has said, and more, and be in no wise appalled by Brother Eshleman's private opinion that he is very naughty.

There is but one source of moral law, viz.: "Thus saith the Lord," and but one result, namely, ostracism, persecution, and meddling. And not until that infamous epithet, bastard, is erased from the world's languages, can civilization free itself from the abiding contempt of all men, worthy of the name of humanity.

On the other hand the sole rational arbiter of morality is profit; that which is profitable to a community, the people do. It is a common blunder of self-appointed moralists, blissfully to ignore the true subject of moral science. Moral science concerns itself, not with what people *ought* to do, but with what people *do*. Natural law founds morals in fact, but moral theories are rooted in fancy. This factual basis is borne out by the origin of both words, *moral* and *ethical*, which in Latin and Greek, respectively, mean custom. The moral theorist's anxiety is aroused, not so much by the inherent character of an act, as by its departure from the prevailing custom. Advancing age, rooted in the customs of its own generation and birthplace, views the exotic and the novel with alarm, and jealously cries out, "O Tempora! O Mores!" upon the shifting scenes and times.

It would be interesting to know which phase of marriage Brother Eshleman so zealously champions. Is it the Continental Marriage, in which the betrothal is romantically consummated by the parents, and the indispensable *dot* shrewdly haggled over by the two sets of papas and mamas; the International American Marriage, of savory barter and sale; the marriage of necessity; elopements in haste and divorce at convenience; all of which are equally "sacred" in christendom. Or turning to generalities, the hypocritical monogamic pretense, which characterizes all of these varieties.

That marriage assures the father that "the offspring are his own," is amusing, since it must be evident to the most casual observer that motherhood is a matter of fact, while fatherhood is a question of faith, under the most stringent espionage.

Thus natural law lays the responsibility of this moral act upon the integrity of character of the persons concerned, just where all moral responsibility should be placed.

Concerning the service rendered by the parents to the child, the most authoritative students of the subject are inclined to the opinion, that under an equitable system of economics, the biologic usefulness of the father would end before the birth of his offspring. Certainly under the present system, the pitiable struggle of the poor man to get a modicum of what belongs to him, and the mad scramble of the rich man to get his utmost quantity of what does not, reduces the paternal service to an indirect one, which a trust company could perform equally as well.

It is contended by all moralists that marriage is the safeguard of the home, and the home the foundation of civilization. Were I the most implacable enemy of the home, I could ask no more damning indictment against it. But personally I think less ill of that popular institution. For as it is written, "A tree is known by its fruits," civilization, in all conscience, is rotten enough.

If it should be said that the morals of my disquisition "smack of the brothel," I shall in no wise be disconcerted. For it has long been shown that civilized marriage is closely related to prostitution. Havelock Ellis gives the consensus of opinion among the great sociological students of the world that it is an indispensable bulwark of marriage; that the horror of the one institution, is the sacrifice laid upon the altar, for the existence of the other. At least the fact not to be gained is that only in the shadow of civilized marriage sit "those who keep love's vigil for pay." Prostitution and booze follow the missionary and civilized morals.

AGNOSTICISM VS. SPIRITUALISM. From J. W. Thomas, Nebraska.

To the Editor of The Truth Seeker:

I agree with friend Hopkins that Agnosticism is a condition, a psychological condition. Not a position, but a negative condition. Spiritualism is a science, therefore, is positive and constructive or progressive. Agnosticism is know-nothingism and do-nothingism. It is mental stagnation. It seems to me, although Agnosticism is diametrically opposed to Christianity, they are very much alike. They both oppose mental and spiritual progress. They both teach a negative philosophy. Christianity teaches it is impossible for a man to be anything but a sinner. It is impossible to do anything by himself. Christianity being the Absolute it is foolish and wicked to try to go beyond it or question it. Man must not think or reason, but calmly surrender his birthright or reason and submit to blind faith the Absolute. This philosophy has kept the people in darkness and ignorance ever since the days of Constantine. But as the public schools are developed and the masses of the people become educated, Christianity is passing away. Likewise, Agnosticism, as Mr. Hopkins says, teaches that it is impossible to know anything about a future life. Absolutism again. Nothing to do. Everything has been done that can be done. It has been "absolutely proven" that man can go no farther. Make the most of this life and calmly submit to Fate. I tell you there is no such thing as the Absolute. All life is eternal. The very fact that man has evolved from lower life is proof that he is continuing to evolve and will continue to evolve to all eternity. Why should evolution bring us this far and no farther?

Then what are you going to do about all this spiritualistic evidence and phenomena? We know there is such a thing as spiritualistic phenomena. Approach a thousand people, especially of mature minds, and they will say they have observed or experienced those phenomena in dreams ("come to pass") visions, clairvoyance, etc.

In the Encyclopedia Americana is this statement under Psychical Research: "It has been widely felt that the present is an opportune time for making an organized

and systematic attempt to investigate that large group of debatable phenomena designated by such terms as mesmeric, psychical and spiritualistic." That was in 1882 when the Psychological Research Society was organized in England. In 1884 a branch society was organized in this country. Now what has been the outcome from that thirty years of systematic and scientific investigations of those societies—composed of the best people of England and America? I've never heard of any of them becoming Agnostic, though they were decidedly Agnostic at first. At present there are 1,200 members of the American society and 600 in England.

In the presence of all the great mass of spiritualistic evidence, both subjective and objective, it seems to me it is impossible for anybody to remain unconvinced of the wonderful and glorious fact of immortality. But there are people at the present day who "don't believe the earth is round" because they can't see round it. "There are none so blind as those who will not see."

But I doubt, after all, Mr. Hopkins, if you are really an Agnostic, and absolutely certain that "it has been demonstrated beyond any doubt whatever that no man knows or can possibly know anything whatever about a condition beyond life here." Else why do you say you hope and wish that Spiritualism is the unadulterated truth? The very fact that you have hopes and desires proves that you are not satisfied with your condition. Your absolute negative condition. "There's nothing to it."

HUMANE MEASURES. From E. C. Rose, Washington.

To the Editor of The Truth Seeker:

Prof. W. T. Shaw of Washington State College, in an able pamphlet on ground squirrel control, advocates "humane" measures in their extinction. Let me answer from the pioneer's point of view—a pioneer homesteader in the mountains.

When the ground squirrels eat your clover, grain, potatoes, strawberries, and garden truck; when the mice bite holes in a new Stetson, and the wood rats start house-keeping in the cabin in your absence; when the red ants eat the sugar and the black ants start to commandeer the butter packed fifteen miles on shank's-mare; when the woodticks injure your cattle and yourself, besides being potential carriers of the deadly mountain fever, and the humble and unobtrusive bedbug joins the ground squirrel in bringing gratis the germs of the black death; when the black gnats fly in your ears, and the no-see-ums in your eyes; when a June frost hits the garden with an awful swat; when the tax assessor comes in the door while the fabled wolf—who is no fable at all—grins at you from the door-step; when thoughts of the flesh-pots of back-east come to taunt you at your feast of hog-boosum and brown beans; when the phonograph warbles "I wonder who's kissing her now"; when the first gray hairs come in your beard; when "Hope deferred maketh the heart sick"; say, Mister, it's hard enough to be human, let alone "humane."

Let's get back to first principles, and the very first one ever established by man or his gods is that self-protection is Nature's first law.

I read somewhere that he that liveth by the sword shall die by the sword; also, "An eye for an eye and a tooth for a tooth," both of which are good law and good logic, and apply to beast as well as man. Cruelty is unnecessary pain, that is, pain unnecessary to human life and control of the world; and if the vivisectionists helped one human child by torturing all the animals in the world they would be justified. Agitation for humaneness is carried on by those tender (I almost said tenderfeet) ones who have never faced and defeated on their own merits the stern and malignant powers of Nature; whose bread is buttered by others, who imagine as Kipling put it, that policemen, street lamps, and brick pavements come in the course of nature, or as they would say, by Divine Providence. The professing Christian is the loudest crier

against the necessary miseries that are a part of the cost of existence, yet he sees no inconsistency in believing that his God will torture for eternity such men or mice, and to omnipotence they must appear about the same size—as disagree with his self-appointed spokesmen on earth about the unknown and the unknowable.

MEDIUMSHIP DEFENDED.

From G. C. Bartlett, Connecticut.

To the Editor of The Truth Seeker:

No one who has intelligently examined the proofs of mediumship, would ridicule the same. Mediums, or so-called psychics, have a gift, a power to deliver truthful messages purporting to come from spirits. Personally, I am not convinced that disembodied spirits have any connection with the messengers; but this fact remains, that no scientist or another has explained how this trick is done; where the power comes from.

Sir Oliver Lodge investigated the subject for many years before he was convinced, and Conan Doyle has been an investigator for thirty years. Nearly all, if not all, of the original members of the Psychic Research Society were at the commencement skeptics. No, find out how it is done before you ridicule.

THE CHRISTIAN MYTHOLOGY

A Work that Traces the Principal Features of the Christian Religion to Their Source in the Mythologies of Older Religions.

By BRIGHAM LEATHERBEE

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BY G. W. FOOTE.

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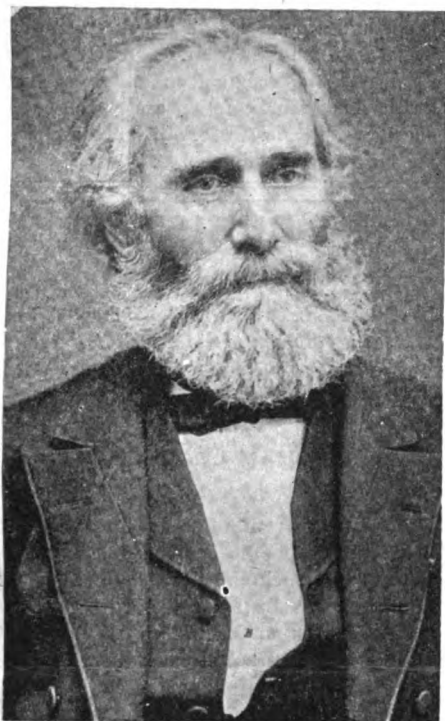
"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

FREETHOUGHT CALENDAR.

CONDUCTED BY FRANKLIN STEINER.

Theron C. Leland, April 9, 1821-June 3, 1885.

The subject of this sketch, aside from being a man of great ability, was one of the most active in the work of Freethought in his generation. Theron C. Leland was born in Cattaraugus county, New York, April 9, 1821. He was brought up on a farm, and was educated at the Wesleyan Seminary of Lima, New York, where he was graduated with the highest honors. He was gifted with an active mind, and while teaching school was brought into contact with Fourierism, a then form of



Socialism. This was advocated by men of the character of Horace Greeley, William Ellery Channing, Charles A. Dana, George Ripley, Park Godwin, Albert Brisbane and others well known to literary fame. Mr. Leland became a convert and a propagandist of this new form of society. He devoted considerable time to lecturing on its merits. While doing so he was brought into contact with phonography, then in its infancy and, like nearly all new ideas, considered by many to be a fraud. Mr. Leland at once mastered it, and took up the work of teaching and expounding it from the platform. At one of these meetings a man arose and made a long tirade against phonography. While he spoke, Mr. Leland took down his words, and when he had finished read the speech to the audience. This was a complete demonstration, and the cause of his getting many pupils. He taught the new system of writing to the daughter of President Fillmore, to Edward F. Underhill, later of the New York Surrogate Court, to the well-known Theodore Tilton and to Ethan Allen. As court reporter he reported in the Supreme Court Daniel Webster and Rufus Choate. When the great Hungarian patriot, Louis Kossuth, made a tour of the United States, Mr. Leland reported his speeches for the leading New York papers. In 1853 he reported the proceedings of the first Woman's Rights convention ever held in this country, and in 1862 received the very responsible appointment of government stenographer at the New York custom house. He stood at the head and front of his profession.

Mr. Leland had long been a Freethinker, and at the fourth annual congress of the National Liberal League was elected secretary, which position he held three years. These were trying days for Freethought. D. M. Bennett had just been liberated from prison, and during his long struggle he found in Mr. Leland a true friend and defender. In conjunction with T. B. Wakeman, Leland edited the official organ of

the League, *Man*, a journal that did not pay; but while working on it Mr. Leland supported himself by teaching shorthand evenings. He was a man of great heart and delightful temper, with a keen wit, of which the following is an example. When Mr. Bennett returned from his trip around the world, after being laden with honors elsewhere, a reception was given him in New York. Mr. Leland was called upon for a speech. He drew a picture of Mr. Bennett honored and respected, and compared him with his enemies, many of whom, especially Comstock, were under public condemnation, and then said: "This is a case of where it was the man who lived and the dog who died." Mr. Leland's wife, Mary A. Leland, was a woman of considerable literary ability and a natural poet. They had two sons and two daughters. Of the latter, Rachel (Lilian Leland) has achieved fame as a writer, and Grace is Mrs. George E. Macdonald. Mr. Leland died June 3, 1885. Mr. T. B. Wakeman, in his eulogy said that Theron C. Leland's death impressed his friends as though the graceful and the beautiful had fallen away from their sight forever.

Other events of which the past week is the anniversary are:

April 8, Wilhelm Humboldt, scientist, died, 1835.
April 9, Bacon died, 1626. Lee's surrender, 1865.
April 10, Austin Holyoke died, 1874. Grocius, historian and liberal, born, 1583.
April 11, Edward Everett born, 1794. G. E. Macdonald born, 1857. Charles Reade, novelist, died, 1884.
April 12, American war opened by assault on Fort Sumpter, 1861. Phillips imprisoned for selling "Rights of Man," 1793.
April 13, Thomas Jefferson, unbeliever, born, 1743. Sir John Herschel died, 1871. G. J. Holyoke born, 1817.
April 14, Lincoln shot, 1865. Josiah Warren died, 1873. Four men burnt for heresy at Smithfield, 1556.

Overmatched.

It was a first-class smoking car, and it had been wantonly invaded by a mother and a howling baby.

The big fat man in the corner stuck out as long as he could. Then he protested.

"I wish to goodness the company would reserve special carriages for howling brats!"

"Taint a brat!" snapped the mother hotly. "An 'e don't howl 'alf as much as you did at 'is age, by the look of you now!"

Then to the baby.
"Baby, see the ugly man! Baby, see the ugly-wugly, monkey-ponkey, piggy-wiggy old man that took the first prize at the ugly-wugly show! Ssh-sh! Baby keep quiet, else the nasty-pasty, doggy-woggy faced old—"

But the train stopped just then, and the big fat man waited for no more.

Late Bulletins.

An editor of the Far West dropped into church for the first time in many years. The minister was in the very heart of the sermon. The editor listened for a while, and then rushed to his office.

"What are you fellows doing? How about the news from the seat of war?"

"What news?"

"Why, all this about the Egyptian army being drowned in the Red Sea. The minister up at the church knows all about it, and you have not a word of it in our latest. Bustle round, you fellows, and get out an extra-special edition."—*Tit-Bits*

Left.

Jimmy giggled when the teacher read the story of the Roman who swam across the Tiber three times before breakfast.

"You do not doubt that trained swimmer could do that, do you, Jimmie?" teacher demanded.

"No, ma'am," answered Jimmie, "but I wondered why he didn't make it four times and get back to the side his clothes were on."—*Chicago Herald*.

TIM AND JOE.

Tim and Joe were schoolboys
Many years ago.
Tim was called a Christian
An Infidel was Joe.

Tim was what the lads all called
"A goody-goody" boy—
A sort of milk-and-water chap,
With brains 'bout half alloy.

He never was supposed to have
A great amount of snap;
What intellect the poor boy had
Was fed on Bible pap.

Now, Tim believed most anything
If once it 'peared in print,
While Joe believed in nothing
But had some logic in't.

Tim studied many weary hours
Over Jonah and the whale;
He read about how Samson caught
Those foxes by the tail,

And slew some three-score Phillis
With the jawbone of an ass;
How Nebuchad had eagle's claws
And fed himself on grass.

He read how Balaam's donkey
Was a Hebrew linguist, who
Once "read the law" to Balaam
'Till his wrath waxed very blue;

And all because an angel
Was standing in the road;
Poor Balaam couldn't see him—
He must 'a' had a load!

With problems of the future
Which all boys want to know
Our Tim was guided by his faith
And by his reason, Joe.

Yet very earnest were they both;
Joe used to ask of Tim
If he had made that God of his
Or whether God made him.

Said Joe to Tim, "The Heathen boys
Make gods of stone and wood;
They pray exactly as you do,
Get answers just as good.

They pray for rain—you pray for rain—
You neither get a drop
'Till old Dame Nature gives the word,
And it rains 'till she says 'Stop.'"

A wise old sage one time remarked
"I wonder why 'tis given
To those who know so little here
To know so much of heaven."

Full many Tims there are today
Prepared to preach to you;
They say exactly what the Lord
Wants each of us to do.

There doubtless are some Joes also
Who think it mighty queer
That those who know so much of heaven
Should be such numskulls here.

Obeying to the Letter.

Little Nelly, while at the seashore with her mother, was very fond of making calls upon some ladies in a neighboring cottage, and the frequency with which she would bring home little presents of cards and pictures, etc., led her mother to fear that she might be in the habit of asking for these things.

She therefore gave the child strict orders never to do such a thing.

The next day Nelly returned from her visit laden down with pretty odds and ends of various sorts, and when her mother called her and questioned her severely if she had asked for these things, she replied, with conscious virtue:

"No mother, dear. You told me I must never ask for things, so I just took 'em."—*Harper's Bazar*.

Those Startling Changes.

The old man's wife was getting into a carriage and he neglected to assist her.

"You are not so gallant, John, as when you were a boy," she exclaimed in gentle rebuke.

"No," was the ready response, "and you are not so buoyant as when you were a gal."—*Philadelphia Ledger*.

Trial Size.

A six-weeks-old calf was nibbling at the grass in the yard, and was viewed in silence for some minutes by the city girl.

"Tell me," she said, turning impulsively to her hostess, "does it really pay you to keep a cow as small as that?"—*Harpers*.

The Wonders of Science.

A camera man, working for the educational department of a film company, met an old farmer coming out of a house in one of the middle States, and explained his presence on the place thus:

"I have just been taking some moving pictures of life on your farm."

"Did you catch any of my laborers in motion?" asked the old man curiously.

"Sure, I did!"

The farmer shook his head reflectively, and then said:

"Science is a wonderful thing!"

Selling Talk.

Peddler—Madam, I am introducing a new brand of soap—

Lady—Don't want it.

Peddler—It costs only half as much as any soap now on the market—

Lady—Don't want any of it.

Peddler—And it will do twice the work of any other—

Lady—Don't want it, I told you.

Peddler—It softens the skin and makes the complexion clear and beautiful—

Lady—How much is it?

Safe.

Nervous passenger (during the thunder-storm): "Ain't it dangerous to be on a street car when it's lightning so?" Calm Passenger: "Not at all. You see, the motorman is a non-conductor." The nervous one felt easier.

So Instructed.

"Why did you spell 'bank' with a capital, Bobby?"

"Cause pa says a bank ought always to have a good big capital."—*Boston Transcript*.

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GORDON OWENS, Chicago.—Your letter in THE TRUTH SEEKER of April 7 has moved a reader to write you in care of this office, and we have lost your street number. Please supply same.

E. C. R., Chicago.—The documents from Los Angeles to which you allude have been forwarded to us and read without emotion. When we contemplate the small number of scraps that occur in our ranks as compared with other groups to be observed, we have to recommend Rationalism as the parent of harmony.

B. R., New York.—We see your advice to Comrades: "If you think murder is wrong, refuse to join the army or any military body." But suppose we believe in bombing sovereigns—which is murder—how are we going to convince the military tribunal that we have conscientious objections to taking human life?

E. B. Cook, Kansas.—To the best of our knowledge and belief the Jesus controversy is now closed so far as this paper is concerned. But you must remember it was all written and printed for your instruction; so be grateful. Jesus does not survive classification. He belongs to the numerous bunch of demi-gods of antiquity, and they are all myths.

S. H. HARTMAN, New Jersey.—Your account of the trial and conviction of the free speakers whose fines you so generously paid will appear next week. We took an interest in one of these cases last year and it set us back forty dollars. When the court fixes the sentence before hearing the testimony, the services of a lawyer are not much more than an extra expense. We may see what an appeal can do in the case of the Secularist.

H. B., Ohio.—It will not be feasible, as you suggest, to send the professor to the front as chaplain to the unbelievers. The government has provided against any heretical chaplains dividing the graft with the orthodox by establishing the religious test (contrary to the Constitution) that every holy-jo must be recommended by the church of which he is a minister. There is no church that would vouch for the professor's soundness in the faith.

A. B., Philadelphia.—The picture of the devil and the Sunday campaign, which we owe to you and the courtesy of the Philadelphia Record, came out when Sunday left your city in 1915. It was entitled "Is It Over?" but the same picture answers every purpose of a greeting between the two coworkers in New York. Billy is saved here by the recruiting campaign, into which he has thrown the organization got up in the name of the "Prince of Peace."

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DEPARTMENT OF ECONOMICS.

Poverty and Riches and Mr. Severance.

In reply to Mr. Severance's article entitled "Poverty and Riches and Mr. Donahue," let me say that I am willing to match my arguments entitled "Wages and Accumulation of Wealth," and "Initiative," against his item with any fair-minded person. His argument contains nothing but uncalled for abuse and false statements; in fact nothing but a hard luck story from a dyed-in-the-wool pessimist.

Socialism has come down to us from prehistoric times along with war, kings and religion, and is about as foolish as the heaven and hell theory. Lysurgus, 900 B. C., gave it a trial on a small Grecian city without success. Socrates concluded that it was not possible because of the innate weakness of man. Various men at various periods have stirred the world with such visions, but it has been found impossible to apply them, since mankind resists all wholesale schemes of reform. Human progress is due to the free play of inter-human rivalries.

Socialism would put an end to that order of competitive individualism under which the United States has made the enormous advance of the last fifty years.

Socialism, by guaranteeing to all a living, takes away the most powerful incentive for exertion. Why bother about saving when the savings of years may be swept away to pay for the maintenance of the thriftless?

The problem of the unemployed would still exist under collectivism, because it is as much a moral as an economic one. In every community idlers and black sheep will always be present, and collectivism assumes an ideal state of society in which all men are equally good.

Under a Socialist reign all would want to be bosses, and the few workers would continually want shorter hours and the most pleasant work, until no one would work. No one could choose his occupation. Every one would have to act in accordance with orders.

The Socialist would abolish the Senate, weaken the Supreme Court, and make the constitution the plaything of the majority of the moment.

They would soon split up into factions anyway, and there would be nothing but wrangling, disorder, etc. They have stood for the McNamara dynamite conspiracy, and many other unspeakable crimes and rank abuses, and such a narrow-minded, ignorant, class would soon put everything out of business.

The few good features of Socialism will be gradually adopted, but the system as a whole will be rejected because of the highly dangerous and fallacious doctrines it involves. One thing Socialism advocates is woman suffrage, and the women proved in the Los Angeles election that they stand ready to crush Socialism as soon as they have the ballot.

The things I advocated I know from personal experience are sensible and practical. They are the hoarded experience of many generations as to the best means of thriving in the world, and any one reading, understanding and faithfully putting them into practice, cannot help but be benefited mentally, physically, morally and financially.

It is all right to be a Socialist when you have no money and want to share some one else's money, but it never fails that when a Socialist gets money he soon forgets all about Socialism, as one loves to excel in cards, checkers or chess, so should one love to excel in health and wealth; in fact it should be a greater incentive, as it means more to a person and it is the one and only incentive that will work.

As to the thousands of men in California out of work, I will have to have more than Mr. Severance's word for that, as the newspapers I receive from California speak of glowing, prosperous conditions there, though the male-help-wanted columns are many.

One time I came to New York and was unable to get work, and on hearing there was work in Chicago, I bought a ticket for \$20.00 and was soon in the land of prosperity and work aplenty. What is the use of staying where there is no work when a bit of money will take you where there is plenty of work? I was in Los Angeles a couple of times and had no trouble getting work, and I am sure I could go there right now and get plenty of work.

People in this country think it a hardship when they have to move to another part of the country in order to obtain work; what must we think of the sacrifices of millions and millions that have given up their homes and everything in foreign lands and come to this country to better themselves. They have to learn our language, our laws and customs, to work even as day laborers. They not only better themselves but also better this country and help make it greater than ever. Our moving about once in a great while is nothing to the great sacrifices they have to make.

I see by the papers that in the last ten months the requests were made to the government employment bureau for 20,000 men which they could not fill as the men were not to be had.

The item about the man making \$30,000 on a lot—what's the matter with that? Such transactions are perfectly legal and proper. Mr. Severance better study up on logic and political economy and he will not make such asinine statements. Mr. Baruch never made the million in Wall Street; that also is far from the fact.

As to plenty of advice and no property, I will say that while I have traveled a good deal and have found it necessary to cultivate my health more than wealth, yet I can show an \$8,000.00 home free and clear of all incumbrances, beautifully furnished and well kept up; \$1,500.00 out on mortgage; \$1,000.00 and over in the bank, and several smaller amounts at work. I can't understand how a man could be 34 years in such a land of wonderful opportunities as California and have nothing. A dog or a donkey could do as well. Brains are certainly lacking in a case like this.

I have a little book published by Dawson's Book Shop, Los Angeles, entitled, "The Conquest of Poverty," by Helen Wilmans. She was a married woman living away back in the mountains in Lake County, California. After years of toil she finally lost everything, and one morning found her alone and penniless, waiting at the roadside for a wagon to come along and take her to a little mountain village five miles away. There she made many attempts to borrow \$10 to take her to San Francisco, and it was not until late at night that she succeeded in borrowing the \$10 from a scared shoe maker. Then she tells in her own inimitable way her struggle for work, the obstacles she overcame and her rise to greatness and fame. She explains everything very clearly and interestingly, and insists that any man or woman could do as well if they would only persevere.

I could cite hundreds of instances of women and men rising to power by their own individual effort in California when times were not nearly as prosperous as they are now; and you will find opportunities all around you if you will look for them.

No one ever sank so deep he could not rise and again be a man. Every day has its opportunities, in fact one of the greatest blessings that we enjoy is the privilege of beginning life anew whenever we make up our mind to do it. A temporary failure does not mean irretrievable ruin, for every day opportunity bids you awake and rise to fight and win. As I said before the mind must become the dominant factor; we must think first, then act, with determination and vigor. Biography and history shows us how thousands of men with apparently very mediocre ability have succeeded abundantly well by simply making up their mind to do a thing and sticking to it.

Benjamin Franklin in the fifth chapter of his autobiography shows how he rose from a poor boy to be one of the world's greatest men. On page 108 of THE TRUTH SEEKER we have a sketch of Peter Cooper who rose from poverty to power by his own individual efforts, and Cooper Union, where thousands of poor boys and girls have been transformed from unskilled laborers to highly trained experts where faculties could be used to best advantage, is a monument to his genius.

Charles M. Schwab started in to work for the Steel Corporation at a dollar a day as day laborer, and noticing that men were paid just what they were worth, he started in at home, at night time, to educate himself, and he soon made himself worth a million dollars a year; and now he is paying fabulous salaries to men that can deliver the goods. These are not isolated cases but there are thousands that have risen from poverty to power by their own individual efforts. You can't keep a man down when he makes up his mind to do a thing and sticks to it.

Human life is still in evolution. From man-like apes to thinking human beings the process has been a long, slow, painful operation; and as we learn to think intelligently and adapt ourselves to the law of nature, we slowly but surely rise to a higher plane of life. We still have much to learn, much to accomplish, a long way to go, and the combined cooperation of all human beings highly trained and working unceasingly; and the greatest stimulus is to have and to hold.

No person will strive and work to his utmost capacity when he knows his earnings will be taken from him and given to the drone, as the Socialists advocate. It would be interesting to know why we have three classes of society—the rich, the middle, and the working class.

My articles tell why very clearly: The

rich get rich by intelligent, determined effort on their part. The middle class gets so far and are satisfied and make no further effort; and the laboring class remains the laboring class simply because they don't use their brains to think properly and effectively in order to work themselves out of undesirable conditions.

There is over 20,000,000 acres of government land in California that can be had for almost nothing, and there is no excuse for any one saying it is scarce.

By being a chronic grumbler, as Mr. Severance seems to be, always harping on misfortune, you make intolerable conditions more intolerable; you sink deeper into the "Slough of Despond." Get next to yourself and shake off the chains of bad habits that shackle you, and rise to newer and higher things; and when death beckons you to withdraw, leave your friends as a guest would leave from a banquet, satisfied with your entertainment, and satisfied you had played your part in the drama of life nobly and well. Life can be made a pleasure, or a misfortune; it depends on how you choose to look at it.

C. G. DONAHUE.

SANER SEX IDEAS.

As might be expected, the supreme court has just held that the Mann Law covers what it calls "uncommercialized vice," which is the traveling together of any man and woman across a state line, when they are having sex relations without being married to each other. It is needless to say, hardly anybody even dreamed of such a construction when the law was passed, ostensibly to suppress the monstrous evil of white slavery in so far as the federal government could do so. But there is reason to believe that those who drew the bill knew perfectly well how it would work, and deceived the legislators and the public accordingly.

If one man has a different sex code from another, that is quite as much to be expected as differences in diet, time for eating, amount of food consumed, etc. But the real evil to be fought is tyranny where one man tries to force his code on another; especially if he is not open about his despotism, but sneaks a bill through Congress that, nobody fully understands at the time, whereby he may persecute those who differ with him in their sexual ideas. The supreme court has time and again proved itself to be under the control of the worst capitalistic influences of this country and all history. So their decision in this case could hardly cause surprise.

In this supposedly "land of the free and the home of the brave" we have on our necks the heel of as odious, as bigoted, as intolerant, and as ignorant a sex oligarchy as could be imagined. Conventional marriage is out of the question for most people. Those who cannot or do not see fit to conform to society's conventions, are indulging in "uncommercial vice," and the only reason they all are not railroaded to the penitentiary is that the federal government cannot reach them as long as they keep within the borders of one state. It would be quite to be expected that the next move of the tyrants would be to lobby similar bills through the various state legislatures, that nobody would understand at the time of the passage, and then proceed to pry into the private lives of everybody and hound them to jail if their sex conduct was not according to their standards.

In the matter of polygamy the situation is the same. Polygamy has been the accepted order of four fifths of the world as far back as we know anything about history. The other fifth of humanity has tried to be monogamous for just a little more than a thousand years, and no further back. Their monogamy did not come from the founder of their religion, nor the men associated with him. And when Christianity did try to be monogamous as a whole, it was not for several centuries after its inception, and even then they got the idea from the pagans around them. Sexual asceticism is of heathen origin. It is well known how the vestal virgins were buried alive if they violated their vows. The affront to the deity was so frightful that no milder punishment would suffice. In other cults the men priests had to be eunuchs. But be as that may, it is generally admitted that even if monogamy is right and polygamy wrong, that even after Christianity as a whole has side-tracked the real doctrines with which it started, to teach primarily the suppression of sex life as much as possible, and has kept this perverted attitude for a thousand years or more, that there is more polygamy in so-called Christian lands than was even known in Turkey or Arabia; only some of the wives do not know it yet. Right here in New York they strain out a gnat and swallow a camel. Mrs. Eddy's fake jumble of religion and therapeutics is represented by several large churches, and the birth of one more sect claiming to be Christian does not arouse antagonism so long as it conforms to popular sex teachings, or maybe goes them one better or possibly one worse. But the Mormons, also with a fake religion, although claiming to be Christian, on account of their polygamy, are hounded

and persecuted, and all sorts of legislation passed specially to interfere with their polygamy while allowing them to teach as much religious lies as they please; the same as with Christian Scientists, so called, or anybody else.

I am not defending polygamy, nor am I attacking monogamy. But why do not the conventionalists at least attempt to prove their point? If I was contemplating sex relations with two or more women concurrently, and anybody could show me the harm to myself, to them, or the community, I would assuredly refrain. I might also mention that emigrants from polygamous countries are asked the question if they believe in polygamy, and not allowed to enter, if they reply in the affirmative, and that the customs will confiscate and destroy any literature imported which favors polygamy. If David, Moses, Solomon, etc., were to come to life, our pin-head officials would keep them out of this country. At least one state has passed a law penalizing the advocacy of polygamy by word of mouth. But what is our constitution on free press and speech, or the liberties for which our forefathers died, to a sex tyrant?

In the early seventies Anthony Comstock lobbied a bill through Congress under false pretenses that stole away our liberties and fastened on us a despotism worse than Russia ever had, and which endures to this day. But this has been so well exposed time and again that I need not say much about it here.

In the matter of birth-control the law penalizes giving the instruction, but has nothing to say about the evil of using the knowledge, once you have it. But when a cult represents all that is low in intelligence, and bestial in tyranny and persecution, it is not to be expected that it would show a scintilla of logic or judgment. Personally I have nothing to lose from any oppression of the birth-control propaganda. I know all that they have to teach. I challenge any of the conventionalists to show me the evil in using my knowledge. If they can and will do so, of course I never would make use of it. But to the best of my knowledge and belief, not one has ever made such an attempt. Dare we give them credit for so much intelligence as to be afraid to try it? Or are they simply satisfied with their control of the law? I could just as well prove that it is wrong to sleep lying down, and that standing up is the proper posture. Just let me pass laws to enforce my contention, although I may have to stoop to all sorts of lies and deceit to get this done. Then let me bar all immigrants who dissent and suppress all literature that does likewise. I would not have to take the trouble to argue the matter. I simply would fine or imprison you if you dared to live differently from my dictates.

The Comstock society never tried to cite an instance of a life or a character being damaged by the books, pictures, etc., that they try to suppress. If a temperance advocate is at work, he always has plenty of instances to show of the havoc caused by alcohol. The same is true with those fighting the traffic in habit-forming drugs. I have in my possession several books that are under the ban of the Comstock society, and of which copies have been seized and their vendors and printers punished. I am open to conviction if there is any real harm in them. If anybody can show me, I would destroy them at once, and no more read such things than I would take a dose of heroin or administer one to somebody else. But of course I do not expect anybody to accept my challenge. The moment a man believes in argument or suasion, that does not necessarily make him a radical or unconventional in his sex ideas. He may keep his relations in the bounds of marriage and also let nature send as many children as she wishes. He also might hate sex literature and discussion. But at least he would have nothing in common with the handful of besotted despots that form the subject of my communication, and which have made any petty Oriental satrapy a real democracy in comparison with ours.

UNPREJUDICED.

PEOPLE

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She: "Oh, I never saw one cut as low as that."

A Precocious Hypocrite.—Mrs. Barton (to small daughter saying prayers).—"A little louder, dear. I can't hear."
Daughter.—"Yes, but I'm not speaking to you."—New York Times.

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"Precisely."

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going to have much to say."—Detroit Free Press.

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Remembering Eve.—The tailor's sign in a little inland town was an apple, simply an apple. The people were amazed at it. They came in crowds to the tailor, asking him what on earth the meaning of the sign was.

The tailor, with a complacent smile replied:
"If it hadn't been for an apple, where would the clothing business be to-day?"

Hopelessly Good.—With fear and trembling he approached the doctor. "I know there's something wrong with my heart, doctor. I have a feeling that I'm not going to live very long."

"Nonsense. Give up smoking."
"Never smoked in my life, doctor."
"Well, stop drinking."
"I am a total abstainer from alcoholic drink."

"Well, try going to bed earlier; get more sleep."

"I'm always in bed by nine o'clock."

"Oh, well, all I can say is, my dear sir, that I think you had better let nature take its course. You're altogether too good for this world."—Everybody's.

Her Gathering.—A friend of Medicus has a daughter, six years old. She attends a Sunday school. And not long ago her teacher announced that she wanted each member of the class to earn one penny during the week, bring the penny as an offering on the following Sunday, and tell how it was earned.

One evening, a few days later, papa came home from a long day's work and requested daughter to do an errand for him at the corner grocery. "Will you give me a penny for it?" asked the little girl. "Sure!" agreed the tired business man. And so the penny was earned.

And when Sunday came and the teacher asked the little one to tell the class how she had earned her penny, she said:

"By bringing daddy a sack of tobacco and a bottle of beer!"

Daddy is in bad over in that West Side community.—Cleveland Ex.

Knew the Species.—Danny the Dip—"What did yer git in that house?"

Clem the Climber—"Nothin', a lawyer lives there."

Danny the Dip—"Gee, that was a close shave! Did yer lose anything?"—The Lamb.

Ahead of Them All.—A prominent physician of whom we read in the N. Y. Times, upon opening the door of his consulting-room, asked: "Who has been waiting longest?"

"I have," spoke up a man in a stentorian voice. "I'm your tailor. I delivered your clothes four weeks ago."

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News of the Week.

Congress was asked April 5 to provide immediately \$3,502,517,000 to finance the war for one year.

Hundreds of Germans, frightened over the prospect of being sent to internment camps, are in flight to Mexico.

America's part in the war is giving serious concern in Berlin and Vienna, despite the indifference affected by the German press.

Mexican Government troops in the States of Nuevo Leon, Coahuila and Chihuahua have begun a general movement toward the American border.

The Russian provisional government April 4 repealed all laws actually in force limiting the rights of Russian citizens regarding creeds and religions.

Since the kaiser put his plan of unrestricted submarine frightfulness into effect 18,889 Germans, Austrians and Hungarians of New York have taken out first papers.

The United States will not sever relations or declare war with Austria, Bulgaria or Turkey so long as those countries do not force such a step.

A Berlin dispatch to the Cologne Gazette says that the Empress of Germany has sent her private jewels to a neutral country to be sold. The jewels are valued at a large sum.

Actual and potential resources which, all told, probably never have been equaled by any other nation in the history of the world are brought into the Great War under the American flag.

Melville Ellis, one of the best known musical comedy and vaudeville performers in the country, succumbed to typhoid fever at the New York Hospital April 5. He was thirty-nine years old.

Official announcement was made April 5 that foreigners in the United States who conduct themselves properly will suffer no loss of property or liberty as a result of a declaration of a state of war.

President Wilson at 1.13 o'clock the afternoon of April 6 signed the joint resolution of Congress declaring a state of war to exist between the United States and Germany.

President Wilson's address to Congress, translated into German, is being distributed liberally over the German lines by British aviators. It is understood the same thing is being done by French aviators.

Rear Admiral James H. Oliver was formally nominated by President Wilson April 5 as Governor of the Virgin Islands, formerly the Danish West Indies. He already is on his way there.

Seizure of all radio stations in the United States and its possessions, operation of those needed for naval communications and closing of others was authorized April 6 by President Wilson.

The Lynn Shoe Manufacturers' Association of Lynn, Mass., has announced an agreement to close twenty shoe factories on April 20. The factories employ between 12,000 and 15,000 hands.

The United States Steel Corporation April 6 announced another big increase in wages and salaries, amounting to about \$30,000,000 a year and to benefit 225,000 employees. Ninety per cent. of the employees of the corporation will get advances.

April 5 was America's day in France. Besides a manifestation in Parliament and the great display of the Stars and Stripes throughout the capital, the municipal councils met in cities, both large and small, throughout France and adopted resolutions acclaiming the United States.

Fifty thousand sledges, carrying victims of the old régime back to freedom in the new Russia from the mines and convict settlements of Siberia, are speeding in endless chain across the snows of North Asia toward the nearest points on the Trans-Siberian Railway.

Capt. Alfred A. Fritzen, the former German artillery officer and reservist, who was arrested last month, pleaded guilty April 6 before Federal Judge Cushman to complicity in a plot to dynamite the Welland Canal in Canada and was sentenced to serve eighteen months in Atlanta Federal prison and to pay a fine of \$1.

Twenty-seven German vessels in New York Harbor, including the Vaterland, pride of the German merchant marine, are in the possession of the United States government. The vessels were seized April 6 by customs officers and troops from the Twenty-second United States infantry, stationed at Governor's Island.

Two men were killed, three seriously injured and a score of passengers less seriously hurt, in the wreck at Wayneport, fourteen miles east of Rochester, soon after midnight April 6, when New York Central train No. 7, the Westerner, west-bound, from New York to St. Louis, crashed broadside into a freight train on the West Shore Railroad crossover.

With forty-eight buildings destroyed,

among them a church, several hotels, two theatres and the beach front natatorium, entailing a property loss of close to \$1,000,000, Asbury Park, N. J., is congratulating itself upon the fact that the fire which April 5 swept four square blocks in the heart of the resort did not wipe out the city.

A group policy for \$3,000,000 was issued April 6, by the Metropolitan Life Insurance Company to Gimbel Brothers, in Philadelphia, for the insurance of its 4,000 employees. The policy was taken out, it was announced, in commemoration of the seventy-fifth anniversary of the founding of Gimbel Brothers, and in recognition of loyal and faithful service on the part of their employees.

The suffragists and the anti-suffragists in the Episcopal church of the New York diocese are in battle array. A "Remonstrance," signed by twenty Episcopal women, has been taken to Bishop David H. Greer. It is aimed at the New York Protestant Episcopal Women's Suffrage Association. The bishop, it is said, declined to recognize it, and then the leaders sent it to two of the leading Episcopal weeklies.

THE WAR.

Cuba has joined the United States in declaring that a state of war with Germany exists.

Sinking without warning of the unarmed American steamer Missourian, which left Genoa yesterday, with thirty-two Americans among her crew of fifty-three, was reported to the State Department April 5 by Consul General Wilbur at Genoa. The crew was saved.

French soldiers have entered the outskirts of St. Quentin. Scouting forward over the soaked ground, through violent snow squalls, the Polus now hold the southwestern suburbs of the city.

News was received April 2 that the British had captured Dely Abbas, in their pursuit of the Turks from Bagdad, and that the Russians had taken two more towns in their advance upon the Mesopotamian border, near Khanikin.

The Belgian relief ship Trevier has been torpedoed and sunk by a submarine off Scheveningen.

A troop of Cossacks galloped into a little Turkish town in Mesopotamia April 5 and were greeted with cheers by British infantry. After more than a year of effort the Russian and British armies in Asia Minor have joined.

A message to Rio Janeiro from the Brazilian Consul at Havre says the Brazilian steamship Parana was sunk ten miles off Barleur. Thirty-seven aboard her were rescued and three killed.

Hindenburg struck back hard at the French April 5. Picked German troops tore into the French lines northwest of Rheims, on the Aisne Canal, and, according to Berlin, inflicted on the defenders a shattering reverse, taking 800 of them prisoner.

Six allied hospital ships have been mined or sunk by submarines since the opening of the war.

The Chinese Cabinet has decided unanimously that it will be to China's interest to enter the war as an ally of the Entente nations.

Towns on the coast of Kent, England, were again bombarded April 6 by a German airplane. There were no casualties, it is announced officially.

The American steamer Aztec has been sunk by a submarine near an island off Brest. Some of the crew were rescued and are being brought into Brest.

The Maxim Munitions Corporation, with plants at Watertown, N. Y., and at New London, Conn., announced April 4 that it had entered into a contract to supply the Italian government with 215,000,000 cartridges.

A German destroyer was sunk and another was damaged severely April 7 off the Belgian coast.

General Leonard Wood is not to be transferred by the War Department from the command of the Department of the East, with headquarters at New York, to Charleston, S. C., the President announced April 7.

Lectures and Meetings

The Sunrise Club.—The Thirteenth Dinner of the season takes place Monday evening, April 16, at The Cafe Boulevard, 41st Street and Broadway (entrance on 41st St.), Manhattan. Time, 6:45 o'clock. Subject: "The Psychology and Ethics of Religious Revivals. Especially as Exemplified by The Rev. William A. Sunday."

The Participants in the Symposium are Dr. A. A. Goldenweiser, of Columbia University; the Rev. William Sheafe Chase, Rector of Christ Episcopal

Church, Bedford St., Brooklyn; Prof. Chas. T. Everson, lecturer for the Seventh Day Adventist Church; Henry Rowley, former President of the Brooklyn Philosophical Association; the Rev. Theodore F. Savage, Pastor of Christ Presbyterian Church, Manhattan; Robert H. Lowie, Ph. D., Asst. Curator, Dept. of Anthropology, Am. Museum of Natural History. Dinner, \$1.25, including tips. If you will attend, notify Edwin C. Walker, 211 W. 138th St. Telephone, Audubon 4295.

The New York Secular Society will meet every Sunday of the month at 3 P. M., at Masonic Temple, 310 Lenox ave., between 125th and 126th sts.

April 15.—"Science and Discarnate Intelligence. A Business in Delusions." By Thomas Wright.

The Brooklyn Philosophical Association (38th season) meets every Sunday at 3 P. M. in Long Island Business College, South Eighth street, near Bedford avenue, Brooklyn, for lectures and discussions. Wm. A. Winham, secretary, 146 Newton street, Brooklyn, N. Y. April 15.—"Americanism versus Socialism—A Contrast." By Frank Urban.

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening, at 8.30, during the winter.

April 15.—"Later Internationalists. Materialism, Tchekesoff and Present Outlook." By Fred Dunn.

The Paterson Philosophical Society meets Sunday evenings at 8, at 202 Market st., over Garden Theater. Live subjects; interesting speakers. Frank Bamford, 111 Cliff st., secretary.

The Boston Freethought Society meets in Paine Memorial Hall, Appleton street, every Sunday at 3 P. M. J. P. Bland, B.D., is resident speaker, and THE TRUTH SEEKER is for sale at the door.

Pittsburgh Rationalist Society. Marshall J. Gauvin, lecturer. Sunday meetings, 8 P. M., Academy Theater, 810 Liberty avenue, near Eighth. April 15.—"What must we do to be saved from war?"

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7.30 P. M., at the Hotel Vendome, Third street, opposite State House. O. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

Michigan Rationalist and Freethought Association meets every Sunday, 2.30 P. M., at Gerow's Hall, 55 Grand River West, Detroit. Secretary, Arthur A. Senger, 859 Rohus avenue, Detroit.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at 2.30 and 7.30, at 1417 Columbia avenue. Open platform. The Truth Seeker and liberal literature on sale. F. Garfield Bowers, secretary, 245 N. Ninth street. Mr. Franklin Steiner will lecture Sunday afternoon and evening, April 15. Other societies in the vicinity desiring lectures should address Mr. Steiner in care of The Truth Seeker.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9, 10 Cawker Bldg.

The Washington Secular League meets on Sundays at 3 P. M. at Pythian Temple, 1012 Ninth st., N. W., Washington, D. C. John D. Bradley, president, 437 Quincy st., N. W.

The Denver Rationalist Association meets the first and third Thursday of each month at 319 Kittredge Building; Olive Oliver, president.

The Church of This World, Rationalist. John Emerson Roberts, lecturer. Meetings every Sunday morning at 11 o'clock in Willis Wood Theatre, Kansas City, Mo. Mr. Roberts' services may be secured for wedding and funeral occasions. Address, 4011 Kenwood ave., Kansas City, Mo.

The Toledo Rationalist Society meets every Wednesday evening at 8, Room 133, Arcade Building, St. Clair and Jackson streets. W. M. Braun, secretary. Speakers, Dr. Rullison, J. Carl, J. Braun and K. Pauli.

The Seattle Rationalist Society meets

Sundays at 3 p. m. in Strand Hall, 1525 Fourth avenue, Seattle, Wash.; L. A. Wheeler, president, 1330 First avenue. The Truth Seeker and other Free-thought literature for sale at all meetings. Admission is free.

The Detroit Society of Truth Seekers (Lithuanian) meets the second Sunday of every month at 2 P. M. in C. O. F. Hall, Chene, cor. Trombly st.; Karl Rutkus, organizer, 338 West End ave., Detroit, Mich.

Tacoma Rationalist Society meets every Sunday at 3 p. m. in Maccabees Hall, 1109 Broadway, Tacoma, Wash.

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A STATISTICAL STUDY

By JAMES H. LEUBA

Professor of Psychology and Pedagogy in Bryn Mawr College.

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PAINE'S DEFENSE IDEAS.

A Pacifist from Principle, but No Advocate of Non-Resistance in All Circumstances.

BY WILLIAM M. VANDER WEYDE.

President Thomas Paine National Historical Association.

THOMAS PAINE, one of the earliest of pacifists, originator of the idea of an international court of arbitration peacefully to settle such disputes as may arise between nations, and one of the most earnest and active opponents of war and militarism that the world has produced, was, it should be more generally known, by no means an advocate of "peace at any price."

Paine was too familiar with the history of monarchies and autocracies to believe that in the era in which he wrote war of every sort might be obviated. He had in his time seen too many instances of irresponsible governments that had thrown aside all considerations of humanity and run amuck, to support any such notion as that of "peace at any cost."

Paine's political writings very clearly express his belief in the ultimate abolishment of war by all the nations of the world, and it is evident that Paine was convinced man would within a very few years—probably in his own lifetime—awaken to the barbarity of warfare and adopt in its place rational means of terminating discussions that arose between the governments of the world. It is evident from his writings that Paine could not possibly have brought himself to believe that in this twentieth century—more than one hundred years after his death—any government, or governments, would "run amuck" and set the world aflame with war.

Paine supposed, and with good reason, that long before the present era, the peoples of the various countries would have abolished all monarchy, and that a republican form of government would have supplanted kingly rule the world over. Republics, he was convinced, would be without the avaricious incentive of kings to engender war. But until nations had dispensed with monarchy and replaced the rule of kings with representative government, means of defense was imperatively necessary. Paine was indeed a pacifist, but he very clearly saw the possibilities of aggression and invasion while monarchies continued, and he believed, of course, in the repelling and punishing of the aggressor. Thomas Paine's morality was not derived from the Bible; and the Christian shibboleth, "Unto him that smiteth thee on the one cheek, offer also the other," must to him have seemed advice that only the feeble-minded could follow.

Paine's career as a soldier in the Revolutionary war is detailed in Moncure Conway's "Life of Thomas Paine" (chapter viii: "Soldier and Secretary"). Paine served under General Roberdeau and was later aide de camp to General Nathaniel Greene. That he was a brave and valiant soldier in the struggle for independence is attested by historical record.

The picture of Paine that embellishes this article is from a painting owned by the Pittsburgh Rationalist Society.

There is frequent reference in Paine's writings to the necessity of preparation and proper means for resistance. One has but to read his "Common Sense," his "Crisis," and the occasional magazine articles that preceded these two works, to note his



recognition of the value and need of defense. In July, 1775, Paine published in the *Pennsylvania Magazine* his "Thoughts on Defensive War." In this essay, Paine, the ardent advocate of international peace, said, in part:

"Could the peaceable principle of the Quakers be universally established, arms and the art of war would be wholly extirpated. But we live not in a world of angels. The reign of Satan is not ended; neither are we to expect to be defended by miracles.

"I am thus far a Quaker, that I would gladly agree with all the world to lay aside the use of arms and settle matters by negotiation; but unless the whole will, the matter ends, and I take up my musket and thank heaven he has put it in my power.

"Arms, like laws, discourage and keep the in-

vader and the plunderer in awe and preserve order in the world as well as property. The balance of power is the scale of peace. The same balance would be preserved were all the world destitute of arms, for all would be alike; but since some *will not*, others *dare not* lay them aside. And while a single nation refuses to lay them down, it is proper that all should keep them up. Horrid mischief would ensue were one-half the world deprived of the use of them; for while avarice and ambition have a place in the heart of man, the weak will become a prey to the strong. The history of every age and nation establishes these truths, and *facts need but little argument when they prove themselves.*

"As the union between spiritual freedom and political liberty seems nearly inseparable, it is our duty to defend both. And defense in the first instance is best. The lives of hundreds of both countries had been preserved had America been in arms a year ago. *Our enemies have mistaken our peace for cowardice, and supposing us unarmed have begun the attack.*"

Paine, who signed this essay "A Lover of Peace," in referring to "both countries," alluded to the Great Britain of George III (one hundred and forty-two years ago) and America. The colonists in America were the victims of the British monarch's tyrannous impositions in taxation and otherwise, and the shafts of Paine, champion of liberty, were naturally directed at that autocrat and his oppressive government.

With Russia's peaceful revolution in mind, and her repudiation of autocracy, one cannot but hope that the splendid example set by the oppressed people of that country will be followed by the peoples of other European nations when the Great War is ended. There is, indeed, great likelihood that several if not all of the monarchies in Europe will be overthrown within a brief time and that republics of the people will soon succeed monarchical rule all over Europe. And in due time—it seems not very distant now—Paine's dream of a great Federation of Republics of the World will no doubt come true!

Let the "peace-at-any-price pacifists," those who follow the scriptural injunctions, "Resist not evil" and "Love thine enemies," read the story of the American War for Independence—nowhere is it more interestingly and authentically told than in Paine's writings of that period—and they will perceive the absurdity of believing peace can be maintained under any and all conditions.

One of Paine's essays of the Revolutionary war period is entitled "Epistle to the Quakers." In it he justifies the bearing of arms for purposes of defense. In "Crisis I" Paine says: "Not all the treasures of the world, so far as I believe, could have induced me to support an *offensive war*, for I think it murder;

but if a thief breaks into my house, burns and destroys my property, and kills or threatens to kill me, or those that are in it, am I to suffer it? . . . It is the madness of folly to expect mercy from those who have refused to do justice. . . I call not upon a few, but upon all, not on *this state or that state*, but on *every state*; up and help us; lay your shoulders to the wheel; better have too much force than too little when so great an object is at stake. Let it be told to the future world, that in the depth of winter, when nothing but hope and virtue could survive, the city and the country, alarmed at one common danger, came forth to meet and to repulse it."

In "Crisis V," addressed to General Sir William Howe, Paine writes:

"It is the object only of war that makes it horrible. If there was ever a *just* war since the world began, it is this in which America is now engaged. She invaded no land of yours; she hired no mercenaries to burn your towns. She wanted nothing from you and was indebted for nothing to you; and thus circumstanced, her defense is honorable and her prosperity is certain."

In an address "To the Inhabitants of America" following "Crisis V," Paine says: "The only way to finish a war with the least possible bloodshed, or perhaps without any, is to collect an army against the power of which the enemy shall have no chance. By not doing this we prolong the war and double both the calamities and expenses of it. . . And why not do these things? What is there to hinder?"

"If we had not at this time a man in the field, we could, nevertheless, raise an army in a few weeks sufficient to overwhelm all the force which General Howe at present commands. Vigor and determination will do anything and everything. We began the war with this kind of spirit, why not end it with the same? Here, gentlemen, is the enemy; here is the army! Here are Tories; come and help us to expel them!"

In "Crisis VII" Paine refers to his advent in America with no thought of being either a soldier or an author. "I had formed my plan of life, and conceiving myself happy, wished everybody else so. But when the country, into which I had just set my foot, was set on fire about my ears, it was time to stir. It was time for every man to stir. Those who had been long settled had something to defend; those who had just come had something to pursue; and the call and the concern was equal and universal." Let today's aliens read and learn.

Paine foresaw America's need of a navy, and in his "Common Sense" advocated the building of a fleet. He wrote, in part:

"No country on the globe is so happily situated, or so internally capable of raising a fleet as America. Tar, timber, iron and cordage are her natural produce. We need go abroad for nothing. . . We ought to view the building a fleet as an article of commerce, it being the natural manufactory of this country. 'Tis the best money we can lay out. A navy when finished is worth more than it cost, and is that nice point in national policy in which commerce and protection are united. Let us build. If we want them not, we can sell. . .

"Men-of-war of seventy and eighty guns were built forty years ago in New England, and why not the same now? . . . In point of safety ought we to be without a fleet? We are not the little people now which we were sixty years ago. At that time we might have trusted our property in the streets—or fields, rather—and slept securely without locks or bolts to our doors and windows. The case is now altered and our methods of defense ought to improve with our increase of property. A common pirate twelve months ago might have come up the Delaware and laid the city of Philadelphia under contribution for what sum he pleased; and the same might have happened to other places. Nay, any daring fellow, in a brig of fourteen or sixteen guns, might have robbed the whole continent, and carried off half a million of money. *These are circumstances which demand our attention and point out the necessity of naval protection.*

"Some method might be fallen on to keep up a naval force in time of peace, if we should not judge it necessary to support a constant navy. . . *To unite the interests of commerce and defense is sound policy, for when our strength and our riches play into each other's hand, we need fear no external enemy.*"

Paine profoundly abhorred war; peace he loved above all things. But highly as he prized peace, "peace at any cost" he loathed. He was vehemently opposed to militarism and passionately attached to the principle of mediation. But the invasive crimes of monarchy are not in all circumstances to be met with cordiality and a proffer of pretty olive-branches. Paine realized the necessity and virtue of self-defense. He was no craven, but was as proud to bear a musket as to wield a pen in the service of America.

It is impossible to calculate the moral mischief, if I may so express it, that mental lying has produced in society. When a man has so far corrupted and prostituted the chastity of his mind as to subscribe his professional belief to things he does not believe, he has prepared himself for the commission of every other crime.—Thomas Paine.

Although the devil be the father of lies, he seems, like other great inventors, to have lost much of his reputation by the continual improvements that have been made upon him.—Swift.

WHAT DETERMINES BELIEF?

Individualism as a Cause of the Rejection of Traditional Faiths.*

It is commonly supposed that individual knowledge and desire determine belief. This is substantially true only of the classes of belief not backed by some form of social sanction—supposing there be any such. When we say that we are social beings we mean, among other things, that we hold opinions which we have neither established nor critically examined, and that we are guided by aims which correspond more to the needs of society than to our natural individual inclinations. The few who markedly depart from this, the way of social life, are pilloried as iconoclasts and rebels, or lauded as innovators and reformers. But not even these escape the power of social forces. The most they may claim is to be freer than others from the pressure of social convictions, purposes, and practices; and, in so far as they are freer, to determine to a greater degree their beliefs and conduct according to their own nature and critical knowledge.

How compelling the prestige and the power of political and religious bodies, and how independent their influence may be of the personal inclinations of the individual and of rational knowledge, appears perhaps sufficiently on a survey of the geographical distribution of political and religious convictions. A mere boundary line separates Christians from Buddhists, or the admirers of a king from his bitter detractors—this, even though little or no difference in culture or in temperament or in moral likes and dislikes differentiates the population. The influence of social forces in the establishment of beliefs should be kept in mind in attempting to account for their disappearance.

No one, I think, will be disposed to contradict me when I affirm that the loss of belief accompanying collegiate progress can hardly be due to a decrease of a genuine desire for an immortal life in heaven. The students in the lower classes do not yearn for the angelic life more acutely and generally than those in the higher classes. In any case, the statistics would not bear out that explanation. Is it, then, the clearer realization of the absence of sufficient evidence for immortality and of the strength of the objections to it, which break down the traditional faith of many students as they pass on to the higher classes? To a certain extent, yes. But certainly not that alone. Direct arguments for or against immortality have affected but little even the older of these students. The proportions of juniors and of seniors who declare that they have never considered the arguments for immortality are almost the same as that of the freshmen and of the sophomores.

The chief influence on the decrease of belief among older students should be ascribed, in my opinion, to the gain in independence which is a normal result of growth and education. Young people enter college with few opinions that may be called their own; they are echoes of their social world. In college, they take fuller cognizance of their powers as independent individuals, they learn to detach themselves in thought from the various social groups to which they have belonged or to which they actually belong. They begin to react upon the traditional environment with the energy of their newly found individuality. A serious crisis is often passed through at this period, during which they are sorely tempted to make a *tabula rasa* of the "rubbish" with which they find themselves loaded—and little is there which in their impatience of restraint and in the conceit of their ignorance they would not wipe out with that epithet.

The presence of a powerful impulse to self-affirmation and independence is, it seems to me, revealed incontrovertibly in chart I where men and women are compared. Why are there 82 per cent. of female believers in God and only 56 per cent. of men? It is not because the latter are in possession of information unknown to the former. They belong to the same colleges, attend the same courses, and move in the same social circles. The main cause of the differences is to be found, I hold, in the greater readiness of men to break from tradition. Whether it is a secondary sex difference or merely the product of her education and social position, the greater conservatism of woman is not seriously contested. One of its consequences in the sphere of religion is that just attributed to it; during the years of adolescent self-affirmation the desires for intellectual freedom and for a rational organization of opinions and conduct are in young

* From "The Belief in God and Immortality." A Psychological, Anthropological and Statistical Study." By Prof. James H. Leuba, Bryn Mawr College.

women more effectively balked than in young men by the tender ties of the home and the authority of the church.

The greater aversion of women to breaking with their social group—an aversion which makes them more impervious to information threatening them with isolation—is a manifestation or perhaps rather an aspect of their greater tenderness and conscious weakness. Other things being equal, the readiness to break with one's social circle and one's past is inversely proportional to love for and dependence upon that circle and that past. One may therefore say, as I did when discussing chart I, that the greater proportion of woman believers is an expression of their greater need of affection and of their clearer consciousness of dependence.

When denying to knowledge the principal share in the establishment and maintenance of the beliefs with which we are concerned, we should not forget that the aggressively self-reliant person is more likely to scrutinize the foundation of the faith urged upon him and to look for, or at least to pay attention to facts and arguments in support of other possible faiths. But any gain in knowledge having this origin is to be referred to that independence which appears to me the fundamental cause of the difference of belief we have discovered. The more important thing to bear in mind is, I repeat, not any possible inferiority in point of knowledge, but a difference in attitude and disposition towards the established order of things. As to the relation of knowledge itself to belief, it is a commonplace of psychology that conviction is not a function of knowledge alone, but is dependent in a very substantial way upon inclination. Much of what we know never finds its logical place in our consciousness; whereas other items of knowledge lend to propositions towards which we incline far greater weight than legitimately belongs to them.

If now we turn to the statistics that deal with men of different degree of eminence, we shall again be led to ascribe the more fundamental influence in the production of differences in the number of believers, to intellectual and moral independence and therefore to whatever permits or fosters that independence. Greater eminence implies, doubtless, greater knowledge in the field of eminence and frequently also outside of it. But this does not mean that the loss of belief accompanying eminence arises entirely or even chiefly from greater knowledge. The reward of eminence is not usually given for mere knowledge and sheer intellectual ability; the measure of native intellectual capacity is far from being always in direct relation to the social and scientific standing attained. The qualities we have just assigned in larger degree to men than to women are, in the careers followed by the persons included in our statistics, foremost factors among those leading to eminence. The men of higher rank are, on the whole, distinguished among their colleagues for activity, tenacity, initiative, and self-reliance. Of these qualities, at least the last two tend to resist the forces of tradition, of authority, and of prestige, as well as to increase knowledge.

The restraining influence of early moral training and of public opinion has been brought out in the discussion of the signatures and of the comments accompanying the answers to our *questionnaire*. At the same time we have realized that a certain callousness making for effective freedom from kith and kin, for love of the naked truth and sharply defined situations, and a courageous impatience with the bonds that would tie us to the past and retard the movement forward and upward, entered as frequent and powerful factors in the determination of the opinions of our scientific men. Possession in reasonable degree of these qualities, antagonistic to the traditional and the orthodox, is incontestably favorable to success in the careers followed by the class of men with whom we have been occupied. I conclude, therefore, that the greater loss of belief suffered by the greater men is probably not to be ascribed chiefly to their greater knowledge, but rather to certain temperamental qualities or energies which make it relatively easy for them to rid themselves of much of the social pressure to which others yield.

The action of the qualities singled out is favored by the social environment to which the person who has reached distinction is usually transported. He finds himself removed from lower circles where tradition holds undisputed sway. Around him intellectual freedom is honored far above orthodoxy. So that those who fill the places that fall to the lot of distinguished men of science are relieved of much of the pressure which bears upon their less favored colleagues. If, furthermore, the greater men issue predominantly from eminent families, they have been from their early years freer than the lesser men from the influence usually exerted upon youth by traditional opinion. In a struggle

against the forces of tradition, the greater men would thus be doubly favored.

How shall we account, now, for the differences in belief among the lesser men and among the greater men themselves? Within these subdivisions as between them, there exist again differences of distinction resting upon the qualities I have singled out; I see, therefore, no reason for giving a separate answer to this second part of the problem. *Unbelief both among the lesser and the greater men is probably determined not chiefly by intellectual possessions and abilities, but more essentially by temperamental traits which resist the influence of the social forces that tend to the maintenance of established beliefs.*

But why should greater moral and intellectual independence result in the rejection of the beliefs with which we have been concerned, instead of lifting them up to the level of truly personal, critically established convictions? Which of these two possible effects will actually take place in any particular instance of traditional belief, will depend upon one's estimation of the validity of the grounds on which it is held to be true. When none is offered, or when the proffered grounds of belief are insufficient to meet the requirement of an independent mind, then independence will lead either to the rejection of the belief or to Agnosticism.

JAMES H. LEUBA.

The Cross and the Devil.

The emblem of Christianity, as we all know, is the cross; it is the instrument on which Christ is supposed to have died to save mankind from sin, and make us heirs to the kingdom of heaven—if the Christians can be believed, which is an impossible thing.

Now crucifixion, being the method of punishment at that period of time, during part of which Christ is alleged to have lived, it follows that, if hanging or electrocution had been the prevailing method of punishment, the people, who now call themselves Christians, and who wear the cross or the crucifix as a sign of their belief or adherence, would be sporting an electric chair, or a gallows in miniature, as a token of their orthodoxy, instead of the cross, while the spires of their cathedrals and the towers of their churches would be crowned with these instruments of execution.

It is doubtful, however, whether the Christian religion, especially the Romish brand of it, could ever have carried on as lucrative a business with any other religious emblem, as it has done with the cross. There are in various parts of the world enough pieces of the true cross to build a house, but this fact does not prevent pious priests from peddling this brand of dope, neither does it prevent the credulous from believing in what they have to say. The old saying, "The dupe, he likes the fakir bold, and the sucker, he likes the hook," applies here in all the fullness of its meaning. The many trinkets, such as medals, rosaries, scapulars, and other nonsense, which attach to Roman Catholicism are all more or less involved in obscurity, and supported by wild assertions and theological verbiage at variance with both facts and reason.

A good many owe their origin to supposed apparitions of the virgin Mary to certain fools, commonly called saints by the religious, who were so mentally deranged by their ascetic practices, that they imagined almost everything that only crazy people could imagine.

Whether the saints, thus favored, declared these things themselves, or whether cunning priests simply ascribed the apparitions to the saints in order to have an excuse to invent a new religious trinket to peddle to the credulous for profit, is a question that has points on both sides. But whatever way it be decided the conclusion follows that the so-called saint was a nut and the priests were the rogues, while the true believers were the "suckers."

The old tradition about the origin of the devil is another one of many fool beliefs that Catholics still tacitly acquiesce in.

Briefly stated, it is as follows: After creating heaven, God peopled it with angels. Now we are told that nothing undefiled can enter heaven. The above two propositions, however, impale the traditionalists and bibliolaters on one horn or other of a dilemma. If God created heaven and peopled it with angels, how did it happen that Lucifer, who was a good angel before his fall, sinned against God and fell from grace, inasmuch as nothing can enter heaven which is defiled? Surely sin is pollution, yet it penetrated into heaven, where all pollution was, according to the saying, anathema, and led astray one of the elect and select of God's invisible creation, a good angel. Moreover, prior to Lucifer's advent into hell, there was no devil. There being no devil before Lucifer, who tempted him be-

fore he fell from grace? For the religionist to say that he tempted himself would be a denial that God created him good and perfect along with the rest of the angels; to say that God tempted him would be making a devil out of God.

Besides, it is customary for priests and preachers, when they bellow forth a broadside, to indict everything and everybody opposed to their schemes, and then to admonish their auditors to beware of the devil, the world, and the flesh. This is ridiculous in the face of the fact that an angel, a good angel, who had neither a devil, a world, nor flesh to combat, fell from grace and became a devil himself, while he was living in heaven, where we are told that sin cannot enter.

FRANK MCBURNEY.

Diary of a Missionary Editor.

April 8, 1917. Bright Easter skies; bright Easter skies. Our cook is risen; I too must rise. Did so, 8 A. M. (Atwood Manville). Bathed in Jordan L. Mott porcelain lined, worrying if that approach to godliness would lose me my job with T. S. For the first time in my life failed to say my prayers on Easter; have never met Mr. Washburn, so did not know how to pray correctly. Read the papers about the Christians at war. Met a friend who greeted me: "The Lord is risen," to which I replied, "Don't you believe it," which made a sensation; for the reply expected was: "He is risen indeed."

10.47. Went to hear J. H. Holmes preach. Very eloquent. At the sentiment approving of those with new ideas, several persons clapped; must have been Freethinkers who did not know any better. Put a dollar in the plate; so did wife.

1.15. Started for Billy Sunday's tabernacle, having been given tickets in the hope that I might be reclaimed. Arrived 1.45 and obtained seats in last three rows. Fine dramatic setting: flags, choir, emotional music, etc. Billy greeted with considerable applause; compliments the mayor and starts the collection pans. Put in five cents, hoping he would use it to buy T. S. pamphlets; wife put in a dollar; admitted later she was afraid I would pick it out.

Billy is a fluent speaker; in fact, so rapid I could not get down much that he said, but recognized most of it as old. "I am an old-fashioned preacher of the old-time religion. I bring you nothing new. The Holy Spirit is a personality as much as you or I. There is eternal damnation in hell for the impenitent. If you don't settle it before the undertaker pumps you full of embalming fluid, you're all in. I do not believe in the universal fatherhood of God and brotherhood of man, unless you are born again in faith in Jesus Christ. If he isn't he will go to hell. A lot of people do not give a whoop whether other people go to hell or not so long as they are saved. Some people could not find Jesus Christ with a search warrant. Martin Luther would have said to me 'Go to it, Bill; give it to them!' My life has been threatened by the damnable weazel-eyed whisky gang, and last night a man called up and offered large sums to fight this meeting. I have put them out of nearly \$200,000,000 of business. I ask no quarter from the dirty bunch and give them none. I have been offered \$1,000,000 to appear before the movies and large sums from talking machine companies, but have refused."

For a while he met with a cold reception, and the only two bursts of applause came when he spoke of the Stars and Stripes, and when he jumped on the table and announced that he would give all the net proceeds to the Red Cross and the Y. M. C. A. Much to my delight, wife was not impressed; said it was like a burlesque.

Now the birth of the tabernacle was in this wise: an angel (J. D. R., Jr.) with a hoard, wishing to make Billy a public example, came to him in a dream, saying: "This tabernacle that I have conceived is at 168th street and will be a suitable place for virgins and children to hear the word of the Holy Ghost." So they builded them a tabernacle on the great white way, four hundred cubits in length builded they it, and three hundred cubits in width, and they saw that it was good. And a sounding board placed they over the prophet of the Lord, to carry the voice of the Lord to the uttermost parts of the sawdust. And the piano of the Lord was there, the same that David used for his psalms, and the cherubim and chickens continually did cry, "Praised be Billy Sunday, who hath given us back the Lord, for we know not where we had mislaid him." And it came to pass that when the people listened not unto the prophet of the Lord, he arose and sacrificed all that he had (except a few hundred thousand dollars) unto the Lord. Then the people loudly acclaimed him as a true prophet and listened with a broad smile.

The "Railroading" Process.

On several occasions I have heard about "railroading" a man to prison, but never believed that it was done. Yesterday, April 4, I saw the thing accomplished and am no longer skeptical on that point. I was present at the Fifty-seventh Street Police Court, and witnessed the proceedings in Comrade Henry Jaeger's trial. The day before I had heard of the arrest of several speakers, and I went to observe the process of the law. Comrade Jaeger's case was called for trial, and although counsel begged for half an hour's adjournment, the learned judge's answer was, "Not a minute." The charge against Jaeger was disorderly conduct—calling Paul Stratthaus, who testified against him, a "skunk" and a "perjurer." Jaeger himself admitted the language, and I share in his views. No one in court testified that he heard Jaeger call President Wilson a "murderer." Still the magistrate found him guilty of that offense. The judge then retired to his chamber. During the absence of the judge, a court attendant answered to an inquiry of some one: "Jaeger will get six months." How did the attendant know that the sentence would be six months? A little later Jaeger was brought before the judge, to whom counsel distinctly stated that Henry Jaeger had spoken before the public for the last twenty years, and was a law-abiding citizen who had never been arrested, this being his first "offense." The judge then said: "This man is of the type that has taken advantage of free speech. It is better that this type should be subdued, and I will do all in my power to suppress it. I sentence you to six months in the workhouse."

Today I am richer in knowledge and experience and know what it means to "railroad" a man to prison. Jaeger, poor man, one of the best speakers for Socialism, had dared to use the right granted him by the Constitution of the United States, and is railroaded to jail for six months.

Next the Meiwitz case was called. The defendant hesitated for a moment to answer the inquiry of the learned judge, whether he was ready to go on with the case or not. The judge said: "If you say another word I will raise the bail to twenty-five hundred dollars." (Before it was only fifteen hundred.) The case was adjourned to the next day, April 5. I was one of the bystanders appearing in court. Meiwitz was brought out for trial. He had no lawyer. The complaining officer, put on the witness stand, testified that Meiwitz refused to stop his meeting. A cheap witness testified after him, then Meiwitz took the stand. Although testimony proved that traffic was not obstructed, Meiwitz was found guilty of that offense, and remanded to be sentenced later. This was the second railroading case. I witnessed a third one when the Deutsch case was called. Deutsch was arrested for obstructing traffic. After the officer who arrested him had testified, a chauffeur subpoenaed by him admitted under cross-examination by Mr. Deutsch that there was enough room for two automobiles to pass. Deutsch had nerve enough to ask the magistrate if free speech is to be revoked, and if speakers will be arrested on technical charges. The judge said that free speech cannot be revoked, and speakers will not be arrested if they keep within the law. Mr. Deutsch was the third one to be found guilty.

I was shivering with fear that Meiwitz and Deutsch, like Jaeger, would be sentenced for six months. I called up a few lawyers and then went back to the court room to await the last act of the performance. My agony passed on hearing Meiwitz fined ten dollars. After I had paid the fine we ran down to the street, but Meiwitz reminded me to go back and hear the sentence of Deutsch. I reached the court room in time to hear Deutsch fined ten dollars also, and to pay the money.

In the afternoon I heard that our noble-hearted Brother Kerr was arrested and sentenced to six months in the workhouse, because he had dared to use the right of free speech granted him by the Constitution of the United States.

And this is law, and this is what they call justice! On the same spot where a speaker was arrested for obstructing the traffic, a band wearing the uniforms of United States soldiers was playing the "Star Spangled Banner," to the entire closing of traffic. When I called the attention of the same officer who arrested one of the speakers to the fact that a wagon dared not try to pass there, he told me, "You do not understand; this is the United States Army band, and they have a right to bar all the traffic. They represent the government." I thought the people represented the government, or the government the people. He asked me, "What is your opinion of the government?" I had no intention to fall into the trap, and so said: "I have no opinion whatsoever about this government."

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT, 1873
 CONTINUED BY E. M. MACDONALD, 1883-1909
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The first fatal step which our government made was when a Roman Catholic priest was allowed to set up his altar of idolatry in this country, and the second was when the first parochial school was permitted to open its doors. It is not too late yet to retrace these steps. The priest can be arrested as a felon and the school abolished as an arsenal of superstition. And the sooner these things are done the better for the destiny of our nation.

For fifty years I have heard of "divine truths." I have never seen any such things. To my mind, there are more divine falsehoods in the world than divine truths. This old notion that the Bible is a book of divine truths belongs in the cemetery. The Bible is a big book of big stories, big mistakes, and big lies, but I know not where to put my finger on a big truth in the whole volume. The word "divine" belongs only to the supernatural things, and *there are no supernatural things.*

Start something, no matter what, and the slumbering idiot starts into life. A flag day for America has prompted said idiot to come out and ask for "a cross day." Spare us. We wish to get out from under that horrible burden. Our nation would be safer and sounder if every cross in it was sunk to the bottom of the Atlantic ocean. No more crosses, but fill the air with the beautiful stars and stripes. Our flag not only lightens the atmosphere, but enlignens it.

I am getting tired of some men. They make me sick. When a man who believes in God and immortality is honored in a community, though he never lifts his hand to help a human being, and a man who does not believe in God and immortality, but who sends coal to the freezing and food to the starving, is looked upon as a bad man and is shunned by church members, I say to myself: Is the world a fool and don't men appreciate good deeds more than a fruitless profession of faith?

It is, or should be, no crime to criticize God, because God is not a living person, only an idea. From history we learn that it was no crime for ecclesiastics and other religious persons to criticize, assail and torture, even to the death, upright and noble men and women, *but was a crime to criticize the brute-God of the Bible; a barbarous, disgusting and cruel divinity, who never existed except in the imagination of barbarous, ignorant and cruel human beings.* You can never save man until you get rid of God.

I challenge the church to put its God on exhibition. Let us see him naked. Let us see him in truth, not covered with lies. It is time to show this God to man. God has been preached, let him now be shown. Man wishes to see God; to see whether the church has lied about him or told the truth. Where is God? Bring him out! Don't talk nonsense and say that he is too sacred to be seen. Sacredness covers too many lies. Is one of the many lies God? What a hypocrite is this church! Has it any God to show?

L. K. W.

The Pride of Opinion.

Our country has experienced no greater strictures laid upon the right of free speech in the course of its history than occurred recently when its citizens were considering the wisdom of recognizing the existence of a state of war between this country and Germany. One of the most signal cases illustrating this fact was that of the Rev. Dr. Holmes, pastor of a Unitarian church in New York. Because of his peace views he was bitterly assailed by many prominent persons, among them members of his own congregation; and yet he gave expression to two fundamental ideas which it was beyond the ability of his opponents to controvert.

Dr. Holmes said: "No man is wise enough, no nation is important enough, no human interest is precious enough, to justify the wholesale destruc-

tion and murder which constitute war." If it be true, as Christianity teaches, that the soul of man is the most valuable thing in the whole Universe, then it ought to be especially conserved, even to the loss of everything else. But strange to say, there is no religion existing today that has been more prodigal of human life than Christianity. It seems to care absolutely nothing about the shedding of human blood provided it can gain thereby some worldly advantage. And yet when certain men asked that a better religion of life and love might prevail through the maintenance of peace, they were immediately hailed as traitors to their country, and enemies of the common good.

The second unanswerable statement made by the Unitarian preacher was this: "Most persons are ready to agree, especially in the piping times of peace, that war is wrong. But let a cloud appear on the horizon and those persons reverse their views. So we have the curious situation that war is wrong in general, but each particular war is right." This is a true statement of the case regarding war. It is a potent illustration of the degree to which the love of war is ingrained in human nature irrespective of the fraternal teachings of Christianity and its apparent regard for all mankind as brothers in Christ.

Perhaps when Christianity is safely out of the way, men will cherish the ways of peace. So long as religion continues to embarrass and control the minds of men, just so long will wars continue to rob the nations of the flower of their manhood. It is this same religion that sought to coerce all freedom of speech when the more humane portion of our citizens advocated a disposition of peace.

It is a great question with many if free thought and free speech will ever be a universal possibility in the world while human nature continues to be what it is today.

There are some persons in every country of the earth who find their highest delight in securing the adoption of their own opinions in opposition to the opinions of others. Such persons have no desire to be right; what they chiefly want is to have their own way, rejoicing more over the victory achieved in the contest of mind, than in giving prominence to the truth. This radical evil, witnessed in every age, is the most persistent enemy that the Free-thinker has to deal with. It is the power of self arrayed against the worthiness of truth. Never will truth secure its rightful consideration from men until they learn to love it better than they love themselves.

Degenerate Religion.

As usual, the exhortations of the notorious Billy Sunday, now with us, include a very liberal modicum of what he himself calls "ginger, pepperino and tabasco sauce"—another name, by the way (speaking religiously), for gutter slang, obscenity, personal abuse and professional blasphemy. Of this style of oratory in general we will say nothing at this time. The several communities where Sunday has held forth received a surfeit of this class of preaching; and owing to the wide publicity given to his remarks by the public papers, people everywhere are reasonably well informed as to the quality of the show offered by this modern stage novelty. We wish, however, to consider briefly two remarks which were made by him at his meetings on Tuesday, the tenth of April, the first day of his public appearance.

Sunday said: "I plead not for the modern revival, but for the old Pentecostal revival that will send the drunken man home sober, that will make the thieves no longer steal, that will cure the blasphemous." And later he said that he hoped that as a result of his efforts many would enter the work of evangelism, and then *those blasphemers*, those rum-soaked sinners, those degenerates, will be going to hell so fast that you can't see them for the fog." It is supposed, when a public speaker uses a term in a logical connection and with a distinct purpose in view, that he understands its meaning.

The dictionaries define blasphemy as to "speak irreverently of, as of God." The irreverent way in which Sunday uses the name and person of God is familiar to every one who has heard him, or read his preachments in the daily prints. The parade of his familiar acquaintance with the heavenly deity which characterizes his "Sundaisies" has been equaled only by that other notorious religious fanatic, Billy Hohenzollern of Germany.

The courts have defined the meaning of blasphemy, or at least made a pretense of doing so; now why is it that they have not applied their definition to the manifest blasphemies of Billy Sunday? A case is still pending in a Connecticut court where a person was tried for blasphemy whose actual offense was trifling compared with the coarse and disrespectful language used by Sunday when speaking of his god. Sunday is the greatest public blasphemer of our age; and if there was ever a man that needed to take a dose of his own medicine to save him from the tortures of his own self-conceived hell, he is unquestionably the man. He is irreverent and grossly flippant about a being in whom he says he believes, consequently his sin is much greater than that of the man who uses God's name carelessly, while ignorant of the conception that any such being exists. But Sunday speaks under the *auspices of religion*, and this in a hypocritically religious community, makes all the difference in the world. The courts of our land ought to feel thoroughly ashamed as they contemplate their past ignoble interferences with free speech in the light of Sunday's cheap vulgarisms seething with latent irreverences.

The other remark made by Sunday upon which we wish to comment is this: he was told by a "brother" that what was needed today was "an ethical revival." "Help! help! help!" screamed the evangelist. "You can starve to death on this ethical stuff! You can go to hell on high gear on this ethical stuff!" This statement includes a contradiction and a lie, the preacher himself being the evidence. The topics used by Sunday for the subjects of his sermons have almost invariably been of an ethical nature. His chief object seems to be to hold up to contempt and ridicule the moral failures of our age, and to frighten men into an ethical course of living by a constant reiteration of the eternal torments of hell. He is not a theologian, and has made no effort thus far to preach a dogmatic sermon, being contented with presenting an uncritical outline of the primary doctrines of medieval Christianity. If he has no faith in ethics, which is the conviction of many who have heard him, why does he not leave moral questions entirely alone; why does he keep harping upon the sins of society and of the church if freedom from such defects leads only to hell? Here is certainly a contradiction of a most amazing character. He purposes to make men good by his methods of revivalism, and when this has been accomplished he tells them that such people "go to hell on high gear on this ethical stuff." Was ever a contradiction more distinctly exemplified! Was there ever a truer picture of the essential nature of Christianity!

But Sunday's teachings present not only a palpable contradiction, but also a downright lie. While ethics is not an essential quality of Christianity, that religion has never been lacking in a modified appreciation of the beauty and power of moral rectitude. While in essence it is an intellectual creed, it is fast leaving behind the unnatural and unwarranted position that a really good man could ever be condemned to an endless hell by a truly beneficent God, whether the man be Christian, Jew, Infidel or Mohammedan. And when it is remembered that the man of ordinary good behavior is superior from the standpoint of ethics to God as revealed in the Jehovah of the Old Testament, it seems like the veriest impertinence, nay, a high symptom of insanity, for any one to stand before an intelligent audience and yell out the absurdity that morals lead to hell. Does the world need any further proof of the real character of Billy Sunday!

The truth of the matter is that what the world needs preeminently today is a common sense practice of ethics; and no portion needs it more urgently than that one represented by Sunday and his coreligionists. The fact that thousands of religious believers crowd with eagerness this evangelist's tabernacle, and listen to jokes and ribaldry, sensual insinuation and open defiance of truth and decency, with an air of satisfaction expressed in noisy plaudits, is proof positive, were proof wanting, that religion has degenerated in its aspirations below the level of the ordinary playhouse. It never was strictly ethical. Religion and ethics represent two distinct ideas. The fact of a man's being religious is no evidence whatever that he is moral. The thought that the future of religion rests with the performances of such men as Sunday and his sympathizers, simply adds to the sorrows and cares of life which already burden suffering humanity, and cumber the future with additional problems that call for the highest mental attainments adequately to solve.

The harm done by these "holy" shows to our sense of decency, to our ideas of propriety, to the purity of our English speech, to the progress of culture and refinement among our young people much more than counterbalances any possible good secured by the occasional reform of some besotted being, who has enjoyed the same experience many times before. The vulgarisms of the dance hall and barroom now give spice to the "services" of the gospel tent, with an added piquancy which the true believer alone knows how to impart.

The religion of our day is the great coming degenerate of the future. The hope of the world lies in the abandonment of all systems of religion, and an honest, whole-hearted return to the fundamental principles of common sense morality. The former leads to mental and moral obfuscation, the latter to mental and moral enfranchisement, joy and peace. Which shall it be?

Those Who Are Damned.

The evangelistic seizure with which certain New Yorkers are now possessed was launched by the governor of the state, who left his chambers at Albany to appear in the pulpit of the tabernacle. On the day after his arrival, the evangelist himself was entertained at luncheon by John D. Rockefeller, Jr., where were also present Major Gen. Leonard Wood, the distinguished soldier, and Theodore Roosevelt, former President of the United States. He also met at a reception the clergymen of New York, representing hundreds of churches, who had taken part in the organization of the meetings, preparations for which have been going on for three months. Politics, ecclesiasticism and wealth having thus been suborned in his interests, and with harangues made up of nine parts of spread-eagle patriotism to one part of exhortation to come to Jesus, the expected crowd of curiosity seekers was at first attracted. The promise that the tabernacle would have a recruiting station as an annex has secured plenty of free advertising in the newspapers whose editors at this period are all seeing red.

The tabernacle was built to hold 17,000. The public was informed on Monday by one newspaper that the evangelist on the previous day addressed a crowd of 20,000, while another said that 40,000 were thrilled by his eloquence. A Monday evening paper, reporting the afternoon meeting in advance, told of the throng that filled the tabernacle at that day's session. The "throng" was shown by later reports to be 4,000, occupying less than one-fourth of the seating space. Attendance picked up in the evening, so that the reporters felt safe in saying there were 20,000 present afternoon and night. The description shows that the attention of the crowd was held by all sorts of fakery, trickery, claptrap and stage "business." Rodeo heaven, the trombonist and choir leader, opened the performance with his bag of fancy tricks, participated in by sections of the audience, which had been trained

to respond. The great Billy himself, the kaiser of the occasion, wrapped an American flag about his arm and defied the powers of the world. Beyond doubt it was a fine theatrical show, and may continue to be such.

Fragments of the "sermons" are printed. It is the same old stuff: "I believe in the Bible as the word of God, and when some highbrow comes along and lisps, 'Mr. Sunday, are you aware that the consensus of the latest scholarship has decreed so and so?' I say, 'When the consensus of the latest scholarship says one thing and the word of God says another, then the latest scholarship can go to hell.'" He has to clear the way for the groundlings by sweeping into perdition the educated and cultivated class. He comes to "save" people, and begins by damning in wholesale lots. Himself unfamiliar with the results of scholarship, and speaking with only the authority of ignorance, he gives credulity a harp and sends education and culture to hell.

Knowing himself open to the charge of being "out for the money," as it is commonly phrased, the evangelist made the preliminary announcement that all receipts above expenses would be given to the Red Cross and to the Young Men's Christian Association. Not many are fooled by such a pretense. If expenses are paid and something left to be handed over to the objects named, there is still Mr. Rockefeller's checkbook to be drawn upon for the hire of the laborer, and perhaps for other uses, as the contributions to the "pan" are reported to be disappointingly small.

It is too early at this writing to judge whether or not the Sunday season is to be a "profitable" one in New York; whether for the next three months the show-going population of the city will prefer such an exhibition as Sunday provides to legitimate amusements—the circus, the "movies," the theatres and a score of other forms of amusement. It was a shrewd move for the evangelist to promise a recruiting station as an annex. That secures him a certain approval and prestige he could not get as a soul-saver. He will work it for all it may be worth to him. In the past he has attributed all opposition to his evangelism to the "whisky bunch," and now with equal dishonesty his critics will be denounced as enemies of their country.

In spite of all the advantages under which the Sunday campaign is launched, we predict that its managers are going to find it hard work to keep the attention of the New York public keyed up to the revival pitch for three months.

The Number of the Beast.

As was to be expected, the Beast whose number is given in the eighteenth verse of the thirteenth chapter of the book of Revelation has been identified as the German kaiser. The first and most plausible identification of this animal, who had horns like a lamb and spoke like a dragon, was with the Roman emperor Nero. Spelling out Nero like this: NeRon KaiSaR, and taking the Hebrew equivalents of these capitals and giving them their numerical value, the exegetes produced the numbers 50, 200, 6, 50, 100, 60, and 200, which added together give the total of 666, corresponding with the scripture: "Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three score and six"—666.

By proper manipulation of letters and numbers Napoleon in his day became the beast of Revelation, and so have some of the pope's. The beast had seven heads which were "seven mountains, on which the woman sitteth." Rome has seven hills and the Catholic church. The woman being "the mother of harlots" (Rev. xvii, 5) we need not look further for fulfillment. The description fits all right.

But the editor of the *Exponent*, Clarksburg, W. Va., shows us that the beast is neither Nero nor Napoleon, nor the pope and his church, but our contemporary, Kaiser Wilhelm of Germany. Proof: There are 6 letters in Kaiser, 6 in German, and 6 in Empire. Place the three 6s together and they form 666, "six hundred three score and six," and "it is the number of a man." The value of a

prophecy is that it fits wherever you put it, and so in this case.

If one wishes to look farther than the Bible for passages applying to the kaiser, there are plenty of them in the classics. Our admired contributor, Dr. Jules Goldschmidt of Paris presents to view a considerable collection of them which we give with translations and the Doctor's comments for the convenience and edification of readers:

1. Tu es iste vir (2 Samuel xii, 7). Thou art the man, whom history will stigmatize forever.
2. Quem vult perdere Jupiter prius dementat (Horace). Whom Jupiter wills to perish, he first dementes; and so it has happened to the kaiser.
3. Quantum mutatus ab illo (Virgilius Eneis). See how he has changed since. The kaiser before the war and nowadays.
4. Mene, Tekel, Upharsin (Daniel v, 25). William II will meet Belshazzar's fate.
5. Qualis pater, talis filius. As was the father, so will be the son. True of the kronprinz.
6. Horresco referens (Virg. Eneis). I shudder relating the fate of Belgium and the monstrous deeds of the submarines.
7. Cæterum senso, Carthaginem esse delendam (Cato the Elder). Besides I opine that Carthage must be destroyed; and so the kaiser and his militarism.
8. Ab uno disce omnes (Virg.). In one you recognize all, the kaiser and the Germans.
9. Hoc volo, sic jubeo, sit pro ratione voluntas (Juvenal). This I will, so I order, my will is my reason. Signature of the kaiser in the golden book of Nuremberg before and verified by the war.
10. Video meliore, proboque, deteriore sequor (Ovid). I see and approve the better, but follow the worse. The pestiferous speeches of the kaiser before and after his declaration of the war.
11. Punica fides (Roman saying). Phœnician loyalty: Hohenzollern faithlessness.
12. Sunt lacrymas rerum (Virg. Eneis). His deeds are tears.
13. Odium humani generis (Tacitus). The scorn of humanity.
14. In sæcula sæculorum (Liturgical). For all eternity.

The expedient of the editor of the *Exponent* in grouping "Kaiser" and "German" and "Empire" in order to draw three sixes is not very fine work. The mechanism is too apparent. Wilson United States produces the same results. Dr. Goldschmidt does not hunt cryptograms and symbols to find the kaiser, but we think he has got his number nevertheless.

The articles on the Women's Night Court in New York by Frank Harris in *Pierson's Magazine*, of which he is the editor, have finally led to his arrest. The complainant is John S. Sumner, secretary and agent of the Society for the Prevention of Vice—the Comstock Society. The women who appear in the Night Court are those accused of prostitution or of soliciting for that purpose. Mr. Harris has quoted the evidence in some cases to show that they were unjustly convicted, but no more of it than seemed necessary to make his point. It is safe to say that Mr. Harris has not gone into details one-half so far as certain passages of the Bible do. There ought to be no more arrests for this sort of writing until literature has been purified by the expurgation or suppression of the Bible. While that book remains in circulation, to be pleaded as a defense for salacity, the agent of the Vice Society, which is an ally or annex of the Young Men's Christian Association, is straining out the less deleterious matter and swallowing the pernicious germ.

In Boston, on the evening of April 8, Mr. Joseph McCabe spoke on "The Failure of Christian Ethics" to an enthusiastic audience that filled Paine Hall to the doors. When the applause that greeted the distinguished English visitor subsided, Mr. McCabe gave a forceful and eloquent explanation of why the system of Christian Ethics is not adapted to the present age. Pointing out that it depended on the belief that the kingdom of heaven was at hand and that consequently the elements that are essential to a permanent code were ignored, Mr. McCabe showed that under it the world sank century by century into the abyss of the Middle Ages. From this Mr. McCabe drew the conclusion that a code of morals based on the supposition that the world might end at any moment was absolutely unsuited to a world which science assures us will last for many millions of years to come.

The heavyweight pugilist Jess Willard telegraphs the President: "I will fight. When do you want me?" Cardinal O'Connell advises Catholics to fight, but does not offer himself. The Salvation Army tenders a brigade. The evangelist opens a recruiting station. Said Jesus: "If my kingdom were of this world, then would my servants fight."

Why does not God stop the war? The fact that it is permitted to go on is inconsistent with a belief that he exists.

GODLESS RELIGION FOR ALL.

It Becomes Possible by Making the Chief End of Man Happiness Here and Now.

(Dr. John E. Roberts, minister of the Church of This World, in Kansas City, Mo., has published in a pamphlet under the title of "The Struggle of a Mind to Be Free," three lectures of an autobiographical nature, describing his earthward pilgrimage from Baptist childhood and Unitarian youth to his Agnostic manhood. To these lectures is added a fourth entitled "What Is Religion?" From the last-named the following selections are taken.)

By JOHN EMERSON ROBERTS.



The farther back we go, the more religious we find mankind. Religion was robust and full-grown when the human race was in its infancy. As man advances, as he increases in knowledge, as his horizon widens, as he adds to art, invention and science, religion declines; and the more advanced a people is, the less religious it is. Science dismisses the gods and teaches man to rely upon himself. Man learns through ages of disappoint-

ment that the heavens are heedless of his cry. He learns through bitter experience that the plow is a better providence than prayer.

The average religionist, whether Christian or Mohammedan or Buddhist or Jewish, imagines that his religion was the original type and that all others have been adulterations or adaptations of his, which was the original and exclusive revelation. The fact is that the comparative study of mythology and religion convinces any unprejudiced student that all of the symbols of religion, all of its forms and creeds may be traced back to an unknown antiquity and that the people that repeat them are wholly unconscious of the fact that they are simply passing on, as it was handed to them, something that has been transmitted from age to age through the endless successions of the past.

Nothing is more positive in the mind of the Christian believer than that his Christ, with his plan of salvation and his miracles and his peculiar birth and his resurrection and his ascension into Heaven, was utterly unique and unexampled in the history of mankind. And yet the student knows that the virgin births, the deaths on the cross, the resurrections and the miraculous signs attending those things are common in the religions of Egypt and Babylon and Persia and Scandinavia.

The fact is that the field of religion is a barren field. For thousands of years it has produced no new ideas. It has added nothing to the intellectual wealth of the world. In its wide and arid waste the flowers of imagination bloom no more. Genius shrivels and dies, while inspiration is choked by the drifting sands of superstition and faith. It is a wide, bleak, arid expanse. Its soil was exhausted by the first crop that it ever bore.

Religion as a factor in the world's life has added nothing to the science of the world. Religion has been busy attempting to justify or vindicate or make probable its miraculous stories. It has depended upon the phenomenal, the unusual, the transcendental, the supernatural. Real men have been giving their attention to facts, to real things. The world in the field of science, invention and discovery owes religion nothing. It has done nothing whatever to lighten the burden or relieve the stress of living. The most that religion can do is to bind up a wound somewhere that it helped to make, or relieve a poverty that it made inescapable, or restore a wayward or wandering one who was driven astray because of conditions that religion promulgated and helped to establish. The most that religion can do is to teach us how to die, while the business of science is to teach us how to live.

We are often told that religion has rescued the race from barbarism,—but for its benign and holy influence, the race would be groveling now in savagery, brutality and the abandonment and ruthlessness of barbarism, and religion has saved us from all of that. Well, if cruelty and death, if devastation and destruction, if slavery and torture, if rapine and massacre, if heedlessness of the helplessness of age and the innocence of childhood, if being deaf to the pleadings of maidens and the prayers of mothers is civilization, what would barbarism be? And yet, while all those things are going on in one half of the world, all of the foremost reli-

gions are there, with their symbols, with their faiths, with their different gods. On the battlefield, the devout Catholic wears his amulet and his crucifix; the no less devout Greek Catholic kisses his icon. The Episcopalian is there with his prayer book; the Lutheran with his battle hymn; the Evangelist with his Bible, and the Turk with the crescent graven on his sword. Jehovah and Allah! Christ and Caesar! Might and mammon! Blood-red deities; and all of them gods of war!

What then is religion? What then is religion? Judge it by its fruits. Judge it by what it has done and what it has failed to do. Judge it by the world as it is today. Judge it by the nations at war or by the nations at peace. And this is what it is: a scandal, a hissing and a by-word, an immeasurable insolence, a jest, a mockery, the folly of the ages, the sarcasm of the world. Religion is that! It has been tried and has failed. The church is futile and ineffective and inconsequent. The gods have been weighed in the balance and found wanting.

And I say to them all, to priest and preacher, to prelates and popes, to the called and the uncalled, to the inspired and the uninspired, to ecclesiastics and evangelists, to the right reverend and the wrong reverend of every name and every order, I say to them, one and all, "You may keep if you will the keys of heaven and hell; you may wear if you will the sacred robes of saintly idleness; you may round if you will your temples with the crown of a vanished authority; you may sway if you will the scepter of departed power; but we will take the keys of this world. We will unlock the doors of opportunity, we will open the temple of justice and drive from out its precincts parasite and special privilege and give to men and women now living the freedom and joy of life and love and labor!"

But can there be any religion without a god? And can we get along without a god?

I believe I have said often enough to be understood, that as far as the question of God is concerned, I am absolutely "neutral." I am for him if he justifies himself to me; I am against him if he offends my reason or violates my moral sense. I am not dogmatizing. I have never seen a god; I have never heard one described or pictured that I could respect. I have never found a revelation from any god that was of such a nature as to give me any respect for the alleged divine being. If there is a god, I say with Browning, "O God! We thank thee thou art not what we think thou art!"

But can there be a religion without a god? Not in the old sense of religion. If, as Martineau says, and Newman says, and the common opinion says, religion is the worship of and belief in some superhuman power, then there can not be religion without a god. But think, for a moment, what that word "god" means. There is no syllable in the language of mankind that has been so burdened and freighted with crime, with evil of every kind. The word "God" in the speech of common men is the pretense of or the delusion of the egotist and the refuge of the coward. If a man has reason for his conviction, he does not need divine authority. If behind his conviction there is the weight of honest thinking and clear perception, inspiration is not necessary. And if it is a falsehood that he has, inspiration can do it no good.

So, when men say of their creeds or their bibles that they "come from God," it is because they feel the necessity of some superhuman influence to make their creed current or their bible authoritative. God can not be organized into a church nor confined in a creed. There probably can not be any religion of the old kind without the god idea; but what about the religion of a new kind?

With or without God, what is the end of religion? What does the common man believe for? Why does he do penance? Why does he obey the church? Why does he pay pew rent?—some of them do. Why does he subscribe to a creed? What is the end, the purpose of it all? The purpose of it all is to secure happiness: it is a selfish proposition; the man is afraid. He is afraid of his God; he is afraid of his God's hell; he is afraid of his own future; he is afraid to enter without a letter of recommendation and a certificate of moral health into the presence of the majesty of the universe.

All religions have sprung out of that fear in the human heart. All sacrifice, all oblations, all incantations, all pilgrimages, all penances, all genuflections, all sacrifices of every kind have come from that idea of terror. The finite in the presence of the infinite has trembled and cowered and cringed and crawled in the dust. God is a king; you must go through a number of ante-chambers before you get to him; there is a warden at every door; there is a series of electric bells; they will announce your coming; they will telephone ahead your description; you cannot carry with you anything metal or money. It is an awe inspiring, a frightful thing to come

into the presence of God: he is a king, he is a ruler, he is a sovereign, he is the majesty on high; you must have somebody to guarantee you. And that is the old underlying idea of religion: you must put him under obligation to you. Kill a goat, kill a rabbit: the more the better; but shed blood, appease, pacify, render propitious this terrible being that they call "God." That is religion; that is where all of these things come from: symbols and sacrifices and the cross. God is a god of blood, a gory god, a god to be abhorred.

Here is something I have heard time and time again. I have been hearing it for thirty years, and I heard it again within a week. An orthodox believer said to me, "You may be right—" speaking about the position of the Rationalist, "You may be right; I don't say you aren't. You may be wrong; I don't say you are. But," he says, "with my faith, if my faith is right I am all right; and if my faith is wrong, I am all right anyway because your faith is right." A man with that kind of a mental being and that moral conception needs to have several gods die for him.

If religion, then, is the means whereby to secure happiness, then there can be a religion without the god idea. And I wish to keep clear, now, from the positive philosophy of Comte. I take it for granted that the end of life, the chief end, the supreme end of life is to be happy,—not good, not moral, not pious; but happy. That the smile, and not the tear, should be the universal language; that music, and not threnody, should fill the echoing vaults of the world; that happiness is the true end of life.

But happiness can be acquired, by a cultured man, only as those around him are happy. While there is suffering in the world and we know it, none of us can be completely happy. While there is a child hungry or a mother's babe famished at her breast, or the shriveled hand of the beggar extended, food can never taste just the same to the just man. So then, in order to be happy, the whole world has to be happy. And if those nearest to us are unhappy, then the blame is partly ours; and so it comes that happiness as the end involves responsibility for the happiness of others; and you get also, as the only possible way of complete happiness for the individual, the complete happiness of all mankind. Thus we have a basis for religion, not in the skies, not on superstition, not on an imaginary being or god of any kind, but in simply the human relations which work out rationally and result at last in the complete fulfillment of the end of life,—happiness here and now.

The Christian or the religionist is expecting happiness through his religion; but he is expecting it in another world. He has got his name written in the Lamb's book of life; that is to say, he is on the waiting list, and expects to take from death's cold hand the crown of everlasting joy. That is compensation and reward for faith, for religious practices, for suffering and privations here.

I want none of it! The main business in going across this world is to take all that one can honestly, justly take in the way of happiness and pleasure and joy.

Religion, then, is not piety in the old sense; it is not conformity to any creed or custom or convention or moral standard or moral code. It is not serving God; it is serving mankind. It is not worship; it is helpfulness. This new religion is not in trying to escape from the wrath of God; it is trying to escape from the condemnation of one's self and one's neighbors. It is living so that, morning by morning, a man can take off his hat to his own conscience and smile in the face of his own self-respect. It is the religion that "tenderly carries in one's heart the sorrows of the world and looks through pity's tears upon the faults and frailties of mankind." It is the religion that fears no future, cringes and crawls before no god, worships at no shrine; but endeavors to live so as to add a little light, a little joy to this shadowed and sorrowing world.

The Bible is to be used in the reading test for aliens under the new immigration law that bars illiterates. The Department of Labor does not pretend that the volume has been chosen to give the immigrant a "spiritual interpretation of life," but explains that "it is the only book in virtually every tongue." The Catholic church discourages the reading of the Bible except under the guidance of a priest. Has the Department of Labor the authority to place an uncensored translation of the Bible before one of Rome's illiterates and make him read it if he can?

Governor Whitman of our state is a "good mixer." He even attended the opening meeting of the W. A. Sunday Evangelistic Association, Inc. The skilled politician never overlooks a vote.

SCIENCE AND SIR OLIVER.

His Endorsement of Continuity and Its Effect on Mediums and Immortality.

In the "Lives of the Saints" we are told that when St. Aldebrand was ill a roast partridge was set before him for dinner. But being a vegetarian he blessed it, whereupon it rose up on the plate, the head and feathers came flying in at the door and it flew away. Grown men at one time believed the story even as children today believe in "Sindbad the Sailor." Credulity only takes different forms in different times and ages. No age nor any intelligence is exempt from credulity, for knowledge is a progressive state of intelligence. Pope appositely says:

"We think our fathers fools so wise we grow,
Our wiser sons, no doubt, will think us so."

We are apt to assume that our own age is not only the most intelligent that the world has ever seen, but the most intelligent that the world ever shall see. It needs only be stated to show its fallacy. Another fallacy of the day is that *mediums* are authorities on the problem of immortality. It naturally falls into the category of beliefs that the future will repudiate.

The European war with its cataclysmic destruction of human life has brought the problem of immortality very much to the fore. To millions of men in the trenches who may not be alive on the morrow it is the most momentous of all questions. If this life is the only one, why should it be sacrificed save for imperious necessity? The doctrine has loomed larger owing to the leading part which Sir Oliver Lodge has taken in affirming it; and especially in giving his whole-hearted support to the part which mediums are playing in the problem.

It seems a paradox that in an educated age, uneducated men and women should be authorities on this deepest problem of the day. On inquiring into their qualifications there is the utmost dubiety. Besides being uneducated, nearly all have been convicted of fraud. Though this would disqualify them in a bank, it seems to be of no consequence in such a vital matter as ascertaining the truth. Nor do mediums work in the light of day, but in dark seances with every facility for fraud. Nor do they, like lovers of truth, labor solely for truth's sake, but for hire.

The Greeks, the most enlightened nation of antiquity, did not believe in immortality. Esop in a fable makes the town mouse say to the country mouse, "Remember we are not immortal." Notwithstanding the advance of knowledge during the past two thousand years, some leading thinkers have reacted to the ages of ignorance preceding Esop.

While theology must necessarily support the doctrine as part of their creed inherited from an ignorant past, there is diversity of opinion in science. It is divided into two schools of thought. The skeptical, by far the most numerous, is represented by Haeckel, who sums up his opinion as follows: "Soul is not a special immaterial entity, but the sum of a number of connected functions in the brain; when the brain dies the soul comes to an end." Haeckel means that the body and mind of a man are inseparable. A man's mind only exists or comes into being with the body; both begin in the ovary and dissipate in the grave. There is "continuity" of the atoms of the body, for they are immortal; but there is no continuity of the body's individuality—its form, likeness, color, size, geniality, ferocity or credulity.

A canvass of American scientists on the question of a "Personal God and Immortality," carried out by Prof. Leuba of Bryn Mawr College, showed that out of 5,500 participants, "an astonishingly large percentage rejected both." Professor Wineburg of Petrograd practically represented the voice of the majority when he said: "I do not believe in either a personal God or immortality. No man who is a scientist can believe in either of these things." This seems rather a slap in the face to Sir Oliver Lodge, who represents the orthodox school of scientists, and calls for powerful counter argument and evidence from him; which unfortunately the world has not yet got.

Sir Oliver, however, does not assume a bigoted standpoint. He professes to approach the problem quite unprejudiced. Thus he says: "Science must have a free hand to explain nature to the utmost of her power and to state the results, whatever they may be, without fear of consequences and without favor or any consideration for either orthodoxy or heterodoxy." While no exception can be taken to this from the truth seeker's point of view, there may be a difference of opinion on the method of ascertaining the truth.

Immortality is no different from any other intellectual problem in gauging the qualifications of the

investigators. We do not, for instance, send a watch to the shoemaker's to be mended. Neither would we send a thesis on immortality to the butcher to be solved. The only man who can solve the problem accurately is a physiologist, because it is a question concerned solely with the mechanism of the body and the brain. Thus while Sir Oliver is an eminent authority in physics, in physiology he is not so eminent. Instead, moreover, of consulting men who know something of the mechanism of the thinking machine, the brain, he goes to the opposite extreme and consults men and women who are absolutely ignorant of everything in either science or philosophy—mediums who hire themselves out to dupe people.

In his Presidential Address before the British Association at Birmingham in 1913 Sir Oliver announced his belief in immortality, or the "continuity of the individual after death"; but he withheld his proofs. He however attempted to buttress his opinions by his conceptions on *consciousness*. Now as a matter of fact no man in existence knows what consciousness is. Physiologists are dissecting their way to it, but the mechanism of consciousness in the brain has not yet been solved. Despite this fact, Sir Oliver says: "If you once realize that consciousness is something greater and *outside* of the particular mechanism which it makes use of, you will understand that the survival of existence is the natural, the simplest thing." But there is not a vestige of evidence that a man's consciousness is *outside* of his body. Sir Oliver's own consciousness could not be obtained from anything or anywhere but his own body. It can no more be separated from him than a tick from a watch, a tinkle from a bell, the tone from a violin or the bark from a dog.

If we allow validity of argument from assumptions as if they were facts, we shall be led into endless fallacies. For instance, we might say: "If you once realize that matter is independent of gravity, you will understand that blowing down the walls of Jericho by trumpets is the natural, the simplest thing." But when put to the test the walls won't blow down.

The solution of consciousness will probably be found in the dual mechanism of the brain. It consists of two hemispheres containing dual organs for all the senses with telephony between them through millions of nerve fibres. This telephony probably constitutes our consciousness. That almost anything may be accomplished by the brain mechanism may be apprehended when we know that each pin point of gray matter is a million times more complex in mechanism than a watch. Even therefore as we need not go *outside* of the mechanism of a watch for an explanation of its phenomena, so we need not go outside of the mechanism of the brain and its connections for a solution of all mental phenomena. There is thus no evidence for the supposition that a man's consciousness is a *separate entity* which is immortal.

The question for mankind today is, Who is the more credible, Haeckel or Sir Oliver Lodge? Haeckel is endorsed by practically all scientists, for only a moiety have agreed to accept seance as science. Sir Oliver, however, has also an endorsement, and it is a remarkable one. No sooner was his Presidential Address noised abroad by the newspapers than an epidemic broke out all over the world of mediums, palmists, thought-readers, crystal-gazers, fortune-tellers and other charlatans who reaped a harvest from multitudes of the ignorant and credulous, who, putting implicit faith in the opinions of such an eminent scientist, placed themselves unreservedly at the disposal of these mountebanks to be fleeced. The gratitude of these charlatans to Sir Oliver was unbounded, for owing to the advance of intelligence their business was dwindling. At the same time it is only fair to assume that it was furthest from Sir Oliver's thoughts to lend the weight of his great name to the furtherance of chicanery.

A further misfortune, however, happened. Preachers all over Europe and America demonstrated on Sir Oliver's authority that Darwinism was dead, that evolution was a fallacy, that man was not descended from the ape, and that science contained as much fallacy as truth.

Did not science, prostrate, turn with Cæsar's reproach, "And thou, Brutus?"

Sir Oliver has recently published a book professing to give messages from his son who was killed in France. These were not spoken to him direct, but through mediums whom his son never knew, and who were paid at the rate of two hundred and fifty dollars a month. The evidence cannot be called scientific; much of it Sir Oliver himself calls "nonsense." Why this "nonsense" should not vitiate the whole story seems to warrant explanation. The only effect of the book will prob-

ably be to still further increase the number of dupes and mountebanks.

When Sir Oliver sought truth by trying to combine science and seance, ordinary precautions would probably have saved him from deception. It is well known that it takes a thief to catch a thief; so it takes a medium to catch a medium. The more honest a man is, the easier he is duped. Alfred R. Wallace, Professor Crookes, and W. T. Stead were splendid game for mediums, they could be played with as a cat with a mouse; but it was a different story when the conjurors had to deal with conjurors. Thus if Sir Oliver had taken into his confidence an expert like Joseph F. Rinn, an American who exposed in New York the trickeries of Eusapia Palladino, an ignorant Italian peasant woman who had befooled all the scientists of Europe for twenty-five years, we would have had a different confession of faith. It is not yet too late. There is not the slightest doubt that Sir Oliver has been duped, and it is a duty he owes the world to rectify his error by a public recantation to counteract the publicity of his confession. A great man's Message is the world's greatest asset.

Professor Santayana in "Winds of Doctrine" inveighs against immortality as follows: "Nothing can be meaner than the anxiety to live on, to live on anyhow and in any shape; a spirit with any honor is not willing to live at all except in its own way."

Finally, a man as he is at present is only a transition animal. He has been in a thousand forms before today, and may be in other thousands of forms before the race, through all its evolutions, becomes absolutely extinct. Hence to argue that man in his present transitional stage shall have immortality and all his other stages none does not seem logical.

The only immortality we can approve is that of Samuel Butler:

"Yet meet we shall, and part, and meet again,
Where dead men meet, on lips of other men."

REDCOTE DEWAR.

Manhood, the Wealth of a Nation

The wealth of a nation is to be estimated by the number of healthy, moral and happy human beings that compose it. The material wealth may conceivably be a hindrance to the things which make men really wealthy. In the present condition of our country there is a salutary lesson for the world. With boundless means of production and complete political liberty, with universal education, and the higher grades of education put within the reach of all, this great nation has as yet failed to produce happiness and well-being, simply because the old delusion that wealth consists in the abundance of possessions was brought over to this country from the Old World. Men live feverish lives accumulating, not to enjoy, but for the mania of accumulation. The masses of the workers are in an unstable condition, and by the fluctuations of trade are either overstrained or reduced to idleness and penury. What ought to be the best and happiest State in the world is by no means the object of universal admiration and desire. Our politics are corrupt, the sport of interested self-seekers. Even the integrity of municipal administration is impossible to secure. In new cities, flanked with fertile prairies, there are the same slums that defile the cities of Europe. Religion and art are tainted by the commercial spirit. Prudential considerations arrest the growth of a native population, so that the state grows only by alien immigration.

The axiom, therefore, that manhood constitutes the wealth of a nation must be reasserted and refurbished. The rights of property have their place, but the rights of man take precedence. Human nature, human well-being, human development, and education must be the first consideration of the statesman, the legislator, the voter, the politician, as well as of the philosopher and the publicist. The invidious bars of birth and circumstance must be, as far as possible, broken, so that whatever faculty or power there may be in every individual may have its fair chance of developing for the good of the whole. Ancient forms and the ossification of an old society oppose the most formidable barriers to this natural claim of genius and ability. A wise social legislation aims, therefore, at a constant correction and readjustment.

R. E.

No man who *knew* that there was a good and wise God would be so foolish as to deny that God. No man would reject the words of God if he knew that God spoke those words. But the doctrine of the divine origin of the Scriptures rests upon the authority of the church, and the difference between the Infidel and the Christian is that the Infidel rejects and the Christian accepts the authority of the church.—Robert Blatchford.

God and My Neighbors.

Sent by my sister to carry a basket of eatables to a sick neighbor who is in need, I put on the table the stuff, among which were some eggs. Sister Nancy, a good M. E. lady, who was calling on the sick woman, said, "There, Mrs. Jordan, the Lord has sent you some eggs, if I did forget to bring any."

Strange are the ways of the Lord! He makes an Infidel woman send an Infidel man with eggs laid by pagan hens. And how strange that the Infidel woman's hens lay rather better in winter than do those of her godly neighbors! She never prays. She just putters around those hens with green stuff, hot mashies, and the like. Now Aunt Jenny's hens do not lay. And she has been a Campbellite since she was thirteen and says her prayers every night. She is poor; and, if the Lord would get busy and make her hens lay a whole lot now while eggs are so dear, it would be a worthy piece of benevolence. Surely the Lord must be able to make the biddies lay in any kind of weather.

Said Aunt Jenny to the Infidel once: "I don't know what you call yourself, but I call you just plain Infidel. You may make fun and say they ain't no devil and they ain't no God, but you jest wait a while and you'll find out. I'd like to be by when you lay a-dyin'. You'll screech and squeal then when the devil gets after you."

Two or three years later, the Infidel was ill. Every day Aunt Jenny called over the telephone to inquire concerning his condition. Was she interested in his recovery or anxious for the devil to have his chance? *Quien sabe?* But one day the Infidel was better and answered the phone himself. Said he: "You see, Aunt Jenny, I'm much better. I guess the devil ain't a-goane tuh git meh this time, after all." Said she: "How you do talk! He ain't never a-goane tuh get yeh."

This is reassuring in spite of the good old lady's double negatives.

In the *Independent* a while ago appeared a good editorial on the problems of the Episcopal church. From it I quote a choice bit for my brother truth-seekers:

"Twenty years ago John Burroughs wrote: 'The religious skeptics of today are a very large class, larger than ever before, and they are among the most helpful, intelligent, patriotic, upright, and wisely conservative of our citizens. Probably four-fifths of our literary men are such; a large proportion of journalists and editors; half the lawyers; more than half the doctors; a large percentage of the teachers; almost all of the scientific men.' If this was true then it is still more true now. Nor must the term 'skeptics' in this connection have any evil connotation. These persons are what they are here called in the sense that they doubt many things which they think the church calls upon them to believe. Can the church speak to them so plainly and directly as to convince them that they have largely misunderstood her? The answer is that she cannot convince them while she retains in her formularies things which she herself only makes believe to believe. For these men stand upon a high level of truth and righteousness."

It is amusing to see the pretenses put up by hypocrites. One of these is that Atheism is unspeakably evil, that for one to be an Atheist is an overwhelming disgrace. It is not difficult to see why it is deemed good policy to assume that Atheism is shocking, that the Atheist is outside the pale. As a subject for any sort of religious imposition and graft the disbeliever in a personal god and immortality is hopeless. Hence all sorts of farmers of superstition unite in attempts to decry him.

Atheism is no new thing. If a thing becomes respectable by virtue of age, surely Atheism has its claim to that honor. "The fool hath said in his heart, There is no God," was remarked a long, long time ago. So even in gray antiquity some were observing and penetrating enough to be Atheists, although, as in our own time, they may have found it politic not to utter their disbelief. And we see that even then farmers of superstition tried to belittle the Atheist by calling him a fool, a method much used by such gentry even to this day.

How horrible it seems to us when the innocent is made to suffer for the guilty! The situation is a favorite one with the writer of fiction, and when we read of the undeserved suffering of the innocent one, our eyes fill with tears of sympathy and we denounce the villain who permits such a thing to be.

There is an old novel, "The Silence of Dean

Maitland," that contains an illustration of vicarious punishment. A young clergyman commits a crime. Circumstances fix this crime upon an honorable young man, lover of the clergyman's sister. He is convicted and transported for a long term of years. The young clergyman goes on with his career, marries and becomes a great preacher. The author ends his story well, of course, but he gives us a good picture of the awfulness of vicarious punishment, and the weakness and baseness of one who allows another to suffer for his fault.

But in theology people pretend to admire vicarious punishment.

According to the newspaper, the kaiser expects "with God's help" to conquer. But to an outsider it seems that the Germans are not leaving much for "God" to do. I would respectfully suggest to the kaiser that he have his armies lay-off from their strenuous efforts and give "God" a chance to show what his help is worth.

Several of my best loved friends and relatives have died and passed into the great silence. One of these was a lady who was afflicted with the spiritualistic "bee." Yet, though to me the subject of immortality is not "unpopular," and I have longed for some sign from the dead, if they still exist, not even a rap has ever come to me.

Great is the mystery of holiness! The Bible is ostentatiously labeled "holy." Temple harlots and catamites, who of old carried on their profession in the temples, for the benefit of the priests, were holy and their business was holy. When the priest performs the wedding ceremony the result is holy matrimony. Flesh offered to the god in sacrifice was holy, and to eat it made the priests holy also. Nowadays the priest can take a cracker and by the use of a little magic transform it into something inexpressibly holy. To be idle on the first day of the week is holy, and if one lies for the glory of a god, he is a holy man.

Here is a true spirit story. Sir Oliver Lodge may use it if he wishes. It is not copyrighted.

Mrs. S., a Spiritualist, was taken violently ill. Her sister, not a Spiritualist, went to nurse her. Then the Spiritualist friends held a seance to inquire of the ghosts concerning the prospects for the recovery of Mrs. S., who at that time was seemingly on the mend. The spooks, as reported, said that under the care of the sister Mrs. S. would recover. But a few days later, Mrs. S. had another attack of her malady and died.

Here is a queer old ghost story. "The tombs were opened, and a number of the saints who slept the sleep of death rose up—they left the tombs after his resurrection and entered the holy city and appeared to a number of people."

The queerest thing about this one is that, though the saints rose up at the moment of the death of Jesus; they sat waiting in the tombs for at least (according to the R. C. church) forty hours, until Jesus had risen, before they came out and did business. But leave out the phrase, "after his resurrection," and the yarn reads quite like those old Uncle Rastus used to tell. Can it be that some one, trying to reconcile the story with Paul's claim that Jesus was the first ever to rise from the dead, put that phrase in and thus changed an ordinary ghost tale into a puzzle?

Our very noble and approved good masters want us Reubs to raise more stuff to feed them on and for them to speculate in. We are to farm the land and they will farm us. They will even see that we are taught how to dig and delve so as to turn out more product. Say they, "Dig away, boys, and keep thinking of heaven. We'll attend to the rest. Pay your taxes and ask no questions."

Not long ago I read that among the ancient Babylonians the 7th, 14th, 21st and 28th days of the month were unlucky, that it was deemed rash and foolhardy to begin an undertaking on one of these days.

Such a notion concerning Sunday exists here among the country folk. Once I lost an old horse. A neighbor said of me: "It's no wonder he lost a horse. He works on Sunday." But not long afterward the same man lost a valuable young horse himself.

The folks feign to believe that God punishes one who works on Sunday, that as they say, "If you work on Sunday, you'll lose more than you'll gain"—a superstition that the preachers are anxious to cultivate.

But really the folks are not as much afraid of God, I think, as they are of "what will people say?"

ROBINSON CRUSOE.

NOTES AT LARGE.

The liberal-minded man is often taunted by the pious religionist for his lack of respect for sacred things. The habit has fairly grown into a usage, so persistent has the objector been in his criticism of the secular type of mind. Now and then, however, the world is treated to an exhibition of ecclesiastical disregard for honored places and things quite unknown to ordinary worldly society. The ruinous condition and possible demolition of old St. John's Church on Varick street in New York city is a case in point. For more than two years the city authorities have called the attention of Trinity Church Corporation, which owns St. John's, to the decaying condition of the old church, and that a part of the building extends across the city line, and may require to be torn down in order to meet the needs of widening the street. Personal appeals from all classes of individuals, believers and unbelievers alike, to Trinity Corporation for the preservation of the Varick street building, to be used as the future may decide, have resulted in the simple statement that the building is no longer available for religious purposes, and the conclusion drawn has naturally been that the Corporation cares no more about the old church. The Architectural League of New York has now petitioned the church authorities to save the old building, and letters from individuals are again pouring in to the Corporation Office having the same request to make. The excuse for all this indifference on the part of Trinity Church obviously arises from the fact that St. John's Chapel is no longer a money-maker. It has served its usefulness, and as there is no sure evidence that it will ever again prove to be a source of revenue, it seems to be of little consequence to the church people what becomes of it. But where is the reverence for sacred things supposed to be characteristic of Christian believers? Where is the love for a truly artistic structure which is one of the few remains of the New York of our forefathers? Where is the spirit of religious co-operation with the numerous intelligent and high-minded people who sincerely desire to see the fine old pile preserved? Trinity Corporation is like most other trust companies established in the world, it has a keen eye to business; and when any one of its chapels fails to return a satisfactory income, it becomes a question for the public to decide whether or not it be continued, otherwise the building is closed indefinitely. The truth is that there is no greater spirit of reverence for things worth while among religious people than among the unreligious. It is all make-believe. There is one common bond, however, which closely links the religious and the business world, and that bond is money. Who will buy St. John's Chapel? That is the problem of Trinity's lack of veneration. With the church it is always money, money, and then money.

The prayers of United States Senate chaplains are published in the *Congressional Record*. Here is the one for April 6, by the Rev. J. L. Kibler:

"O God, our heavenly Father, unworthy though we be, we still lift our eyes unto the hills from whence cometh our help. In this time of appalling war, and our entrance into the awful struggle, we realize our need of thee, O God, more than ever before. Our country needs thee; our President, our Congress, our governors, our soldiers, and all our people scattered over our vast territory need thy overruling providence, thy wisdom, and grace, and power."

"Thou hast sustained us in the past and blessed us with great progress because we trusted in thee and built our foundation upon thy principles. Surely thou hast not dealt thus with any nation. We have stood before the world as a God-fearing people, and, therefore, we have been a God-honored people."

"O God, may we not forget thy mercies, which have been ever of old. May we remember that thou hast pronounced thy blessing upon that nation whose God is the Lord. Wherever our people and our soldiers may go may the world still read our shining motto upon our coin, 'In God we trust.'"

"May we not lose sight of our dependence upon thee, O God. If we must go forth to war, oh grant that we may receive our orders from the skies and look confidently to thee as our great leader. As thou didst divide the sea and save thy people Israel from their enemies, so do thou remove our difficulties and deliver us from all our foes. O thou great Jehovah, be with us still and guide us safely through every peril, and if it be thy way to bring peace and liberty to the world, we pray thee give speedy triumph to our arms. We ask it in the name of him who is strong to save and mighty to deliver, Jesus Christ the Lord. Amen."

The prayer contains a number of statements of alleged facts and an equal number of requests. Not one of the statements, not excepting the allusion to the passage through the Red Sea, has any basis of truth; and not one of the requests will ever be granted by God so that you can notice it. What is the use of lying? Is it because religion cannot subsist upon truth? We notice that one newspaper is exploiting the careless remark of Edith Wharton that "it is impossible for any Christian nation not

to be at war with Germany." Yet Spain, the most Christian nation on the globe in its own opinion, is not at war with Germany; and Austria, nearly if not quite as sunk in Christianity as Spain, is not only not at war with Germany but is her most loyal ally. As we said before, what is the use of lying?

If THE TRUTH SEEKER cannot say a good word today for the German kaiser, it can at least plead consistency in its position, which is more than can be claimed by the press in general and some public men. When our Colonel Roosevelt was at the height of his popularity, one of America's most distinguished diplomats stated that the difference between Roosevelt and William Hohenzollern was "national not personal." Personally they were mates. But the New York Sun now says that Theodore Roosevelt "stands revealed the true and unquestioned representative of America," and we should not like to reproduce some of the things it has said of William. Here is what THE TRUTH SEEKER said of the latter and his government twenty years ago:

"Emperor William of Germany is suspicious of the effect of Freethought on the tyranny which he calls lawful authority. These are his sentiments: 'The most practical protection of throne and altar against the destructive tendencies of an anarchic and Infidel party is to be found in the regaining of these unbelievers to Christianity and to the church. Thus will they seek to recognize the lawful authority of the monarchy and learn to appreciate it. Greater stress must therefore be laid upon Christian social beliefs.' Despotism has never had a more powerful ally than a church which depends for its revenues upon the favor of the state, and no state has been more oppressive than those that evoked the aid of the church for the enslavement of its subjects. A government that needs to be galvanized by superstition ought to die."

The paragraph appeared in the number of THE TRUTH SEEKER for July 10, 1897. We solicit to these authentic remarks by Emperor William the attention of those persons by whom the emperor's Christian zeal is doubted or denied. We are glad we wrote so long ago that "the tyranny which he calls lawful authority" and which still exists "ought to die." The hope arises that is now committing suicide, and that all religiously inspired military autocracies may follow suit.

One result of carrying the war into Asia Minor is the discovery of the site of the Garden of Eden! It was made by a soldier, a young Englishman named Robert Fort, who was once in Pewabic, Mich., and wrote back to an acquaintance there as follows:

"Perhaps it would be interesting to the church people at Pewabic to know that I have marched over 200 miles through the country where Adam and Eve were created. I have already seen some places of interest. The first was the Garden of Eden, where we camped three days, and another place was the tomb of Ezra, the burial place of the man who wrote the book of Ezra in the Bible. The place is deserted now and the tomb is in ruins with the exception of a beautiful blue dome."

The Marquette Mining Journal, which prints Fort's letter, speaks of the Garden of Eden as "the scene of creation," and says that the faith of Stephen Jenkins of Quincy, who has always believed the Bible, has been greatly strengthened by this message from the said scene. Fort states that where he is camping "is the hottest climate in the world." He must sympathize deeply with the polar bear that was brought there to parade before Adam and be named. We may expect to hear from some marine that the anchor of his ship has brought up a wheel of Pharaoh's chariot from the bottom of the Red sea, or from an electrician who proves from the absence of telegraph poles in Mesopotamia that in Adam's day they used wireless telegraphy. The identification of the tomb of Ezra, of which only a blue dome remains, does not stir us like the account by Mark Twain, who tells with emotion how he wept at the tomb of Adam. As regards Eden, we find in the Encyclopedia Biblica that the fantastic tale is an old Babylonian myth naturalized; and of the book of Ezra that it is so called because some one named Ezra cuts a leading figure in it, while the compiler is anonymous, but probably the same literary gentleman who is responsible for the book of Chronicles.

Once we were visited by a woman residing in this city whose errand was to know what we could do to reclaim her husband who had resigned his position as illustrator on a newspaper in order to devote himself to expounding the prophecies as inter-

preted by the Second Adventists. Whether our advice helped or not we never learned. This week we have received a letter from a woman in another state asking us not to send her husband any more of our literature because he has lost his job by talking about it to his fellow workmen. Her husband, she says, carries his missionary work even further, and reads to visitors at his home, although he knows them to be Christians, so that they do not come any more. The inharmony thus engendered has caused the husband to live in one part of the house and the wife in another. The wife thinks the husband's mind is unbalanced by too much study of religious subjects, and the husband complains that the wife's mind is uninformed. She thinks that since he does not believe in religion, he ought to keep quiet about it. He holds that when a man is convinced a thing is a fraud he ought to expose it. These two cases, the one first mentioned and this one, are opposite in their nature, and we do not see why both should be brought to us. If it was our duty to advise the Freethinking wife how she might reclaim her husband from the Second Advent delusion, it cannot also be our function to help the Christian wife cure her husband of his enthusiasm for Freethought. She should apply to the minister. Had the husband complained of his wife's invincible fanaticism, we should have counseled him to moderate his conversation when in her presence and that of her religious friends; or as to his loss of his job by talking too much, our judgment would be that the job should have first consideration. A man's means of livelihood and his home life are more vital than the expression of his views in irrelevant circumstances.

In connection with the Suffragist movement much has been said about the relativity of the sexes which has added little glory to the speakers, whether men or women. These mouthings about sexual distinctions in brain and in mental ability, as indicating inferiority or superiority, have no foundation in biology. The question is never one of equality from a biological standpoint. The true question is one of complementary development, resting absolutely on a natural law, that of the conservation of energy. Havelock Ellis, in his interesting book, "Man and Woman," remarks upon the greater "affectability" of woman as compared with the male; a readier response to emotional stimuli as a result of her more mobile vaso-motor nervous system, and the greater rôle which the abdominal organs play in her life. This physiological fact must be recognized in considering any question relative to the expansion of woman's sphere. The same writer also observes that woman is nearer the child in her general development, but "is not undeveloped man"; that "the child represents a higher degree of evolution than the adult," and that "the progress of the race has been a progress in youthfulness—in some respects it has been a progress in feminization." In the progress of individual expansion woman is bound to free herself from worn-out patriarchal traditions. One thing, however, she will never escape—the fundamental, potential nature of her organization, for by her bodily powers the race exists, and her mind takes on the same qualities; not the kinetic, inventive faculties of the restless male, but the steadfast, race-fostering qualities of the mother. As we said in another connection: "The absurdity of declaring one thing inferior to another when the two things are not alike in their true differentiating qualities, seems never to have entered the brain of those who have labored so assiduously in recent years to depreciate womankind." Our advice to all such persons is to make a careful study of the book above named; in other words, to study biology.

To say that man is born in sin because a woman named Eve transgressed in a garden called Eden, and that God has condemned all mankind on the ground of that transgression, is to confuse every judgment, intellectual and moral. How can the conscience work if it is led into the false position that the fault of a distant ancestor lies at its door? The first condition of a healthy working of the conscience is to feel the responsibility for what we have done or left undone ourselves, and to be assured that for this alone we are to be held accountable. How can human nature understand or love or obey God if we are to suppose that the basis of his dealings with men is an injustice, an arbitrary decree which causes generations of helpless beings to spring out of one mother, all tainted, corrupted, enfeebled, by her distant, and not very heinous, sin? The God who sanctioned the doctrine of original sin was not, and could not be, benevolent, just, or moral. Men cannot attribute such a thought to a loving God without seriously injuring themselves. They cannot set up arbitrary injustice on the throne of the universe as the object of devotion and worship

without warping their own judgment and hardening their own heart. Yet this is the basic doctrine of Christianity. Upon this is founded man's need of a redeemer, and the entire superstructure known as the sacramental system of the church. When seriously contemplated, it seems almost past believing that any normally constructed person would relinquish his sense of right and justice for the purpose of sustaining such a crude and improbable conception of a Supreme Being.

Want of acquaintance with the history of religious beliefs is displayed by the editor of the Minneapolis Journal when in his Easter editorial he affirms that Jesus, alluded to as that "firstborn among many brethren," brought visibly to light the proofs of the immortality of man. In the nature of things immortality cannot be proven. A future life may be demonstrated, perhaps, but that it is never-ending is not susceptible of demonstration. The contemporaries of Jesus might believe in his resurrection because they were accustomed to the thought, having become so through familiarity with the stories of other risen persons. Rising from the dead, one would think, was a habit, so many were accredited with doing it. The Infidel Celsus, referring to Jesus, asked, "How can the dead man be immortal?" and the church father Origen replied: "Since the resurrection of Jesus Christ is a subject of mockery to unbelievers, we shall quote the words of Plato that Herus, the son of Armenius, rose from the funeral pile twelve days after he had been laid upon it." Now Plato lived and wrote more than three hundred years before Christ, and the resurrection of Herus, which he mentions, must have antedated that of Jesus and "brought visibly to light the proofs of the immortality of man" at least three centuries in advance of the event which Christians celebrate on Easter Sunday. At any rate, it belongs to the class of myths with which the people were familiar and so helped to make possible a belief in the myth of the resurrection of Christ.

When there is a fire with a church in it, whatever happens to the sacred edifice is a "miracle." The fire that destroyed four blocks of Asbury Park, built of wood, was stopped when it had gutted the First Methodist church, because the walls were stone and did not burn. The Newark Evening News remarks that the ruins of that church "seem to stand for a kind of divine interposition, sent just in the nick of time, to save possibly a large section of the city." To some one else it might appear that the apparent "purpose" of the fire, if Providence controlled it, was to get that church; and having put the church out of business the purpose was accomplished and the fire checked. Divine interposition is a back-number and a has-been. The order of the day is prevention, and of this divinity knows nothing. The other day it allowed the ammunition works at Eddystone, Pa., to blow up, with a loss of one hundred and twenty lives, mostly those of women and girls. Providence could have shown no more indifference if the cause of the loss of life among females had been a bomb dropped from the sky by a zeppelin.

An Albany dispatch dated April 10 said: "The Senate Codes Committee by a five to four vote tonight decided to report favorably the Walker bill permitting Sunday moving picture exhibitions in New York and Buffalo all day, in second class cities after 1 o'clock and in all other places after 3 o'clock. The bill is expected to pass the Senate, but not enough votes have been secured yet for its passage in the Assembly." The measure is a proper one except for its discriminations. Why should that which is allowed during certain hours on Sunday be prohibited during other hours, and why distinguish between cities of the first and second class and "all other places?"

The Rev. John Haynes Holmes of the Unitarian Church of the Messiah in this city, who is an incurable pacifist, says that in the impending conflict he will not pray for the success of America. Would it alter the outcome if he did?

Sad news from the tabernacle: "The collections have hardly been what was expected."

Every national church or religion has established itself by pretending some special mission from God, communicated to certain individuals. The Jews have their Moses; the Christians their Jesus Christ, their apostles and saints; and the Turks their Mahomet, as if the way to God was not open to every man alike.—Thomas Paine.

THE TRUTH SEEKER

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Free-thinker who is not a regular subscriber.

OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions *Whence?* and *Whither?* can be given only by Science.

THE TRUTH SEEKER holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

THE TRUTH SEEKER believes in Free Speech, Free Press, and Free Mails; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinion. We neither indorse an idea by printing it, nor condemn it by exclusion.

THE TRUTH SEEKER is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted.

POLITICAL PRINCIPLES.

(THE NINE DEMANDS OF LIBERALISM.)

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.
2. We demand that the employment of chaplains in Congress, in the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of nat-

ural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Letters of Friends

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

MONISM VS. GRAVITATION.

From L. H. Magee, Missouri.

To the Editor of The Truth Seeker:

Having read Mr. Russell's reply to my theory of gravitation, I was strongly impressed by the many points on which we agree; but never intended laying any stress on an indivisible atom: and as it does not concern my theory, I will not undertake a defense of said point, but will describe aforesaid atom as it actually is, and let every one judge for himself whether it be divisible or not.

I have no objection to a rotating mass of the ether known as electron; but we must not get confused ideas of the true nature of this extending space occupying things in itself of which electrons and everything else are composed.

Neither must we confuse our minds with hazy ideas of mysterious forces, energies and motions. There is and forever has been one primitive substance. It does not fill all space, but is composed of atoms or parts, distributed through all known space, with vast unoccupied interspaces between the atoms.

Each and every one of those atoms are solids of perfect density extending in and occupying all the space within their boundaries from center to circumference. Motion is "nothing in itself" any more than rest. Motion is a state of non-rest of the "thing in itself." Rest is a state of non-movement of the "thing in itself." Hence when we speak of energies, forces and motion, we must not confuse our minds with a bodiless whirlpool of nothing, hurling things or non-things everywhere, but instead must think of this extending atom or collection of such, in a state of movement, which will continue in such uniform state until coming in contact with another body, whose inertia of uniform motion or rest will resist its inertia of uniform motion and as a result of said touch, each body will be repelled from line of greatest traction in accordance with established laws of action and reaction.

Hence Mr. Russell is mistaken when he asserts motion only can resist motion, for the inertia of a body in a state of rest or uniform motion can only resist or change the momentum or direction of another moving body.

Now Mr. Perry seems to overlook the conservation of energy when he asserts substance is continually creating motion. There is and forever has been a given amount of motion in the universe. This motion can never grow less or greater. A moving object can impart its momentum to another object by losing an equal amount of momentum itself, but movement is uncreatable. When we speak of latent forces, we don't mean some mysterious bodiless force lying motionless within said object, which some day will arise from its motionless state and move said object, but instead we mean a collection of units, which are real bodies in a state of movement among themselves. But the aggregation of moving bodies constitute a unit which is in a state or rest or non-movement as a whole.

Through the conception of this simple atom to which philosophy must ever return from its metaphysical wanderings, along with established laws of movement, I can show why objects tend to move

toward the greatest mass, as explained by Newton.

I have not the space here to trace step by step the collection of those primitive atoms into units. With a central collision point through and around which they revolve in a solar system effect, and how this evolved unit will collect with its neighbors on and on; but will say there is no logical reason for imagining some mysterious stored-up force or movement without an extending body, travels out from the attracting object and by some means induces it to move toward attracting object.

The truth is, real moving bodies travel out from attracting object and in accordance with known laws of touch and repulsion, force attracted to move toward attracting object.

Now if this ether substance fills all space, there could be no movement within the universe, for there must be parts to move and room to which they might move, and seeing there is no unoccupied room or space within the universe, if said parts moved ever so little they must force their immediate neighbors to disoccupy, who in their turn must force their neighboring parts to disoccupy on indefinitely, which could only result in moving the whole universal mass as a solid unit.

Neither would there be any parts within the universe to move, for it would be one vast solid unit extending in and occupying all the space within its boundary in uniform continuity from center to circumference, between whose parts no line of distinction could be drawn; hence it could have no parts but must be classed as one part of perfect unity from center to circumference.

But this leads to other incomprehensible conclusions. Using space or nothing but room for something extends everywhere, which being occupied would make the boundary of this thing so large it could not exist, and we could argue with equal logic it had neither center or circumference, or center and circumference were everywhere or nowhere. Nothing or no thing is boundless.

Mr. Russell seems unaware that his idea of the universe is exactly what he argues science has proven doesn't exist, that is, an indivisible atom; for if the universe were divided, there would be unoccupied space between the halves which would be pushed back or expanded, and as there is no unoccupied space to which it might expand it is indivisible.

I feel it is unnecessary for me to offer further reasons for holding on to the idea of comprehensible atoms with a definite center, circumference or form, instead of an incomprehensible space-filling substance without form, a dense motionless solid which resolves itself into a void abstraction incomprehensible to reason and unsupported by logic.

MARRIAGE CONDEMNED.

From J. A. Wilson, California.

To the Editor of The Truth Seeker:

Some of Mr. Eshleman's letters have given me the impression that he had not been long out of religion. His letters on marriage convince me that he is not out yet. His worship of a religious institution, and also his attitude toward those who disagree with him, is characteristically Christian. For instance, one who looks lightly upon the sacrament of marriage, he regards as a venomous reptile. How much like the Christian that sounds! Many times have I heard pious believers say that same thing concerning those who deny the divinity of Jesus, or the inspiration of the Bible.

I don't think Mr. Kusel will lose much sleep on account of Mr. Eshleman's opinion. We in Los Angeles, who know Mr. Kusel, hold no such opinion. In all the qualities that make a man a good neighbor, we consider him far above the average. Did it ever occur to Mr. Eshleman that Mr. Kusel, myself, and thousands of others may regard those who uphold the rotten, tyrannical institution of marriage, as venomous reptiles? Perhaps not, because we are not as prone to use epithets as are those whose

business is to impose their ideas upon others. But I can say at least, that I have a decidedly unfavorable opinion of the quality of Mr. Eshleman's Rationalism. It has too large a percentage of prejudice and intolerance. His assumed superior morality, and pretense of charity for Mr. Kusel, have all the ear marks of Christian bigotry. I admit that Mr. Eshleman is correct in calling marriage a "sacred" institution. Pope Leo XIII agrees with him in this, as quoted in your issue of March 10. Sacred is the opposite of secular. How can a Rationalist consistently uphold the enforcement of a sacrament? Some people have an idea that when they have advanced far enough to doubt that Jesus is God, they are full grown Rationalists. A person who cannot apply reason to all questions is still under the control of prejudice. Mr. Eshleman says Mr. Kusel's idea of sex is the idea of the red light district. That isn't true, because Mr. Kusel's idea is that sex association should be based on mutual desire, which would eliminate commercialism. It would be nearer the truth to say that marriage was the idea of the red light district, because it has all the bad features of the red light district, and many worse ones in addition.

The women of the red light district are not deceivers. They do a square business. If not hounded by men of Mr. Eshleman's stamp, they would probably be as clean as any women. They offer themselves to men for a short time, for a stated sum. They make no further claim on them. The quality of pleasure derived is doubtless equal to that enjoyed by the man who has a wife who married him for money, or a home, which amounts to the same. The married woman sells herself for life, and promises not to break the contract, no matter how unsatisfactory it may become. Is that rational? Is it wise?

Paine declared that every man should favor free speech because every man should have an opportunity to change his own mind. People who marry promise never to change their minds, and, although very few can keep that promise, other people, who believe in marriage, compel them to live together, simply because they were ignorant enough to promise to be satisfied even if not satisfied. How ridiculous!

Marriage does not hold people together who desire to be together. For such, no compulsion is necessary. All it does is to bind people together who wish to be apart. I presume Mr. Eshleman is married. Suppose all marriage laws were immediately repealed, would he run away from his wife? If he wouldn't, then clearly it was not the marriage sacrament which held them together. If he would, then my contention is proven that the marriage law holds together only those who want to be, and therefore ought to be, apart.

As for the welfare of children, could there be a worse environment than a home where, if parents do not actually detest each other, they are at least indifferent, simply trying to make the best of a galling condition? Professor Larkin stated some time ago, that he had made a study for years, of married people who visited the Echo Mountain Observatory, and had never seen a married pair that treated each other with the respect, tenderness and consideration, that unmarried people have for each other. Close observation on my part compels me to corroborate Professor Larkin's opinion, which is, that "happy homes," of which we hear so much, is a pure myth.

Sometimes a couple will insist that they are happy, but on close observation, I have invariably found that they were not. One man assured me that he and his wife were happy because they were "one." "Then," said I, "one of you has swallowed up the other." "No," he said, "we have not lost our individuality by becoming one." I was just about to say that such a statement was an utter absurdity, when his wife declared that she had lost her individuality. I left them fighting over it.

An old lady thought I was mistaken in believing that all married people were unhappy. "My son and his wife," said she, "get along harmoniously." "That," said I,

"is a very unusual case." "Oh, well," she remarked, "my son always does whatever his wife tells him to." Very simple. In that case it was the man who had been swallowed. People have been living under marriage laws for centuries. During all these years they have found that marriage was the end of romance and independence, and the beginning of discord and slavery. How many, many times I have heard men and women declare that marriage had brought them little but unhappiness, and yet so irrational is the average mind, they tell their children to go on and make the same kind of mistakes. Great is the power of superstition!

Of all the sacraments enacted into law, marriage has caused more misery than all others combined. I cannot think of a single thing to say in its favor. It is a grand source of blackmail for the adventurer. Think of the thousands of men who are trapped simply for alimony. Think of the thousands more who are held up for breach of promise money. What could be more disgusting? It is a grand rake-off for preachers, lawyers and others who want something for nothing. By keeping the masses in ignorance of means to limit birth-control, the law virtually compels them to breed children to fill the sweat shops, recruit the army, and provide the parasites with luxuries. In the face of all this, here is a man who has the "gall" to refer to freedom as a "sinister influence."

APPLIED CHRISTIANITY.

From Edwin Zeva, South Carolina.

To the Editor of The Truth Seeker:

I am frankly a rank outsider. I have little knowledge of church customs and cult, but have learned from long experience that, if morality and honor dwell in the organized church, it certainly finds little to thrive upon, and is, at the most, rather tolerated than fostered.

The incident which constrains me to this humble effort occurred in South Carolina, in and about the hamlet of North.

The Baptist church has an organization of mendicants, whose appeal for financial aid is made because of their laudable purpose of expending the moneys thus secured to provide good Christian homes for orphans.

No man could wish to give to a better cause, if the children, bereft of parents, were aided to grow into useful manhood and womanhood, educated to give them opportunities which their helplessness would otherwise preclude.

With this purpose no fair-minded person could quarrel, and even the modicum of superstition which would be instilled might be forgiven, if the greater good were accomplished. The sad fact is that the children who are thus adopted are merely acquired for the sake of the labor they may perform and the educational portion is sadly neglected.

This is in itself criminal, but the case I shall cite eludes my ability to classify; therefore, I shall merely chronicle it.

Little Ethel, aged 10, was one of the orphans who was given a home a few years since, she being adopted by one of the brethren named Jones. Her education was perhaps limited, but she was taken to church each Sunday, to learn that God, in his allwise providence, had mercifully given her a happy home, where she might receive her quota of pork and corn bread, and garments fitting her humble station, in return for such trifling services as sweeping, cooking, baking, bed-making and field labor in season, as she might perform from "kin to kan't." That is, from the time in the morning when one can see to the time at night when one cannot. After four years, Brother Jones was one day possessed of a devil, which led him to take Ethel to Orangeburg and, returning at night, to seduce her. The result of this was, Ethel became a prospective mother, and Brother Jones, to shield her from the disgrace of her sin, took her to Columbia and giving her six dollars and a cheap grip, left her.

Ethel first went to the people of her

church for aid, and was sent by them to the Salvation Army; they, in turn, referred her to a Rescue Mission, which took her in.

News came home, and the questions of the worldly-minded (for even here some people think) made it necessary for the elders of the church to go and investigate the sad case of Ethel. She told them all, and they returned and met in solemn conclave to debate what should be done regarding the sinners.

The question was asked: Shall Ethel be retained in the church?

One of the brethren who had been to see her in Columbia said: "She begged us, with tears in her eyes, not to put her out of the church, and I propose that we magnanimously forgive her, for she promised to live a good life henceforth."

This was accordingly done, and Ethel was permitted to escape the wrath of the Christian body she had disgraced, and remain an absent member.

Then came the question: What shall be done regarding Brother Jones?

By the way, Jones was a man with a wife and family, some of his children being older than the misguided Ethel. The valiant defender of Ethel spoke up and said: "Since they were partners in crime, and we have decided to condone the sin of Ethel, we can do no less than forgive Brother Jones, for they were equally guilty." This certainly was true.

The child, just entering womanhood, with nature asserting its function, undoubtedly should be adjudged as equally guilty with the practiced libertine, of no one knows how many escapades. So Brother Jones was duly forgiven and retained in the church for the nonce.

But some of the "lily whites" who at least had not been caught in their indiscretions, protested.

How could they hold up their virtuous heads, and commune with the sinful Jones? Verily, it could not be; therefore, he was asked to resign, and at the next revival was converted, baptized and his sins were washed away. Thus was Brother Jones saved and made whole again, and he is now a leading, prosperous citizen.

What became of Ethel? Her child was born, died, was buried in the Potter's Field, and she sank into oblivion.

Perhaps she kept her tearful promise and lived a good life. More probably she became one of the fallen women, living in the house of ill-fame owned by some good Christian brother, and rented for an extortionate price to its base inmates. Perhaps the money for which she sells herself goes, in part, to the worthy brother who in turn donates a mite therefrom to Christianize the heathens of Africa.

Be that as it may, Ethel is forgotten. In the many cares which beset the worthy organization, in their many needs toward saving the world in its remotest corner, how could they be expected to find time to think of Ethel?

SOMETHING ANENT "MORALITY."

From T. R. Boehme, Washington.

To the Editor of The Truth Seeker:

From time to time Mr. Eshleman entertains us with dissertations about the Moral Law and Morality which may be regarded as sublime or silly according to one's way of thinking. The idea that morality is a relative quality—differing according to ages and places and conceptions, differing even among the same people at different times—is absolutely abhorrent to him. Were he less a Freethinker and a believer in a free press and free speech, he would favor censoring all such ideas. As it is he begs editors and lecturers never to let such views go unanswering.

I have not one objection to Mr. Eshleman's holding his views; but I perceive that he fails to think a little beyond the question and shows a bias in his views that, to me, seems almost theological. Mr. Eshleman says that the denial of a moral law means that in the problems of life we can never know positively what is right and

what is wrong. Precisely: we never could and probably never shall be able to determine right and wrong from a standpoint of absoluteness. We can only judge them by the accepted, prevailing ethical code, which must of necessity be relative. Continues Mr. Eshleman, that in the absence of a moral law we could not teach our children any fundamental principles of decency. Absolutely not so. One can instruct the young in the precept "Thou shalt not steal," because that is the prevailing ethical code. But that does not exclude a state of things or of society in which thievery might be a virtue as honesty is a virtue now. In point of fact the ancient Spartans taught their children to steal as religiously as we strive to teach ours not to steal. It was a virtue, unquestioned, unchallenged and right. Those that did not steal or could not lacked certain elements in their make-up and were looked down upon. Which standard is right and which wrong? And according to what absolutism? And where does the moral law come in? Mathematically, moral action is action in accordance with the accepted ethical code; in Sparta stealing coincided with accepted ethics, therefore, stealing was moral. It takes but a little thinking ability to conceive a society in which its members could steal indiscriminately from one another with impunity and without shame and attain the same property standards that bless our present form. For the right to steal would involve the right to steal back, the acts thus neutralizing each other in degree. The biggest thief could, in such a society, be the "biggest" and most respected man. What about the "moral law" as regards property rights then? The fact is, we are not far from such a state of affairs now. Only we call it "business" and "finance." Yet this supposed society might easily subscribe to many of our "virtues" and "moral laws," such as the single standard and monogamy, etc.

If one will but scan English literature as found in the writings of Richardson and Fielding one will soon see that all such subjects as are taboo with us were the morsels of choice conversation among the "better classes" of that day. Was that moral? According to present conceptions, certainly not. According to their lights, yes. Which was the absolute morality? Or have neither periods disclosed it yet? I know peoples among whom the pregnancy of women and unfortunate girls is one of the choice topics of table-conversation, indulged by men and women, domestics and strangers, indiscriminately. We blush with shame at the thought of such a discussion at table in the presence of opposite sexes. Who is right? Well, according to us they are morally rotten. According to them, we are squeamish milkops. Which division is the acme of morality? And so one could go on and on illustrating the fact that hunting for absolute moral laws is a vain metaphysical exercise.

Mr. Eshleman, being a well-informed man, knows all the foregoing as well as I do. He gives it due consideration and concludes that all these moral vagaries are phases of an evolution. But can evolution ever stop? Logically, no. Then how can the moral law ever be fixed?

Mr. Eshleman "spills the beans" when as one who has a leaning towards monogamy attempts to condone polygamy in the event of dire national necessities, such as the killing of an unwonted number of males in wars, etc. My friend, that is fatal. Either monogamy is the moral law or it is not. To waver is to tamper with fire and compromise one's views anent "moral laws." Such a course shows that morality is based upon human experience and human necessities regardless of metaphysical conceptions. And as these experiences and necessities must change with varying conditions, so morality and moral laws must ever change. Therefore morality and moral laws are not entities but varying qualities. That must be the conclusion of all that give the subject an open-hearted examination.

Then comes Mr. Kusel, who cannot make our present morality jibe with the idea of

killing sentient creatures and taking their flesh as food. Well, I have thought of the same matter and sometimes conclude that it is a pity. But, friend Kusel, do not let it disturb your tranquility. The killing of animals for food may be justified in two ways. From the orthodox: God made man master of the beasts of the field and of the birds in the air and of the fish beneath the waters. And if he wants to he can kill them and eat them. From the biological: Life preys upon life. The fox hunts down the rabbit; the tiger the roe; the hawk the sparrow, etc. Man, being the superior creation, hunts them all.

You can not get away from that fact, Mr. Kusel: one form of life exists upon another. That is one of the greatest arguments against a benevolent creative force. And the vegetarian is not entirely guiltless. If he will but look far enough he will see that he also preys upon living substance for maintenance. The radish that he eats would bear seed and propagate its kind if left in the ground longer. The cabbage would bear seeds next season. He is interfering with their rights and their destiny. And plants are sentient to a degree also.

It is then for science to determine which diet is the more efficient. At present there is much dissension among students of food and food values, almost as much as among the orthodox. I have seen vegetarians that needed the immediate care of a doctor, and I have seen beef eaters that overflowed with health, and vice versa. I have about concluded that it does not matter so much what we eat as how we eat it. The omnivora are doing fairly well.

FREE EDUCATION AND SURVIVAL.

From H. Mell, Nebraska.

To the Editor of The Truth Seeker:

It has been proven that our education is no more hereditary than the ability of birds to find their food, or their route of migration. And on the strength of this men tell us not to bother too much about the naturally inferior, but, as the stock-breeders pick and favor the superior variations, expend our greatest efforts in behalf of our best gifted.

Of course, it is useless trying to make a philosopher out of a lowbrow. But, upholding our ideal of equal opportunity, *i. e.*, to give each individual a fair start, we must emphasize the necessity of free general education for the rank and file—the original soil of genius—to assert, aim, and bring out dominating attributes and valuable traits, at times not showing on the surface.

Also, equally as imperative for the assurance of the survival of the fit, is free successive training along special lines for those whose qualifications warrant it. All of which is entirely feasible in an industrial democracy; and in the future we may thus restore the law favoring the strongest—now manifesting mainly through the herd-instinct in the form of co-operation—and allow it to act universally.

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"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

FREETHOUGHT CALENDAR.

CONDUCTED BY FRANKLIN STEINER.

George Henry Lewes, April 18, 1817—
November 28, 1878.

This distinguished English philosopher and author was born in London, April 18, 1817. He received a good education at four different prominent schools. He first thought of a business career and then a medical. Abandoning both, he decided to be an actor. Being the grandson of the great English actor, Charles Lee Lewes, he thought he had histrionic ambitions. For the best interests of the world he gave this up also and devoted himself for the remainder of his life to literature, science and philosophy. He spent some time studying in Germany, and for ten years supported himself by contributing to magazines. The most valuable of his contributions concerned the drama. In 1846 Mr. Lewes published what is perhaps his best known work, "The Biographical History of Philosophy." Philosophy consists in an attempt to attain ultimate truth. But as such a thing does not exist, philosophers, like religionists, are divided into different sects. Mr. Lewes shows how fruitless have been their efforts to reach the object sought. In 1847-48 he made an attempt at writing fiction, for which his talents did not qualify him. In conjunction with Leigh Hunt he established the *Leader* in 1850 and became its literary editor. In 1855 he published the "Life of Goethe," a standard biography of the great German poet. From this time on, Mr. Lewes turned his attention to scientific questions, particularly biology. The most important of his works on these subjects are, "Seaside Studies" (1858); "Physiology of Common Life" (1850), and "Aristotle, a Chapter from the History of Science" (1864). They are original and instructive, although Mr. Lewes never had any technical scientific training. In 1865 he became editor of the *Fortnightly Review*, where he remained two years, when he was succeeded by John Morley. The last great work he produced was "Problems of Life and Mind." Mr. Lewes died November 28, 1878. He was certainly one who added to the intellectual progress of his age.

Other events of which the past week is the anniversary are:

- April 15, Lincoln died, 1865. Thompson, Birmingham, England, tried for printing the "Rights of Man," acquitted, 1793.
- April 16, Buffon, naturalist and Infidel, died 1788.
- April 17, Benjamin Franklin, Freethinker, died, 1790. Phillips, Leicester, England, tried for printing the "Rights of Man," 1793.
- April 18, Byron died, 1824. Chas. Darwin died, 1882. Battle of Lexington, 1775.
- April 20, Cessation of hostilities between Great Britain and America, 1783.
- April 21, Harper's Ferry Arsenal burnt, 1861.

Would You Succeed?

Elbert H. Gary, chairman of the United States Steel Corporation, after thinking the subject over carefully, compiled the following prescription for the young man ambitious to attain success:

"1—He should be honest, truthful, sincere and serious.

"2—He should believe in and practice and preach the Golden Rule.

"3—He should be strong and healthy, physically and morally.

"4—His habits and mode of living should be temperate and clean, and his companions selected with regard to their character and reputation.

"5—He should possess a determination constantly to improve his mind and memory.

"6—He should possess a good education, including particularly the fundamentals, such as mathematics, grammar, spelling, writing, geography and history; and also a technical education concerning the lines he proposes to follow.

"7—He should be studious and thoughtful, keeping his mind upon a subject until it is mastered.

"8—He should be conscientious, modest but courageous, energetic, persistent, even-tempered, economical, faithful and loyal to his friends and the interests he represents."

As he handed over his recipes for success, Judge Gary remarked: "The above qualifications, you will notice, are within the reach of all. If possessed and put into practice they will bring success to the individual and satisfaction to any others interested."

Concerning "Pants."

The following essay on "Pants" is credited to a twelve-year-old Kansas schoolboy: Pants are made for men, and not men for pants. Women are made for men, and not for pants. When a man pants for a woman, and a woman pants for a man, they are a pair of pants. Such pants don't last. Pants are like molasses; thinner in hot weather and thicker in cold. The man in the moon changes his pants during the eclipse. Don't you go to the pantry for pants, you might be mistaken. Men are often mistaken in pants. Such mistakes make breeches of promise. There has been much discussion as to whether pants is singular or plural. Seems to us when men wear pants they are plural, when they don't wear any pants, it is singular. Men go on a tear in their pants, and it is all right; but when the pants go on a tear it is all wrong. Teacher once told us that modest children should not race up the stairs quickly because it made their breath come in short pants.

Woman's Limitations.

With tense, eager faces, the great audience of women leaned forward in their seats, eagerly drinking in the noted speaker's every word.

"Mere man," she was saying, "is wont to belittle woman's ability to enter the fields already usurped by him. As a matter of fact, she is capable of filling any post of public or private office now held by man, and, if appointed to it, could even perform man's tasks with greater faithfulness and greater daring.

"Name, if you can, one post for which she cannot fit herself. Name one office to which she would not, could not, give the greatest measure of capability, the highest degree of courage, the—"

A mere man, who had slipped unnoticed into a back seat, rose at this point, and the light of sudden inspiration gleamed in his eye.

"Rat-catcher!" he shouted. And then he fled.

Lid Off the Weather.

There is in the employ of a Brooklyn woman, so we read in the San Francisco *Argonaut*, an Irish cook who has managed to break nearly every variety of article that the household contains. The mistress' patience reached its limit recently when she discovered that the cook had broken the thermometer that hung in the dining-room. "Well, well," sighed the lady of the house, in a resigned way, "you've managed to break even the thermometer, haven't you?" Whereupon, in a tone equally resigned, the cook said: "Yis, mum; and now we'll have to take the weather just as it comes, won't we?"

Child's Reply to Pastor.

During his usual weekly sermon to children at the First Presbyterian church, Bloomfield, yesterday morning, Rev. Dr. George Louis Curtis, the pastor, turned to the tots and asked what day it was. Instead of the expected answer, "Palm Sunday," a four-year-old member arose and solemnly informed the pastor that it was "April Fool Day." The congregation joined in the laugh that followed.—*Newark Evening News*, April 2.

Love's Old Refrain.

The bright sun rose one glorious day
And gazed on the earth in a searching way.
He spied the rose 'neath the sheltering trees,
And wafted a kiss on the passing breeze,
Then queried, "Miss Rose, do you love me true?"
She blushing said, "Mr. Sun, I do."

A robin sang in a cherry tree,
In tones that were joyous, light and free,
When on the neighboring branch he spied Little Miss Wren, and to her cried,
"Most sweet Miss Wren, do you love me true?"
And the coquet answered, "Rob, I do."

A cavalier called on his love one day;
They talked for an hour, in the usual way,
'Till roguish Cupid, with love-tipped darts,
Stepped forth and gently pricked their hearts.
"Fair maiden, say, do you love me true?"
Smilingly, she answered, "Indeed, I do."

So it will be to the end of years,
With so many smiles and so many tears,
With the same old song, "Do you love me true?"
And the same old refrain, "Indeed, I do."
SARA V. JACOBS.

Mother Knew.

A young doctor in a Maine town was called one night by an old farmer to his first case. The patient was the farmer's son, who was lying on the bed in much pain. The young medico threw out his chest and said:

"This should cause you no alarm. It is nothing but a corrusted exegesis antispasmodically emanating from the physical refrigerator, producing a prolific source of irritability in the pericranial epidermis."

The farmer looked at him and replied: "Just what I said; but his mother thought it was a stomach ache."

New Streets to the Coroner.

During an inquest held in Cincinnati, the following question was put to one of the witnesses by the deputy coroner:

"Where was the deceased struck by the motor car?"

Whereupon the witness, a surgeon, replied:

"At the juncture of the dorsal and cervical vertebrae."

The deputy coroner looked puzzled.

"Will you please point out that on the map?" he asked, indicating one that hung on the wall.

Cultured.

Esthetic.—Two fair munition-workers were discussing their personal affairs.

"Got a chap yet, Liz?" inquired one.

"Yes; and he's a regular swell. He's manager at—"

"You don't say so. Why, they tell me he's real refined."

"Rather! Why, he took me to a restaurant last week, and when we had coffee he poured it into a saucer to cool it, but he didn't blow it like common people would—he fanned it with his hat!"—*Tit-Bits*.

Poorly Qualified.

Peggy—"Daddy, what did the Dead Sea die of?"

Daddy—"Oh, I don't know, dear."

Peggy—"Daddy, where do the *Zeppelins* start from?"

Daddy—"I don't know."

Peggy—"Daddy, when will the war end?"

Daddy—"I don't know."

Peggy—"I say, Daddy, who made you an editor?"—*The Sketch*.

Annoying.

"Ma," said a discouraged little Maple avenue urchin, "I ain't going to school any more." "Why, dear?" tenderly inquired his mother. "'Cause 'tain't no use. I can never learn to spell. The teacher keeps changing words on me all the time."

The Consistent Neighbor.

Mrs. Flatbush—Who is that woman you just bowed to?

Mrs. Bensonhurst—Oh, she's my next door neighbor.

"But she didn't return your bow."

"No; she never returns anything."

A Contest of Virtue.

Catherine seemed such a reliable girl that Mrs. Moran had no hesitancy in leaving her in charge of the children while she went for a long drive.

"How did they behave while I was gone?" she asked on her return.

"Beautifully, madam," Catherine replied, "but in the end they fought terribly."

"Why on earth did they fight?"

"To decide which was behaving best."

Profoundly Thinking.

Miss Gillot—There goes Professor Fox, the great scientist. I'd give a good deal to know what mighty problem he is thinking of now.

Professor Fox (ruminating)—Let me see; I was to get three yards of tape, a pound of butter, order the coal, pay the butcher and get some medicine for the baby. I wish Mrs. Fox would attend to these matters herself.

Both Boys.

Teacher—"Now, Willie, suppose you were to hand a playmate your last apple to take a portion, wouldn't you tell him to take the larger piece?"

Willie—"No mom!"

"You wouldn't. Why?"

"Cos t'wouldn't be necessary."—*Cleveland Plain Dealer*.

Useful.

"I tell you, old man, Angy is a bright girl. She's brains enough for two."

"Then she's the very girl for you, my boy."

An Awkward Age.

"Tommy, you're too old to cry."

"Yes, and I'm too young to have what I'm crying for."—*Punch Bowl*.

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Would grace the breast of Sheba's queen;
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(Impromptu by Elizur Wright.)

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THE LETTER BOX.

W. VAN DER W., NEW YORK.—You are not the first to observe that our French is punk, but the fault is due to the deficiencies of the French language, which, affording no equivalent for "the long green," had to be supplied in the manner you regret with *la longe verte*. It is a war loan.

JOE CROCKETT, Colorado.—Thomas A. Edison is an unbeliever in the Christian religion, but that he is what you would call "a thorough Liberal and Freethinker" we cannot affirm. He does not subscribe for THE TRUTH SEEKER, as Mark Twain did. He resides in West Orange, N. J. As to the verses, "The Question," by George E. Macdonald, and "Why Don't He Lend a Hand?" by Samuel P. Putnam, you are at liberty to use them wherever you choose. They are not copyrighted.

J. S., Pittsburgh, Pa.—You are welcoming old age too soon if on arriving at your forty-fifth birthday you chucked in the discard all those things you name—"my youth, wine, women, song, blushing maidens," etc. As revealed in Mr. Steiner's calendar for the week ending April 14, we turned sixty on the 11th, but noted no diminution of energy except loss of power to eat pie and write verse, which was retained up to about your age. We think that women are handsomer now than when we were young, but perhaps it is their clothes.

M. R., Dover, N. H.—Is the fact intended for publication that you "materialized here on earth on March 18, 1840"? How about the notion that women do not tell their age? We know a contemporary of yours who would not reveal it to her relations. Your epitaph on March, foreshadowing your book of poems, we append:

"Too long she lived, too late she died;
Her life it was a stormy tide—
A tide of wind and snow and storms,
A tide of all that spring deforms."
March deserves the worst you can say of her. She kept the ground refrigerated and frozen so long this year that our neighbors had to dig up their cellar bottoms for dirt to sow tomato seeds in.

HENRY WALKER, Illinois.—The article you send, clipped from the *State Register* and signed "Buckley," is a paraphrase of a letter once written by Ingersoll to the man who is now his son-in-law. The young man was ill, a stimulant was indicated, and the letter to him accompanied a gift of some whisky. "Buckley" is the Rev. J. M. Buckley, for many years editor of the *Christian Advocate*. Nothing was sent to him: he was not Ingersoll's friend, as the newspaper states, and all the circumstances described in the clipping are invented. Buckley's travesty occurs on page 109 of the pamphlet entitled "The Great Ingersoll Controversy." The facts regarding the whisky sent by Ingersoll to his friend Brown are stated on page 19 of "Ingersoll as He Is," by E. M. Macdonald. It is strange how truth gets distorted in careless and pious hands. It seems sometimes as though they preferred false versions to true ones, and we cannot imagine how the devil, in competition with them, ever gathered the reputation of being the father of lies.

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The R. P. A. ANNUAL 1917

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DEPARTMENT OF ECONOMICS.

Those Female Genuises.

Miss Brunzell's last reply to me concludes with these words: "Are her pen-drippings just so much bluster? Search me." I am going to clear up this point first, although it is the last raised, as it is based upon an utter misconception of my pursuits and manner of life.

And although Miss Brunzell so generously invites us to search her, I may assure her that she will be spared such an indignity, for that a search in her direction would merely bring to light much information that we outgrew years ago.

And now, regarding my writings being so much bluster, as my opponent so delicately intimates, let the following paragraph of autobiography be my response and my refutation. It must be understood that it is written not with the slightest idea of its being of general interest, but merely as the best vindication of my sincerity that can be made. To begin with, I am not on the stage. This idea must have grown out of Mr. Macdonald's statement that I am a singer. I am a singer, but purely in an amateur way, and my time and energy are spent happily and profitably in my husband's house, and devoted to making it a refined and comfortable retreat for him when his daily world-fight is over. Just before we were married, my husband was dangerously ill, and after hastening the marriage, that I might care for him as only a wife can, I read all the reliable books on Diet that I could procure and after hard study evolved a system of diet that has, to quote every one that knows him, "made him fifteen years younger." If I had been devoted to a public career and club-life; if my heart and soul had been engaged in a program of shouting on street corners and haranguing the main-in-the-street to obtain the vote, it is a certainty that I should be at this day a widow. My opponent's replies are not remarkable for any great delicacy either of sentiment or style, but I hope these few facts of my private life will induce even her to accredit me with the sincerity that I always believe to be my opponent's motive.

Miss Brunzell cites Hetty Green as an evidence of what woman can achieve in the financial world. She could not have chosen a happier instance for my case. Hetty Green certainly accumulated vast wealth, which after all does not predicate much brain-power, for the ability to take advantage of the unfortunate lies at the back of nearly all big fortunes. But this is my point: what did Hetty Green do with her wealth? The only justification of big fortunes is their useful commercial distribution among the community. Hoarded wealth becomes a menace instead of an indispensably useful factor in the economic system, and Hetty Green hoarded her wealth to such an extent that she resorted to the most humiliating devices to escape the payment of her due taxes! She is a most brilliant example of the female financier!

Another woman cited by my adversary in alleged disproof of my case is Jeanne d'Arc. We will look into this, my brethren, in a spirit of love. First: who was Jeanne d'Arc? She was a poor little village wench who "heard voices." That is to say, she was a true woman in that she was a fanatic. Having "heard voices" she became obsessed with the idea that it was her mission to head the French army and lead it to victory. She appeared before the French king, who, of course, in keeping with his day, was intensely and abjectly superstitious. At that period of the world's history, an individual who "heard voices," always provided that he heard them on the right side of the religious fence, was regarded as divinely inspired. Today, we are less sublimely receptive of the claims of these communicants with the Unseen, and only a month or two ago, a person, in that wise inspired, who applied at the White House for admission to the President—just like Jeanne—was removed, with all dispatch to the nearest asylum, poor thing. But the king received Jeanne, and being in desperate plight and upon the verge of utter defeat, he permitted this little back-woods fanatic to invest herself in a suit of mail and gallop at the head of his army, brandishing a sword in the approved style. Warfare in those days was little more than a display of brute force. There was none of the strategic movements and subtle manoeuvrings that distinguish the modern conflict. Then, a man fitted himself out with a complete suit of hardware and tried to hit harder than the other fellow. With this principle of warfare in their minds, hatred of the English in their hearts, and their benightedly superstitious souls filled with awe and enthusiasm by the fanaticism of Jeanne, the French soldiers rushed into the fray, hewed down their Saxon foemen with frenzied courage, and gained the day.

And the only element of Jeanne's mental

make-up that is to be accredited with that victory is the religious bias that toppled her peasant-reason from its throne.

As for Dr. Mary Walker and her pants—but pray excuse me for an instant while I finish laughing and then we will resume the argument. Dr. Mary, I frankly admit, has fulfilled the noblest mission in the world—that of providing a never-failing source of amusement for the jaded and pessimistic victims of our social system. But apart from that, what has she done? It really seems that, far from achieving anything of which Feminists can boast, she has merely, by her grotesque adoption of masculine attire, prevented herself from achieving what almost every woman, however limited, can achieve—a certain degree of attractiveness and beauty, so that if she bores the ear to death, she at least may charm the eye. Dr. Mary Walker's occupation for many, many years has consisted almost entirely of prowling about the Capitol, getting up ridiculous bills, and proving every day of her life that the government committed no irreparable mistake in granting her permission to gratify her childish taste for pants, for that even if she infringes upon masculine rights in this superficial respect, she is utterly incompetent to carry the infringement any further.

Speaking of the Capitol reminds me of that sweet, dumb presence that is rarefying the political atmosphere within those august precincts of late. Having spent the last few months, as one Chicago newspaper so succinctly puts it, "in thinking the obvious and making speeches about it," Miss Jeanette Rankin arrived in Washington at the convening of Congress prepared, so she informed a breathless interviewer, "just to listen," for that she had not made up her mind upon any question as yet.

Of course, one is not so utterly lost to a sense of gratitude as not to be profoundly thankful that the lady is prepared "just to listen," for Congress has its hands quite full enough without taking upon itself the additional burden of the Congresslady's mellifluous voicing of the obvious; still, the hypothesis will obtrude itself: Suppose every member of Congress had arrived upon March the 4th, "prepared just to listen," because they had not made up their minds. There is something exquisitely humorous in the picture of Congress "just listening" while the kaiser made up his mind.

Miss Brunzell says: "If the women of the past had a hand in creating religious beliefs, why is it Buddha, Mohammed and Christ are not females?" Are not females, dear lady? "Can it be he has not heard that God is dead?" Pray grant these makers of religions the repose they so well earned and put them in the past tense! And allow me to say that I, for one, never claimed that women had ever been makers of religion. Women are rarely makers of anything. They are disciples and copyists, but when profound originality of thought is to the fore, you will find the ladies at the other end. No, truly. Women have never made religions; they have just attached themselves to the procession as devotees of the new doctrine and disciples of the master-mind. And the Christian religion is peculiarly adapted to their mental requirements, its mawkish sentiments particularly appealing to their innate weakness and mental dependency.

Regarding doctrines for the upbringing of children, women are placed in the very best position to evolve the truest of these in their own homes. In constant companionship with their children, lovingly observant of the idiosyncrasies and particularities of childhood, nearer to the great little hearts of the babies than any man can be, it is they who must be depended upon to direct the provision of their offsprings' needs. But they will never achieve this by destroying home-life and relegating the care of their children to ignorant hirelings and governmentally-employed teachers, whose sole aim is to turn out so many proficient pupils as alike as peas in a pod, with ignorant neglect of the fine individual traits—that distinguish the genius from the clod.

No one would believe how painfully conscious I am, in writing these pages, of my inferiority to my opponent. There is she, so apt and handy, and I—I don't know any bar-room slang at all! But I cannot complain when her replies are the source of so much information to me. I had entertained the idea of taking up visiting work among the poor, especially among the submerged, but if my fair adversary will but deign to reply to me once or twice more, I shall be fully acquainted at least with their diction, without having endured the fatigue of actual visits. I most earnestly trust she will graciously continue to further my ambition to know how the poor live, by acquainting me fully with that branch of the subject—How the Poor Talk! MARY MONICO.

MARGINAL INTELLIGENCE.

Two people may have many things in common, that is to say, they may have many common sympathies, many common experiences and much common knowledge. They may be well informed on economic subjects and may be well equipped in the matter of proper governmental experiences. If you add a third person to these two, then it is obvious that the common knowledge of the three, that is to say, the knowledge which is common to the three, may be much less than the knowledge which was common to the two. Having added the third, it is equally obvious that when a fourth is added, the amount of knowledge which is common to the four, most likely will be less than the amount which was common to the three. There might be exceptions to this rule, but those exceptions would be so few as to be of no importance. When you keep on adding larger and larger numbers to the original few, it is evident that the margin of common knowledge grows smaller all the time.

This common knowledge has been designated as the margin of intelligence or "marginal intelligence." In a thickly populated community like New York city or Chicago, the marginal intelligence is lower than in a more sparsely settled community. Politicians, under so-called popular forms of government, must appeal to this low "marginal intelligence" in order to be successful. Under the direct primary system, where every individual, supposedly at least, has a voice in nominating the candidate, the margin of intelligence, which selects the candidate, is much lower than the margin of intelligence under the convention system, where the selection is confined to comparatively few. This probably explains the fact that the class and character of successful candidates under the primary system is much lower than under the old convention system. To be a candidate at all under the primary system, one must be of such character and quality of mind that he is not averse to a continuous "blowing of his own horn," as witness the fact that even candidates for the judiciary oftentimes have their pictures posted in many conspicuous places.

H. T. WILLIAMS.

WHERE WILL WE COME OUT?

It seems that the right to reason at the present moment is at a discount. With the equipment of two or three million of soldiers and the perfection of the navy, and a program being laid out that would stagger any monarchy in Europe, still we are to do it all "for humanity." According to the President's address, we have challenged the right of all the monarchies of Europe to exist, and are arming in an effort to destroy them. The greatest of them all, in the throes of a revolution, is assumed to be already a Republic, though it is only a Republic in the making.

With a line of action laid out that definitely declares that our object is the unseating of Imperialism, it looks to me that we have mapped out for us the most gigantic struggle that any nation has ever planned. And yet, when men in the House try to appeal to reason or in the Senate to democratic rights, "traitor" is hurled at their heads and we appear, to a man up a tree, as lost to sense as one of Billy Sunday's best crowds in the throes of a revival. What is the situation? let us ask. Can it rationally be assumed that this war is to be fought to make sure that the Allies win, that their bonds will not be defaulted? Can it not be assumed that we are being formed into a fighting unit for something that the people are not wise to, the President's address to the contrary notwithstanding? Are there not good grounds to assume that up to date the fight is a draw in Europe and that we are stepping in to pull the chestnuts out of the fire for some one?

And then after the war in which, we will concede, we will be the winning factor for the Allies, what will we have? We will undoubtedly have an enormous war debt and a big army and the work marked out for it is the conquest of the "open door" in the Orient. England, too much exhausted by the present war, expects to delegate that task to the United States, and with all its complications it is a necessary one to an exploiting nation that has a world position to maintain, with Oriental bonds to float, etc. Who knows but that Russia and Japan will be allies in that great struggle?

And after it when we come home to consider our own position as a competitor with European nations in the markets of the world, where will we stand in the face of possible coalitions of the nations of the world as elucidated in the Paris conference of last summer? And with a conquering people back of the army and navy, can we continue to assert that we will wage war in the future with no thought of profits or reparation?

It seems to me we are at the point where Autocracy will in a few years submerge Republicanism, and where freedom will only mean freedom to support the going policy, where it means large profits, or to

prevent loss of investment by a capitalistic class that exploits its own people and then looks abroad for fields of investment where it may exploit other peoples and so on, with no thought of the toiling millions who must back them with their blood and their lives that their world work may be made good.

To me in this neck of the woods it looks exactly as Senator Stone said in the United States Senate: "It is the most colossal blunder of the century." We are now continuing the policy that was launched when the Philippine Islands were purchased that their cheap labor might be exploited. It is continuing the policy that was inaugurated when Dewey in the discharge of his duty told the Germans in Manila bay to get out of his way or suffer the consequences. We are now telling the Monarchies of the World to get out of our way in what on its face will be a fight for humanity, but which in the end will be a struggle for position in world supremacy, on the sea and on the land, in trade, and in the strength of Army and Navy.

It settles the question whether man is wise enough to govern himself and appropriate to his own use and advancement the profits of his toil. I believe in the United States of the past, barring some mistakes, and I believe I will be as sorry as any one to see her humiliation, but the path she has chosen will prove her undoing as a true Republic. That is my conviction and I can only hope that we as a people will wake up before it is too late.

S. A. BASSETT.

Dry and Wet.

Prepare for Prohibition.—To the married man who cannot get along without his drink, the following is the solution of bondage to the habit:

1. Start a saloon in your own home.
2. You be the only customer. You will have no license to pay.
3. Give your wife two dollars to buy a gallon of whiskey, and, remember, there are ninety-six drinks in a gallon.
4. Buy your drinks from your wife only, and by the time the first gallon is gone she will have \$7.60 to put in bank and \$2 to start in business again.
5. Should you live ten years and continue to buy booze from her, then die with snakes in your boots, she will have money enough to give you a respectable burial, educate your children, buy a house and lot, and marry a decent man and quit thinking about you.—Exchange.

Col. Bob. Maxe's Tribute to Water.

"Mr. Toastmaster, ladies and gentlemen, you have asked me to respond to the toast, 'Water,' the purest and best of all of the things that God created. I want to say to you that I have seen it glisten in tiny tear drops on the sleeping lids of infancy; I have seen it trickle down the blushing cheeks of youth, and go in blinding torrents down the wrinkled face of age. I have seen it in dewdrops on the blades of grass and leaves of trees, flashing like polished diamonds when the morning sun burst in resplendent glory o'er the eastern hills. I have seen it dance adown the mountain sides in rivulets with the music of liquid silver striking on beds of polished diamonds. I have seen it in the river rippling over pebbly bottoms, purling about jutting stones, roaring over precipitous falls in its mad rush to join the Father of Waters, and in the Father of Waters I have seen it go in slow and majestic sweep to join the ocean. And I have seen it in the mighty ocean on whose broad bosom float the battle fleets of all nations and the commerce of the world, but, ladies and gentlemen, I want to say to you now that as a beverage it—is a flat, miserable, insipid, absolute and unmitigated failure."

Religion and Nature.

The myriads seeking to create

An idol to adore,
Have made their God a God of hate,
And worshiped him with gore.

And living multitudes have heard
That love is Nature's plan,
Yet shut their souls against the word
That teaches love of man.

—CHARLES MACKAY.

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In Best of Humor.

Mere Man.—"Did Fussleigh take his misfortune like a man?"
"Precisely. He laid all the blame on his wife."—Tit-Bits.

Sympathetic.—Alice — I could never marry a man who loved me just for my looks.

Marie—I'm sure you couldn't, dear.

Degenerating.—"I certainly would like to pick up a newspaper that wasn't full of big black headlines," said the fractious man: "Tired of reading war news?" "Yes. And to make matters worse, I've reached the point where I believe nearly everything I read."—Birmingham Age-Herald.

Reassuring.—The Departing Guest—I hope my two weeks' stay here with you hasn't proved a big additional expense to you?

Mrs. Inwrong—Oh, no! George and I have what we call a "catastrophe fund" that we've saved for just such emergencies.

Eyeball or Highball.—An old Scotsman was threatened with blindness if he did not give up drinking.

"Now, McTavish," said the doctor, "it's like this: You've either to stop the whisky or lose your eyesight, and you must choose."

"Ay, weel, doctor," said McTavish, "I'm an auld man noo, an' I was thinkin' I ha'e seen about everything worth seein'."—Tit-Bits.

A Bold One.—I often wish I had the nerve of my friend Jimson. At a Christmas party he deliberately walked up to the prettiest girl in the room and kissed her.

"How dare you!" she cried, blushing. "I am not under the mistletoe."

"That's all right," responded Jimson. "A girl with a face like yours doesn't need any mistletoe."

And then he kissed her again.

His Fidelity.—Upon the recent death in a Western town of a politician, mentioned in Puck, who, at one time served his country in a very high legislative place, a number of newspaper men were collaborating in an obituary notice.

"What shall we say of the former Senator?" asked one of the men.

"Oh, just put down that he was always faithful to his trust."

"And," queried a cynical member of the group, "shall we mention the name of the trust?"

It Paid.—"Has your husband quit work?"

"Yes. He has figured it out that he can save more by staying home and running the furnace economically than he can earn by going down-town."—Washington Star.

Appreciative.—"I understand your wife lectured you for an hour last night."

"Yes," answered Mr. Meekton. "She told me about a few of my faults."

"Didn't it annoy you?"

"In a way. You see, when a woman of Henrietta's gifts condescends to make a speech it does seem a shame to have such a small audience."

Unlucky Answer.—Her husband had just come home and had his first meeting with the new nurse, who was remarkably pretty.

"She is sensible and scientific, too," urged the fond mother, "and says she will allow no one to kiss baby while she is near."

"No one would want to," replied the husband, "while she is near."

And the nurse was discharged.—Tit-Bits.

The Usual Program.—Punch once had a scene in which a district visitor is shown entering the cottage of a poor woman. The visitor is evidently new to the business and somewhat embarrassed. The cottager says to her: "I'm quite well, thank yer, miss; but I ain't seed you afore. Y're fresh at it, ain't yer, miss?"

"I have never visited you before, Mrs. Johnson."

The woman dusts a chair. "Well," she says, "yer sits down here, an' yer reads me a short Psalm, yer give me a shillin', and then yer goes!"—Punch.

The Inner Voice.—The mother of the small boy had been trying to instill within him an idea of conscience. She described it as a little voice which whispered inside one when he was doing wrong.

"I never heard it," said the small boy, cynically, and in the tone of one who shrugs his shoulders.

A little later the small boy did something he had been told not to do, and was sent to sit on a chair, and ordered not to get off until the powers that be gave him leave.

Ten minutes later he came into the room where his mother was sitting, jubilant.

"I've heard it, mother," he exclaimed.

"Heard what?" asked his perplexed parent.

"Heard the little voice. It said, 'Sam Smith, you get off that chair. Don't you care what your mother says?'"

Feverish Patriotism.—"Is Dubson preparing for war?"

"Oh, yes. His patriotism is at fever heat."

"Indeed?"

"He has even gone so far as to memorize two stanzas of 'The Star-Spangled Banner.'"

Eligible.—"Say, old man, don't you want to join the Wayback County Association? The dues are only \$10 a year and that goes to pay for a banquet at the Swell-dorf."

"But I've never been in Wayback County in my life."

"That's all right. You've got \$10, haven't you?"—Lincoln (Neb.) Journal.

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News of the Week.

Dr. Ludwig Zamenhof, author of Esperanto, died April 15 at Warsaw, according to advices received here. He was fifty-eight years of age.

Germany has stopped all mail service, both direct and indirect, between this country and the United States. Telegraph service also has been stopped.

Richard Olney, secretary of state in the second administration of President Cleveland, died at his home in Boston, Mass., April 8. He was eighty-one years old.

The Corriere d'Italia announces that as the result of Pope Benedict's intervention Germany has released Monsignor Louis Legraive, vicar general to Cardinal Mercier, primate of Belgium.

Baron Emil de Cartier de Marchienne, Belgian minister designate to the United States, arrived in Washington April 12, from Peking, China, where he has been serving as representative of his country.

The lord mayor of London ordered April 12 that the American flag be flown above the lord mayor's mansion and suggested that the executives of other cities in Great Britain follow his example.

John G. Johnson, the celebrated lawyer, died at his home in Philadelphia, April 14. Born in Philadelphia seventy-seven years ago, he was probably the greatest lawyer of the English speaking people.

A distinct earthquake shock was felt for several seconds April 9 throughout the section of St. Louis, Mo. Windows were broken and several chimneys were knocked down. The vibrations continued for eight minutes.

Fear that the Mexican government contemplates declaring an embargo on petroleum and that such a step would lead to war caused the Administration to bring strong pressure to bear on President Carranza April 12.

Formal announcement was made April 13 that the French government had decided to send a special mission to America, the membership to include high military and political personages. It will arrive about April 25.

Latest figures obtainable April 11 placed the death toll of the Eddystone, Pa., munitions disaster as high as 125, several more of the injured having died. One hundred or more others are now placed in the list of injured.

Believing that he will soon be called for duty as an officer of the naval militia, Archie Roosevelt, son of Theodore Roosevelt, came to Boston April 10 from Hartford and took out a license to wed Miss Grace S. Lockwood on Saturday.

Herbert C. Hoover, head of the American Commission for Relief in Belgium, has, after consultation with his colleagues on the commission, accepted the chairmanship of the new food board in the United States, offered him by the National Defence Council.

A Copenhagen dispatch says the Danish newspapers report that Americans are buying a majority of the Norwegian ships under construction in American shipyards. In the last few days Americans are said to have purchased more than 200,000 tons of such shipping.

The Shipping Board April 13 authorized builders on both Atlantic and Pacific coasts to commence at once preliminary work on the thousand wooden cargo vessels which are to be constructed by the board as rapidly as materials and workmen can be assembled.

The steamship New York of the American line, bound from New York for Liverpool, struck a mine April 10, when nearing her destination. The explosion occurred on the port bow of the vessel and distress signals were immediately sent out. The vessel reached port.

The members of the Church of the Holy Apostles, Ninth avenue and Twenty-eighth street, New York, whose factional fight for the last four years culminated April 6 in the death of James W. Patterson, are bitterly divided in their stories as to how Patterson came to his end.

If any American or other missionary in India commits any act inimical to the British interests there, all of the members of the missionary body to which the individual belongs will be ordered from India. No objection to this procedure, it is understood, will be taken by the United States.

The Rheinische Westfälische Zeitung of Amsterdam says the Spanish Legation in Berlin has ascertained that there are 442 American citizens in Germany, of whom 189 are men, 175 women and seventy-eight children. Of the total number forty-six are students and 145 business

men, dentists, physicians, artists, etc. Only 186 of the 442 were born in America.

The number of universities, colleges and normal schools using the simplified spelling increased during 1916 from 265 to 453. The faculties and students of these institutions, eighteen of which are state universities, number more than 350,000. The number of newspapers and periodicals using the twelve simpler spellings of the National Association increased from 250 to 486.

As a fitting commemoration of the liberation of Russia and the emancipation of the Russian Jews, the Jewish people of America are arranging to collect a liberty fund to purchase and send to Russia a duplicate of the Statue of Liberty. The preliminary work is in the hands of Herman Bernstein, editor of the *American Hebrew*, and Jacob H. Schiff has been appointed temporary chairman until a permanent committee of distinguished American Jews can be formally organized.

For another one hundred days the Tombs will continue to be the address of Bouck White, pastor of the Church of the Social Revolution, who with others of his little group were convicted of desecrating the American flag by burning it during their religious ceremonies. He was sentenced with Ned Ames and August Henkel to three months' imprisonment, and he was also sentenced to pay a fine of \$100. The three months were up April 6, but Bouck says he will not pay the fine and will work it out at the rate of \$1 a day.

THE WAR.

With a total absence of partisanship the House of Representatives April 14, by a vote of 389 to 0, passed the Seven Billion-Dollar bill to finance the prosecution of the war against Germany, including a loan of \$3,000,000,000 to the Allies.

The Turks have sustained another defeat at the hands of the British in Mesopotamia. The War Office announces that the Turks are in retreat after a battle in which they suffered heavy losses.

The kaiser's message urging the demoralizing of Prussia after the war is called one of the biggest jokes of the season. The British public does not see why it will be needed if Prussia is victorious and know that she will be unable to accomplish it if she is defeated.

A note of protest by the Spanish government to Germany on the sinking of the Spanish steamship San Fulgencio has been completed, but it will not be published until it has been presented to Germany.

The British hospital ship *Salta* was sunk by a mine in the English Channel on April 10, the War Office announces. Fifty-two persons were drowned.

Lieutenant William Lee Robinson, an American aviator, was shot down on April 5 by a German battle aeroplane.

The British official communication issued April 13 announced that the total prisoners taken in the present offensive now aggregate more than 13,000. Guns to the number of 166 also have been taken.

It was decided April 11, that the Lafayette Flying Squadron, composed of Americans who have distinguished themselves at the front, will change from the French to the American military uniform and hereafter carry the American flag at the French front.

The provisional government of Russia announced April 10 relinquishment of its claim of Constantinople as part of the price for peace, as previously stated by the bureaucratic regime.

Intense excitement throughout the Argentine Republic has been created by the news that the Argentine sailing ship *Monte Protegido* has been sunk off the European coast by a German submarine.

Costa Rica's waters and ports are placed at the disposition of the United States in the war with Germany in an official communication in which that government defines its attitude to the state department.

British subjects in all neutral countries have been requested by their government to register at the English consulates, the object of the London authorities being to take a new census of Englishmen in foreign lands with a view of determining who are fit and of military age.

The purpose of the Administration to legalize recruiting in the United States for the armies of the Entente was disclosed April 11.

A small Russian force made a landing April 6 on Turkish territory on the Black Sea coast at a point about 140 miles west of Trebizond.

Austrian troops engaged with the Rus-

sians in Galicia ran up white flags and attempted to go over to the Russian lines April 6. On being attacked by their own artillery they returned to their trenches.

Breaking of diplomatic relations by Brazil with Germany took place April 11.

The Stars and Stripes went into battle, for the first time during the world war, during the recent Entente storming of Vimy Ridge, in France. The bearer was a Texan, who had enlisted in the Canadian army.

Following up their recent victory in Palestine, the British, under General Dobell, have occupied additional Turkish territory in the neighborhood of Gaza to a depth of fifteen miles.

All men enlisting in the regular army or the National Guard in the present emergency were assured in an announcement by Secretary Baker April 12 that they would be kept in service only for the period of the war. The action followed a conference between the secretary and President Wilson.

Horrible conditions obtain in the prison camps of the Central Powers, according to the British press. Hunger and severe treatment are daily killing off hundreds of prisoners. The Belgians, Rumanians and Russians are the chief sufferers. The British and the French receive from time to time money and food parcels from home.

British and French forces are shattering the German line in France and capturing one important position after another.

Lectures and Meetings

The Brooklyn Philosophical Association (38th season) meets every Sunday at 3 P. M. in Long Island Business College, South Eighth street, near Bedford avenue, Brooklyn, for lectures and discussions. Wm. A. Winham, secretary, 146 Newton street, Brooklyn, N. Y.

April 22—"The Revolution in Russia; what it means for Russia and the World." By Prof. Isaac A. Hourwich, formerly of Chicago University.

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening, at 8.30, during the winter.

April 29.—Question Night on the Difficulties of Anarchism. Leading speaker, Harry Kelly.

The Paterson Philosophical Society meets Sunday evenings at 8, at 202 Market st., over Garden Theater. Live subjects; interesting speakers. Frank Bamford, 111 Cliff st., secretary.

The Boston Freethought Society meets in Paine Memorial Hall, Appleton street, every Sunday at 3 P. M. J. P. Bland, B.D., is resident speaker, and *THE TRUTH SEEKER* is for sale at the door.

Pittsburgh Rationalist Society. Marshall J. Gauvin, lecturer. Sunday meetings, 8 P. M., Academy Theater, 810 Liberty avenue, near Eighth. April 22—"Dante, and his Trip through Hell."

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7.30 P. M., at the Hotel Vendome, Third street, opposite State House. O. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at 2.30 and 7.30, at 1417 Columbia avenue. Open platform. *The Truth Seeker* and liberal literature on sale. F. Garfield Bowers, secretary, 245 N. Ninth street.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9. 10 Cawker Bldg.

The Washington Secular League meets on Sundays at 3 P. M. at Pythian Temple, 1012 Ninth st., N. W., Washington, D. C. John D. Bradley, president, 437 Quincy st., N. W.

The Denver Rationalist Association meets the first and third Thursday of each month at 319 Kittredge Building; Olive Oliver, president.

The Church of This World, Rationalist. John Emerson Roberts, lecturer.

Meetings every Sunday morning at 11 o'clock in Willis Wood Theatre, Kansas City, Mo. Mr. Roberts' services may be secured for wedding and funeral occasions. Address, 4011 Kenwood ave., Kansas City, Mo.

The Toledo Rationalist Society meets every Wednesday evening at 8, Room 133, Arcade Building, St. Clair and Jackson streets. W. M. Braun, secretary. Speakers, Dr. Rullison, J. Carl, J. Braun and K. Pauli.

The Seattle Rationalist Society meets Sundays at 3 p. m. in Strand Hall, 1525 Fourth avenue, Seattle, Wash.; L. A. Wheeler, president, 1330 First avenue. *The Truth Seeker* and other Free-thought literature for sale at all meetings. Admission is free.

The Detroit Society of Truth Seekers (Lithuanian) meets the second Sunday of every month at 2 P. M. in C. O. F. Hall, Chene, cor. Trombly st.; Karl Rutkus, organizer, 338 West End ave., Detroit, Mich.

The Detroit Freethought Association meets every Sunday afternoon at 2 o'clock in Washington Hall, 46 Grand River ave., West. Edward N. Deibler, secretary, 478 Thirty-third st., Detroit, Mich.

Tacoma Rationalist Society meets every Sunday at 3 p. m. in Maccabees Hall, 1109 Broadway, Tacoma, Wash.

The Meetings of the Independent Lectureship of San Francisco. Walter Holloway, Rationalist and Lecturer, are held every Sunday night at 8 o'clock, at Golden Gate Commandery, 2135 Sutter st., San Francisco, Cal.

SUNDAY IS CHALLENGED.

A Defi Couched in the Language He Is Most Likely to Understand.

WILLIAM ASHLEY SUNDAY. The Tub-nickels, New York—Dear Billy: Stand up there, you hog-jowled, beetle-browed, rag-time religionist. Stand up there, I say, with John Alexander Dowie and all the other money-grabbing, fooling-man crowd.

New York does not want you, so beat it. Your buncombe can go in towns like Paterson, N. J., but not here. It was with delight I read of the rows of empty benches in your barn Monday night. I guess your thousands of cappers were worn out after your Sunday flappedoodle sermon.

Why don't you convert J. D. Rockefeller, Jr.?

If you want WAR, why don't you send your SON to WAR? "Let the other fellow go," you say, like all other fake patriots who wrap American flags around their carcasses.

I will be in your audience Sunday afternoons and I dare you to invite me to come on the platform. Yours for truth.

JOHN WILLIAM ARMSTRONG.

THE HAND OF GOD

and Other

Posthumous Essays

By

GRANT ALLEN

Most intelligent Freethinkers are familiar with Mr. Grant Allen's work, "The Evolution of the Idea of God," but fewer have read his supplementary book called "The Hand of God," in which he intended to explicate further some personal views regarding the origin of religion. The book takes its name from the opening chapter, which, with the three chapters on "The Worship of Death," were designed to be the opening section of a volume supplemental to the better known work. The book under present notice, consists of fifteen essays of striking and permanent interest. Here are some of the titles: "Immortality and Resurrection," "The Mystery of Birth," "What is the Object of Life," "Practical Religion," and "Spencer and Darwin." Grant Allen needs no special introduction to the Rationalist, but in this little volume he appears at his best—highly interesting, always instructive, and fascinating to a degree. There are few books of essays of higher merit, especially for the liberal minded, than "The Hand of God."

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HUMAN BROTHERHOOD.

**This, Not Internationalism Nor Religious Ties,
Is 'Socialism' True and Lasting.**

BY RICHARD ELLSWORTH.

THE European War, which has now included the American nation in its wide area of operations, is compelling the world to consider seriously a new adjustment of many economic and social conditions which had been looked upon heretofore as more or less settled phases of human life. It has opened up a new prospect in almost every department of human thought and activity. We can no longer be assured that the principles which gave birth to our present political structure are typical of the most advanced stages of civilization. A period of reconstruction throughout the world is about to set in, which will require men to lay aside many a conceit regarding community and national life, and the best and safest means for their enduring prosperity. This is especially true of what is known as Socialism.

Aristotle made a shrewd if somewhat cruel criticism on Plato's "Republic," the first and by far the most brilliant dream of a socialistic state in Europe. "If it had been good," said the cool, analytical thinker, "it would have been tried before!" If there had been anything in Socialism, the Socialists would have become socialist by now. They would have formed socialistic communities here, or in some new country they would have shown us how it could be done. I shall be told that Owen did establish a socialistic community in this country: yes, and there was the phalanstery attempted or proposed by Fourier in Europe. Indeed there are many interesting, but not encouraging, accounts of such attempts. But they all broke down; they were destroyed, not by external force, but simply by the facts of human nature.

Now if select communities of convinced enthusiasts cannot maintain a socialistic state, however small, into a second generation, what prospect is there that any state, great or small, can become socialistic? Or if it were socialistic for a moment, how could the equilibrium, human nature being what it is, be maintained? If the Socialists could, in any favorable part of the globe, establish a socialistic state and show how it works, the world would take heart, and would not despair of becoming socialist. But in the reluctance to make the experiment, and in the failure of such experiments as have been made, ordinary men recognize this plain truth: Socialism is only a dream; it is attractive as an ideal, it may be useful as a guide to action which is practicable; but there are not, there never can be real socialists, there can only be talkers of socialism, the discontented denouncing their fellow-men in the name of brotherhood, the poor abusing the rich for the sin of possessing—damning the sin, that is, which they have no opportunity of committing. Probably the solid sense of mankind, at any rate here in America, sees through the matter quite clearly.

Plato's ideal state was communistic rather than socialistic. It could not be taken seriously. The "Republic" is full of grave irony, a satire as keen, though not as cruel, as Swift's. It is a kind of prose poem, abounding in exquisite pieces, ending in a great vision of a future world, where the wicked, like Ardieus, are eternally tormented, and where souls choose blindly the lives they will live in the next stage of the metempsychosis, and some, not saved by wisdom, drink more than they need of Lethe's waters. Indeed, we are astonished at so serious a person as Aristotle taking this great feat

of the imagination as a proposal in practical politics at all. Plato set the world dreaming about an ideal state, but he can hardly be said to have contributed to its realization. One is even tempted to wonder whether such idealizing does any good at all, whether the humblest effort to do good under existing conditions is not better than the bravest dream of improved conditions, under which at last one would endeavor to do good.

What reason is there for thinking that men ought to have equal opportunities, equal advantages, equal enjoyments in life? Socialism is the heroic attempt to secure this equality, to pluck the fruit from the greedy hands of the fortunate, the fruit grown on the common earth, and to share it with all. But where is the sanction for demanding that equality? What evidence is there, in a world of inequalities like this, that such an equality is possible or intended? There is only one idea that can justify the expectation of the demand; and it is this: *All men are brethren*. If this be true, the ideal of socialism has some justification; if not, it is the baseless fabric of a dream. It is as curious that Socialists cannot see how their theory depends on that truth as it is that Christians, who pretend to accept it, do not see whither it leads.

The Christian religion has not hitherto been applied with conspicuous success to the social problem; nor does it seem susceptible of being so applied. A new era for the world will certainly open when the question is seriously raised. What has Christianity to say about industrial organization and the life of a state? Here are the reasons usually given for the delay in making this obvious application of religion to life. It is held that the tone of the Christian religion was in the first instance set by the necessity of conflict with a very powerful state organization, the Greco-Roman power. That figured itself to the fears and hopes of the first Christians as a monster that must be overcome and destroyed. Instinctively these early believers clutched at the fragmentary promises of a life beyond this world, and passed lightly over the promises for the regeneration of earthly life, which were very imperfectly embodied in the burden of Christ's message to men. The fatal blunder of the eremitic and ascetic life readily crept in from Judaism and heathenism. Men fled to solitary cells in the Thebaid to escape from a corrupt and incorrigible world. That error is still a part of official Christendom.

When, however, the Roman empire itself became Christian, the so-called donation of Constantine proved to be the church's material blessing and spiritual malison. From the age of Constantine to the Reformation the Christian religion left the ideas of its supposed founder, and developed an idea of a totally different kind. The church replaced the empire and the pope the emperor. In the powerful imperial organization of the Western church, social reconstruction was not wholly ignored; but it rested upon a false principle. The church as a hierarchy used its power to make itself incredibly wealthy, while it taught the masses of the people the blessings of poverty. So inherent was the error that the religious orders, which invariably started with vows of poverty, drew to themselves more and more of the wealth of the community, until they became a peril to the state. The Catholic church had the social organization of

Europe in its hands, with practically undisputed power, for more than a thousand years. But the results were enough and plenty to justify the socialistic suspicion of Christianity.

The poverty and degradation of medieval cities, not so much relieved as fostered by the charities of the religious orders; the helpless dependence of the people on their lords, in church and state; the ravages of the plague, the slaughter in the endless wars, the repression of industry by artificial restrictions, made a society which seethed with discontent and festered in misery. The church clung to the position that it held the keys of the future life and opened the gates of heaven or purgatory to her children at will; but it used these visionary and terrific powers to aggrandize and enrich itself. Vast accumulations of wealth, cruelties and abuses of spiritual power, and the other corruptions of the conventional system, had rendered the religious orders a disease and peril to the state. In this connection the accredited achievement of Protestantism was scarcely more beneficial to the world than Catholicism, for it exerted only a slight influence on the social question. It is a melancholy task to follow the career of the Lutheran church in Germany. Luther himself approved of the repression of the peasants, whose aspirations had been fired by the gospel of freedom which he preached. The Socialists of Germany regard the Lutheran church just as the Socialists of Belgium regard the Catholic church, with the same sick disappointment, the same deliberate hostility. Every church, in fact, which becomes strong enough to claim and exercise a magisterium over men falls to the same conclusion, incurs the same enmity, and becomes the same kind of obstacle in the way of social reconstruction. We need not wonder, therefore, that Socialists have been, and are still, making their efforts apart from the churches and in hostility to them.

In a fundamental Socialism mankind is conceived as one, an organism in which each individual is a member. It is therefore at once established that while there are varieties of function, there are not varieties of importance. Each unit has its place in the body; the more prominent cannot depreciate the more obscure, the comely cannot slight the uncomely, the great cannot dispense with the small. Each human being has his rights. It is all for each and each for all. They are members one of another. If one member suffers, the whole suffers; if one is glad, all share the gladness. A system of motor and sensitive nerves connects all in one. The injury of one thrills through the whole system. The misconduct of one is the sin of the whole. No one can get out of this established solidarity; no one can renounce his responsibility for the rest. The solidarity is not that of an inorganic mass; it is not even that of gravitation; it is that of an organism.

In order to press the significance and value of the individual, fundamental Socialism cannot lose sight of the family. There can be no perfectly right industrial or social relations between men unless they realize this essential part of our common humanity. The ancient Greeks had a glimmer of the truth that all Hellenes were related; but the rest of mankind were barbarians, and slaves were not included in humanity. The Jews recognized a kingship in Israel, and did not suffer an Israelite to be a slave. Certain modern nations have a kind of exclusive family feeling. Blacks and other foreigners are inferior. But the individual nationalist, as the German for instance, does not carry his admiration for his own race into any friendliness towards Germans as German; rather he brings his contempt for other races into his feeling for different classes among his own people. He repudiates the brotherhood of man; but he equally repudiates brotherhood with lower orders, or with dissenters of every kind, or with persons of different political opinions.

But in contrast with this racial or national or social exclusiveness, Rationalism, echoing the voice of Nature, asserts the brotherhood of men. If

there be any distinctive character to Christianity, it is evident at a glance how thoroughly un-"Christian," and even anti-"Christian," much of the organized Christianity of our day is. But we are not now concerned with the petrifications of obsolete systems which arrogate to themselves the name of religion. The fundamental principle of humanity, as it stood over against Judaism and Hellenism at the beginning, and as it stands over against churches and systems today, is a vast, searching, transcendental yet practical truth: *All men are brethren*. Here is the only secure principle of industrial organization. We trade as brothers; our object is to benefit one another; if we have our personal ends to serve, they are strictly subordinated to the general good. A gain of mine which wrongs others is illegitimate. The only legitimate gain benefits the whole body. The system of greedy competition, the unprincipled exploitation of labor to pile up wealth, the steady use of an economic "law" of wages to press the wage down to a starvation limit, the brutal use of accumulated wealth to curtail or destroy the rights of the workers—this whole system stands revealed in the light of the principle just enunciated as not only immoral but criminal.

The speculator or financier may come within the grasp of the law on technical grounds as dishonest, the millionaire may be mulcted by a progressive income tax, an outraged community may take vengeance on notorious delinquents; but behind all these outward signs lies the deeper reality of right and wrong. Every action between man and man which is unsuitable between brothers stands condemned in the light of our common humanity. If men are fallen into poverty, they are still brothers. The trade union does not erect a barrier between the brothers, or snap the family tie. Then poverty is a clear claim on the community for help and relief. A relief which feeds instead of removing the poverty is no relief. The interest of the rich is to remove the poverty of their poorer brothers. To enjoy vast wealth in face of hopeless poverty is inhuman. From this point of view it is evidently the object of all political or municipal organization to equalize opportunities for all, to train all to take their part efficiently in the body-politic, and to succor those who, through infirmity or misfortune, are disqualified. It is a recognized duty to minister to the sick. The hospital, the nurse, the doctor are at hand for all diseases. It is no less a duty to minister to the unfortunate, to those who by a turn of the industrial machine, or by the fluctuations of commerce, or by the very nature of their employment, are put at a disadvantage and unable to earn their living.

A useless individual in a community is a disease: the healthy organism brings its curative forces to bear on the diseased spot. The idle rich who waste their manhood in dissipation are a disease. The idle poor who cannot get work to do, or are untrained to do it, are a disease. The two diseases appear to be mutually related. A healthy community strives to cure them both. And yet prevention is more important than cure. Legislation and administration should study to prevent the diseases in the body-politic. The nations make too much of military defenses against foreign aggression. They waste their substance in preparing for war, and in nourishing a hostile spirit to other nations, forgetting that they too are our brothers. But we do not give anything like sufficient attention to internal defense, to securing ourselves against the diseases which sap our strength. The ideal which is dictated by our brotherhood is, as a minimum, this: That every human being born in our country should be trained for a definite work, and prepared for a suitable and honorable place in the social organism; that each should count as one, and each one should be esteemed important and essential. Education, opportunity, discipline, correction, should be given to all, as in a family, with encouragement for dutifulness and efficiency, and chastisement for idleness and uselessness, chastisement tempered with mercy and with the strong desire to redeem. This may be called fundamental Socialism.

But whether this fundamental principle can be best worked out by what is called State Socialism is a question which remains *sub judice*. Communism is abandoned. Fourier's phalansteries and Owen's communistic settlements are clearly impracticable. A Socialist, in spite of the lingering ignorance of the subject which still survives, is not one who asks for a crude redistribution of property. In the story of an earlier date the Rothschild of the time, confronted by the Socialist demanding the redistribution of his wealth, replied: "I have worked it out, and find that my property if divided would give fourpence a head to our population. There"—giving him a fourpenny-piece—"take

your share and be gone." No, the fundamental socialist is not a communist. But he thinks he sees a way of reclaiming for the community the land which has passed into private ownership; or he thinks that the capital of the country can be claimed by the country. Or possibly he confines his attention to municipal socialism; the municipality can possess the commodities and conveniences—lighting, locomotion, the telegraph, etc.—on which the comfort and life of the community depend. Or it can assert its right to the land on which the town stands, and purchase it at its prairie value. It would be a great convenience if Socialism had a mouthpiece which could speak for all. In the vast and wandering program of Socialism there are things which are desirable but impossible; it is to be feared that there are some which are possible and not desirable.

It is difficult to grasp the truth that, if the sense of property and respect for the right of ownership were destroyed, the dissolution of all social ties would rapidly follow. "What's mine is mine" has an unpleasant and selfish sound to sensitive altruistic ears. But the negative proposition, if one can imagine it taken seriously, "What is mine is *not* mine," with the correlative truth, "What is thine is *not* thine nor is anything anybody's," would mean a kind of delirium, a welter of chaos, in which human life, at least as it is organized and civilized, might be submerged. We are all bound to live on this earth, and we depend upon it for our meat and raiment. Private ownership therefore is limited by the obligation of the land of a country to provide food and clothing, standing-room and housing for all its inhabitants. If a few thousands own the land of America and its products, they must accept the responsibility of securing the necessities of life for the other inhabitants of the country. Ownership of the land can never mean the right to forbid the people of a country to live on the land, or to live by the land. And as to the socialization of industries, one cannot resist the feeling that if such a condition were to be fulfilled, it would result in a rapid emigration from our part of the world. All who love freedom and enterprise, all who rejoice in the keen conflict of wits and faculties, all who realize that life is expansion, effort, and failure, and hope of success, will seek to escape from such a Socialist *régime*, and find their felicity in far Cathay, or any part of the earth's surface where Socialism is not yet established.

It will be seen, then, that the proposals which are held to be distinctly socialistic must be considered in a dispassionate way, and with an open mind. They must not be confused with the fact of human brotherhood—which must be and obviously is a fundamental truth of human existence—and yet these proposals may be misguided or chimerical attempts to realize it. Difficult or impossible of proof on empirical grounds, incredible to many great thinkers of the pagan world, and ill appreciated by many of the learned and the religious of our own day, it is nevertheless proved by the facts of nature and the expositions of its interpreter, Science, that men all the world over are related in a true and essential kinship, no matter what may be their individual or national traits. Sacred and wonderful is this universal brotherhood of men. What joy or prosperity is possible for us while our brothers suffer or are disqualified, unless it be the joy of seeking to help them, and the prosperity which consists in succeeding? Of what intrinsic value is wealth unless it be in widest commonalty spread? What comfort in our stately home, what pleasure in our diversions, which simply shuts out our brothers. *What satisfaction is there in making money unless it makes men?* If our money-making does not gladden others, but even saddens them, how can we sleep on downy pillows, haunted by visions of the waste and ruin and degradation of our brothers and sisters?

This is the painful picture that rises before us as men everywhere contemplate the inhuman carnage which is now depopulating Europe under the guise of civilized warfare. Where was the influence of the socialistic leaders when that terrible struggle broke forth? Though ostensibly committed to an anti-militarist position, the Socialist party of Germany made but a feint at upholding this humanitarian idea when pressed by the powerful influence of a government bent upon securing a place in the sun at the expense of smaller and weaker nations. It is true that the government in question was an autocracy of the most vehement kind, as recent days have demonstrated; but if the thought of human brotherhood had been a fixed truth of German Socialism, a truth not to be sacrificed even at the call of death, the nobility of the stand thus taken would have brought signal honor to the secular life of the world, and would have put mori-

bund Christianity to an endless shame. There are times that try men's hearts to the utmost: the day when the sword is lifted in an unjust and unnecessary war by a nation that has run amuck, is by no means the least significant of them. The party that stands true to its constitution at such a time will not only evince thereby its truthfulness, but will deeply impress the world with the proof of its usefulness.

It is patent to every thinking man today that we are as far away now, after twenty centuries of a progressive civilization, from the realization of an international comity and a feeling of brotherly love, as the ancient Romans were in the worst days of the gladiatorial shows. No human organization thus far formed for the establishing of the truth of the essential brotherhood of all nations that are on the earth, has been able to maintain itself against the imperialism of regal autocracy, the magisterial demands of an engrossing spirit of commercialism, or the invidious denunciations of a soulless ecclesiastical hierarchy. State Socialism was the last attempt made to accomplish this, and the result is now known to all men. But the ideal has been dimmed in no respect by these failures. The truth itself can never die: it is ingrained in the very nature of man. If man in general is to reach the summit height of his aspirations, he will never accomplish it alone. This can only be done in the spirit of fundamental socialism, the corner stone of which is UNIVERSAL BROTHERHOOD.

Judge Matthews on the Bible in the Public Schools.

In 1869 the Cincinnati, Ohio, School Board repealed a regulation that required that "the opening exercises in every department shall commence by reading a portion of the Bible by or under the direction of the teacher, and appropriate singing by the pupils."

Suit was entered for an injunction restraining the School Board from enforcing this repeal.

Stanley Matthews was one of the attorneys for the Board and repeal. The argument and the truth which he presented can never be improved: and in the presence of the wide-spread demand and effort now being made for "the reading of the Bible in the schools," this is as good today as ever. The Supreme Court of Ohio sustained his argument and position.

Stanley Matthews afterward became United States senator from Ohio, and was a justice of the Supreme Court of the United States when he died.

The following extract from his speech in that case of "The Bible in the Schools" is reproduced from the *American Sentinel and Religious Liberty*:

May it please your Honors: It would cost me a very painful physical effort to appear today in any case. It has cost me a very difficult and painful mental effort to appear in this. It is easy to swim with the tide, to go with the current, to follow in the wake of the multitude. To do things that are popular is not hard. But to stand by a man's individual moral convictions, in opposition not to enemies, but to friends, tries a man.

If your Honors please, it tries me. Except the loss of dear children, this is the most painful experience of my life—to be told that I am an enemy to religion, that I am an opponent of the Bible, that I have lost in this community my Christian character, and that my children and my grandchildren will reproach my memory for this day's work. For, *all that and more*, has not been whispered merely through the crowds, but has been told me to my face. If your Honors please, I would be silent today, if I dared; but I have no choice.

Believing as I do that an appeal is being made to this Court to wrest the law to an illegal end, as a lover of my profession I am under a professional obligation to withstand it.

Believing as I do that doctrines the most dangerous and mischievous to the value and safety of our glorious system of public schools are being preached and promulgated, doctrines that are equally as dangerous and mischievous to civil order and the safety and peace of the State, as a citizen, I feel under still higher obligation to oppose them.

I do say that the reading of the Holy Bible in the manner repealed by this resolution, is the teaching of a dogma in religion, held by only a portion of the religious community, objected to by a large part of the others, and that it is in a just, true and sober sense, a merely sectarian book.

Now, if your Honors please, the community is divided, you may say, in a general way... into at least three main divisions of positive religious beliefs. But I propose to confine myself now only to that division of the community—as to their positive religious belief I will include under one name

all Protestant Christians, including every variety of faith, every sect and denomination.

Here are all these varieties of belief. The gentlemen say, What is conscience? It may be a very small matter, in their estimation, applied to other people—a very small matter not to be taken notice of.

But this will not do. We may call the eccentricities of conscience, vagaries if we please: but in matters of religious concern we have no right to disregard or despise them, no matter how trivial and absurd we may conceive them to be.

In the days of the Christian martyrs, the Roman lictors and soldiers despised and ridiculed the fanaticism that refused the trifling conformity of a pinch of incense upon the altar erected to the Cæsar that arrogated to himself the title and honor of "divine," or of a heathen statue.

Now here is the Christian community. Then there are a large number of the citizens of this community who are not Christians at all, and yet are devout religionists. They are the descendants of the men who crucified Christ; and yet, as old Sir Thomas Browne says, *we* ought not to bear malice against them for that, for how often since have we who profess his name, crucified him too!

Then there is another sect of religionists, and they are Christians. They are the Roman Catholics.

Now, if your Honors please, I try to stand impartial and neutral in this argument between these three sets of men. I am bound to look upon them all as citizens: all as entitled to every right, to every privilege, that I claim for myself.

But it is asked by some, who by asking it betray their want of comprehension of the real question: Have Protestants no rights? Can not the majority of the community insist upon their consciences? Must the rights of minorities alone be consulted? Are we to be ruled by Catholics, or Jews, or Infidels.

The answer is obvious and easy: *Protestants have no rights*, as such, *which do not at the same time* and to the same extent belong to Catholics as such, to Jews, and Infidels too.

Protestants have a civil right to enjoy their own belief, to worship in their own way, to read the Bible and teach it as a part of their religion.

But they have *no right* in this respect to any *preference from the state*, or any of its institutions. They have *no right* to insist upon *Protestant practices at public expense*, or in public buildings, or to turn public schools into seminaries for the dissemination of Protestant ideas.

They can claim nothing on the score of conscience, which they can not concede equally to all others. It is not a question of majorities or minorities, for if the conscience of the majority is to be the standard then there is no such thing as right of conscience at all. It is against the predominance and power of majorities, that the rights of conscience are protected: and have need to be.

If it be said that the Protestant conscience requires that the Bible be read by and to Protestant children, and it is a denial of a right of conscience to forbid it,—waiving at present the obvious and conclusive answer that no such right of conscience can require that *the state* shall provide out of the common taxes for its gratification—it is enough to say that;

Catholics then, too, have the same right to have their children taught according to their views—not out of the Douay Bible, if they do not consider that sufficient, but by catechism and in the celebration of the mass, if they choose to insist;

Jews have the same right to have their religion taught in the common schools—not from the English version of the Old Testament, but according to the practice of their synagogues;

And Infidels have the same right to have their children taught Deism, or Pantheism, or Positivism.

But, if your Honors please, do let me say, for I conceive it to be a privilege to say it, that I believe that this Book which I hold in my hand is a sacred Book in the highest sense of the term.

Now what can the law do—the civil law—in the presence of eternity and of these eternal truths, and of the distinctions and differences and human weaknesses and disabilities? Can the law rudely step in and say, because the majority of people profess faith in *that*, that therefore you shall daily be confronted with what you do not and can not receive?

For—and that is the gist of the thing—the reading of the Holy Scriptures in the appropriate commencement of the morning daily exercises of the public school is *the teaching* of the *religious dogma* that they are the inspired Word of God: and if it were not so held by the Protestant members of this community, there would be no such lawsuit here today as there is.

If it were the writings of Epictetus, of Seneca, or of Pliny, or moral philosophy, or anything of human composition and origin only, that taught the purest and the highest morality, nobody would be found to pay the expense of filing this bill to compel its daily reading.

It is because that exercise is intended, and valued only as it is intended, to teach the Christian doctrine as to the scheme of salvation offered by Christ, and the Protestant doctrine that the Book without note or comment is the infallible rule of faith and practice.

And therefore I say that the practice to be perpetuated by the power of the civil arm in this suit, is a practice which teaches a *religious dogma*, and in a sectarian sense. And I say that it is so indisputable, it is so self-evident—it is written upon every countenance in this room—that nothing else than that could account for the extraordinary interest taken in this trial and the efforts which are made to secure the interposition of this court.

Origin of Religions Generally.

Mind, to all appearances, operates upon and moves matter; and whenever a thing is set in motion by a force other than his own, man naturally looked for a cause. His success in finding it will be measured by the degree of intelligence which he brings to the investigation.

In primitive man the cause was certain to be untraceable by his untrained powers; and knowing only personal force, it was but natural that he should attribute personality to every force which he was unable to comprehend, and that force was always greater in proportion to the density of his ignorance. If he could have comprehended and explained all happenings, he would have had no excuse or reason for inventing the conception of a god to help him out. But so long as there are phenomena which he is compelled to array as unknowable, he is certain to imagine and project some kind of a god to fit the situation.

Hence the very first literature, and customs of the world, as we might expect, were of a religious character because man then was ignorant of anything higher or better.

All this is amply borne out by the researches of anthropologists, and are not open to dispute, and, besides, it all accords with what experience suggests would be the natural unfolding of the evolutionary process. As long as man was unable to know the laws by which things are produced, the behavior of things was to him as though they had no law, and he was wholly at sea in guessing what would happen next.

As there was a time in primeval days when no natural laws had been discovered by man, to him all things must have appeared as though brought about without a tangible cause, or haphazard. This confusion, of course, would be greatly enhanced and mystified by his experience of what occurs in sleep, for he dreams of visiting and observing distant scenes, and of taking lofty aerial flights, while he must have known by his own senses and the assurances of his comrades, that he had not traveled beyond his own crude couch, hence he concludes that he, or his soul, must be capable of separation from the body, and of taking excursions while his body remained unmoved. No doubt he often dreamed of meeting and conversing with old friends who he was well aware had died long before, and whose bodies he knew were not existent in the form he sees them; hence his conclusion is natural, that they are not entirely obliterated, or they could not thus appear before him.

These two primitive concepts in prehistoric man are the foundations upon which all religions then known became possible and we may add that from them have been evolved every religion, without exception, that has encumbered, polluted, and cursed the earth, and all of them have managed to do those very things.

The conception of a superior Being transcending all earthly forces would naturally awaken in the excitable primitive breast, as it does in modern man, sentiments of awe, reverence and worship; and conceiving this Being to be personal, would create the desire of propitiating his supposed evil moods by suitable sacrifices, gifts, and prayers. It is the belief of life after death, suggested by the supposed similitude of dreams and visions, that, to their minds, solves the great riddle of existence, and prompts the belief that some sort of adjudication of differences and wrongs suffered on earth, is to be made after the earthly life has ceased.

There was then a belief in some supernatural power or force, or at least a recognition of it, arising out of the two great primal ideas already existent, as above described.

The belief in a power superior to his own, that

brought about things the operations of which he could not comprehend, was nothing more than a recognition that a power existed which he could not arbitrarily control.

This naturally gave birth to mystery and fear, for, from the facts of his own experience, he could but believe that this supernatural power was personal, being incapable of conceiving anything abstractly. He therefore concluded that all forms of force or power must be the result of motion, or accompanied by it, and originated by some person or persons; hence it was natural for early man to slide into Polytheism.

Familiar with the whims and moods of the people of his own tribe, he supposed that this superior power possessed both beneficent and malefic attributes, and that at times it would assist, while at other times it would hinder him in his undertakings, that is, it would sometimes be good and then bad. This gave rise to the classification of beneficent gods, and to wicked demons, and led to Dualism, as in the early stages of the Hebrew belief when their god was thought of and worshiped as the originator of both good and evil—two gods in one.

From this it was but a short step to the belief that the good spirit could be induced to manifest itself in special favors, if rightly importuned and influenced by the petitioner in his own behalf.

This was worship, and the belief that the evil spirit side of their deity could be bribed or propitiated by gifts, etc., is the key to the religious fervor characteristic of the early Hebrew people.

As corroborative of this we find in the early, or primitive religions of the world, men subjecting themselves voluntarily to the most horrible self-denials and flagellations to win the favor of their half-demon and half-beneficent god which gave rise to animal and even to human sacrifices, as set forth in the Old Testament, and carried into the New in the personal sacrifice of Jesus on the cross for the redemption of mankind.

Because of the great multiplicity of gods and demons that sprang up out of man's imagination in the infancy of the race, each having his preferred method of reverence or propitiation, there arose a parasitical body of men professing to have superior knowledge of the only proper and acceptable means of approaching gods; hence the origin of the various forms of priesthood that have come down to our day as an insult to our intelligence.

One of the branches of this prolific religious tree turns aside to worship ancestors. Having come to the belief that something other than body—call it soul or spirit, or what not continues after death, and that the virtues exhibited in life were among the immortal attributes of the deceased parent, we get the simon-pure form of ancestral worship so common in certain oriental countries.

The fact that the gods did not die like mortals, but continued after the death of all men, favored the notion that in the other world they would mete out justice, and avenge the wronged, hence the invention of man's immortality and a future state of rewards and punishments was a natural step along the lines of an impenetrable mystery. Thus originated the doctrine especially prominent in the Roman Catholic church that the protection of the god, or the leniency of the demon, was fully assured by joining the priest in partaking of the sacrifice or supper offered, and by him mysteriously imbibed and then transferred to the partakers with him, known as the "sacrificial meal," or eucharist.

One cannot help chiding the simpleness of man, in thus prostituting his otherwise noble faculties, and his manhood; or refrain from pitying the crudeness, ignorance, and stupefying fear that prompts him, in the midst of the uplifting influences of modern science, to continue the unreasonable slave and dupe of a religion, whose chief glory is that for twenty centuries it has succeeded only in blighting mankind, and in deluging the world in innocent blood.

Denver, Colo.

CHAS. M. BICE.

Borough President Marcus M. Marks yesterday called the attention of those interested in the preservation of old St. John's chapel, in Varick street, that immediate action is necessary if the historic landmark is to be preserved. Final action will be taken at a meeting of the Board of Estimate on Friday.—*Daily Paper* (New York).

Cannot God stop the desecration of his sanctuary? Has he no easement after undisputed possession for so many decades? If the church was dedicated to God, how can it be demolished without his consent? Perhaps God has been dispossessed for failure to pay what the congregation expected. He may have failed to live up to his contract, or men may have misconstrued his agreement. Or perhaps the secular spirit of progress has conquered the orthodox holy spirit and is gradually bombing it out of its dugouts.

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Too many men are receiving too big salaries, and too many men are receiving too small wages. The salary man is doing more to increase poverty than is the wage man. How to get the former to come down and how to get the latter to mount up are two of the most important problems of this age. In dealing with the facts of these two problems we are dealing with selfish men.

I have never followed anyone anywhere for anything. The universe is large enough for every man to go his own way. When I see hundreds of human beings going to the same church, year after year, I say to myself: You are all going wrong. Men and women should read and think more and worship less. Worship is not needed and does no good to mankind. Work is good, and all work helps the world.

We hear a great deal about the "blatant Atheist" and the "sneer of the skeptic." For one, I object to such phrases. I think the blatant Christian is more on earth; this person who affirms a God and damns those who do not believe in him, when there is no God that anyone can point to and prove. The sneer of the skeptic is simply an honest objection to the faith of the Christian, who believes without evidence and damns without justice.

Is God deaf or dead? If the crying of children for bread will not move the divine heart, then that heart does not beat for human suffering. If God would answer the Kaiser's prayers for victory, then he could not answer the child's prayer for food. The church goes on praying and goes on lying about the efficacy of prayer, and the people go on believing the lies and go on praying. I cannot see that there is anything in religion to brag about.

The God who does something for man is not in the world, only the God who does nothing. Some persons seem to think that worship of God brings protection from God. Does it? Where? The ground is covered with dead prayers, with unanswered petitions. Where one is saved, hundreds are lost. There is no safety but knowledge; no light but knowledge; no protection but knowledge. Give to all the knowledge of the few, and man will be saved.

Where's Jesus? If ever a person was completely lost, it's Jesus. Think of it! Think of the carelessness of the early Christians to lose their Savior! No one knows where the tomb of Jesus can be found. He is wiped out as if he had never lived. Every word about Jesus is a guess, or a lie. We have absolutely nothing true about his birth, life or death. The humbug of Christianity is becoming known to the world. Jesus is a myth and the church is a fraud. L. K. W.

On the Evangelist's Trail.

We did not invite that most eminent representative of American Christianity to come to New York, and hence we take no credit for the jump his presence here has given to the circulation of our literature. In the second week of his evangelistic labors, the demand for our pamphlet, "The Case of Billy Sunday," of which many editions have been printed in the past two years, sprang at a bound from say fifty per day to 8,500—at once exhausting the supply, which must be immediately renewed by putting the pamphlet again upon the press. More startling still, the newsvenders called for an edition in evening-paper style with a large heading to catch the eye, and this was also supplied by the issue of a *Sunday Special and Revival Extra*, 25,000, with additional matter and various illustrations.

We take some credit for quick action. Laying aside other work, we gathered our resources for this 25,000 edition, and in an hour or two passed it in "dummy" form to the printer. There was never a broadside to compare with it in the history of Freethought literature.

The distribution of "The Case of Billy Sunday" to the number of 8,500, bearing on the last page the information that more copies could be had at the office of THE TRUTH SEEKER, kept our door on the swing to admit persons in search of more enlightenment. The demand reacted also upon the paper itself, which was wanted by newsdealers in quantities not before required.

Literature.

What is the standard by which approximately we may distinguish literature from spurious literature? In the absence of any decisive verdict of an American Academy, we venture to suggest that literature is only *that writing which combines truth and beauty*. Writing which is at once true and beautiful, and such writing alone, deserves the name. A book may be true and useful, the facts it contains may be worth knowing, and they may be stated with accuracy and sincerity, such as a book of trade statistics or a medical or law book, and yet it may have no literary value, because it lacks beauty of form or diction.

On the other hand, a book may be beautiful and yet putrescent. It may set itself to describe the alluring forms of vice, and to shatter the moral sense of the reader, by draping evil in the shimmering gold and the voluptuous folds which make it irresistible. But its want of truth excludes it from the rank of literature. It is true, perhaps, in the sense that it accurately describes the ways and the attractions of evil, but it is false in that it represents those attractions as real, whereas they are delusive.

But will any writing which combines truth and beauty deserve to rank as literature? Is there not something more? Must not the truth be of sufficient weight and value, and must not the beauty be original, something freshly formed in a mind which sees as others have not seen? Emerson said that the way to write what should not be forgotten was to think and write sincerely. But is that enough? May we not write platitudes sincerely, not knowing that they are not discoveries? And can a sincere reproduction of platitudes be welcomed as literature? Emerson's idea of literature will stand if only we take account of the deep meaning of truth and of beauty. Every writer is a personality distinct from all others. Let him be completely sincere, frank, gifted with power to utter himself and his thought, without subterfuge or pretense, and that self-utterance, if only it has the quality of beauty, will be literature. The writer may clothe his thought in poetry or prose, in history or in fiction, in science or speculation, but his sincerity will be the truth of whichever form he adopts.

Literature, after all, is the reflection of writers. The writers must be good, sane, wise, clean, truth-loving, or their products cannot be literature. No one illustrates the qualities which make literature better than Charles R. Darwin. He was under the impression that he could not write. When he attempted to record the results of his patient observation, and to reason out the truths which were demonstrated by the vast accumulation of facts, he felt that he was grasping an unaccustomed weapon. He expected no success; but he achieved a success which surpasses the achievement of the literary artists of his time. He struggled to put into the plainest language the truth which was in him. He aimed only at conveying to the reader what was proved to him. Of himself as the medium he did not think at all. The result is that his books are valuable, not only as works of science, but as literature. The "Origin of Species" is a masterpiece of English.

Said David Hume: "If we take in hand a volume of divinity, or school metaphysics, for instance, let us ask, *Does it contain any abstract reasoning concerning quantity or matter?* No. *Does it contain any experimental reasoning concerning matter of fact or existence?* No. Commit it, then, to the flames; for it can contain nothing but sophistry and illusion."

The main objection to the vast deluge of printed matter under which the modern world is submerged is that it has not truth as its motive or its substance. Journalism aims at effect rather than at truth. It is corrupted by party feeling. It records things which are not true and corrects them on the following day. The writers have no interest in truth as such; their interest is in a swift and enormous sale. It is this which prevents journalism from being literature. Here and there a journalist honestly aims at truth, and writes articles which are literature. When the articles are collected a book emerges. But, like Coleridge's "Friend," such writings will never sell a paper. Such writers are soon at a discount.

To create the love of literature is a salutary object of education. Nor is anything else needed than to discriminate clearly between what is literature and what is not. Taste comes from discrimination. The mind trained to a love of literature will turn with fastidious distaste from writing which does not approach the standard. *Vita sine litteris est mors* was a saying of Robertson, the Scottish historian—"Life without literature is death." But a man should be careful in his estimation of literature.

Unbelief and "Brain-Power."

Among men of intellect there is so much indifference to religion that probably not one in a hundred of them ever feels impelled to express an opinion about it. When recently Prof. James H. Leuba started a statistical study of the belief in God and immortality among this class of men, one of them, deeming the question of no importance whatever, replied, "A man must be lacking a job or a mind to go into this business"; and another expressed his contempt for the subject by saying, "This is a lot of damned rot." This state of mind accounts for the lack of numbers of intellectually eminent men taking up the discussion of religion.

There are, nevertheless, on the list of Rationalists, Agnostics and Atheists many distinguished names, while from the writings of this class may be culled a considerable anthology on the merits of Infidels and heretics.

We do not know whether it is ignorance or conscious dishonesty that permits orthodox ministers of the gospel to declare that all the men who count for anything are Christians. A case raising this question comes to us from the town of Williston, in North Dakota, where in a recent sermon the leading Congregational minister of the place expressed himself as follows:

"Rationalism and Atheism are without leaders of any brain-power today. They are exploded theories. Whenever I hear anyone posing as a Rationalist in this age I immediately look for the scum on the stagnant surface of mental vacuum."

With the charity that thinketh no evil, we may conclude that the Williston minister speaks from ignorance. His statement would amuse Mr. Mangasarian of Chicago, for many years speaker for the Independent Religious Association (Rationalist), and our other Rationalist advocates in America. It would be received with hilarity by the larger number of men of science in this country who responded to Professor Leuba's inquiry whether they were believers in those fundamental dogmas of Christianity which Rationalists reject. Less than fifty per cent. of these men embrace a belief in God and immortality. It would attract, perhaps, the languid interest of Joseph McCabe and his associates in the Rationalist Press Association of England—such men as Edward Clodd, John M. Robertson, M. P., Prof. J. B. Bury, Sir E. Ray Lankester, Dr. Andrew D. White, Leonard Huxley, Eden Phillpotts, William Archer, Arnold Bennett, George Brandes, former President E. A. Schaefer of the British Association for the Advancement of Science, and so on. Perchance the minister would say that Thomas A. Edison nor the late Mark Twain was a man of brain-power.

From the *Liberal Review* of Chicago some expressions by eminent men relative to Infidels and

heretics are quoted. They were contributed to that magazine (April, 1917) by Mr. Frank R. Walton:

"'Infidel' is a term of reproach which Christians and Mohammedans, in their modesty, agree to apply to those who differ from them."—*Thomas Huxley*.

"The name of Infidel is applied to the best of men; the wisest, the most spiritual and heavenly of our brothers."—*Theodore Parker*.

"A skeptic is nothing but a man finding his way, oftentimes, to a higher level. He is a man who is forsaking rubbish, with the object of getting hold of the substance. He is a man who will not eat hay, but wants fresh grass."—*H. W. Beecher: Evolution and Religion*, Vol. II, p. 402.

"Many of the best and noblest men now living are Agnostics—what Dr. Wace would call Infidels."—*Prof. Momerie: Church and Creed*, p. 77.

"The epithets 'Infidel' and 'Atheist' have been used against almost every man who has ever done anything new for his fellow men. The list of those who have been denounced as 'Infidel' and 'Atheist' includes almost all great men of science, general scholars, inventors and philanthropists."—*Andrew D. White: Warfare Between Science and Theology*, I, 135.

"Those who help the world out of its ignorance and superstition, and up into the light, go to hell."—*Rev. Minot J. Savage*.

"I am disposed to think that a great and steadily increasing proportion of the moral worth of society lies outside of the churches."—*Dr. Alexander Bruce, D. D.*

"It is historically true that a large proportion of Infidels in all ages have been persons of distinguished integrity and honor."—*John Stuart Mill*.

"Many earnest and high-minded men prefer to belong to no ecclesiastical denomination."—*Lord Adam Gifford, in his deed of foundation of the Gifford Lectureships*.

"The same vigor which has shown itself in the increase of material energies, the extension of science, and the exploration of history is manifest in the passionate eagerness with which modern men have sought for truth. The movement of doubt has gathered to itself much of the best life of the century."—*Ida D. Scudder (Catholic): The Witness of Denial*, pp. 17-18 (1895).

"The intellect of England for the last fifty years has, with few exceptions, renounced even what Dr. Arnold would have called Christianity."—*Alfred W. Benn: English Rationalism in the Nineteenth Century*, Vol. II, p. 503.

"'Contempt and abhorrence' had in fact at all times constituted the common Christian temper towards every form of critical dissent from the body of received opinion; and only since the contempt and abhorrence have been in a large degree retorted on the bigots by instructed men has a better spirit prevailed."—*Rt. Hon. John M. Robertson, M.P.: History of Freethought*, Vol. II, p. 366.

"Calumny is the homage which dogmatism has ever paid to conscience. Even in the period when the guilt of heresy was universally believed, the spirit of intolerance was only sustained by the diffusion of countless libels against the misbeliever, and by the systematic concealment of his virtues."—*William E. H. Lecky: History of Rationalism in Europe*, II, 263.

The minister we have quoted takes advantage of his obscurity to continue, so far as his words can reach, the libels and systematic concealment of the virtues of the Rationalist. The refutation of his ill-conceived statement has been easy and complete, but let us add a testimonial to the Atheist from another president of the British Association for the Advancement of Science. Said John Tyndall:

"It may comfort some to know that there are among us many whom the gladiators of the pulpit would call Atheists and Materialists, whose lives, nevertheless, as tested by any accessible standard of morality, would contrast more than favorably with the lives of those who seek to stamp them with this offensive brand. When I say 'offensive,' I refer simply to the intention of those who use such terms, and not because Atheism or Materialism, when compared with many of the notions ventilated in the columns of the religious newspapers, has any particular offensiveness to me. If I wished to find men scrupulous in their adherence to engagements, whose words are their bond, and to whom moral shiftiness of any kind is subjectively unknown; if I wanted a loving father, a faithful husband, an honorable neighbor, and a just citizen, I would seek him among the band of Atheists to which I refer. I have known some of the most pronounced among them—not only in life but in death—seen them approaching with open eyes the inexorable goal, with no dread of a 'hangman's

whip,' with no hope of a heavenly crown, but still as mindful of their duties, and as faithful to the discharge of them, as if their eternal future depended upon their latest deeds."

There may be something lacking, from a religious point of view, in the intellectuals of Rationalists. They may lack that spiritual insight which enables Christians to ingest as fact the myths of the Bible, including Adam and his rib, Noah and his ark, Jonah and his whale, God and his son, and Mary and her ghost; but certainly the men of science and thought whom Rationalists and Atheists celebrate have not wanted brain-power. That is the last lie a minister should allow himself to vend.

"Billy," Bible, and "Booze."

Evangelist Sunday has frequently declared it to be his purpose to wipe out the liquor traffic in the various cities in which he has set up his tabernacle. Much of his denunciatory language is aimed against those who sell liquor as well as those who use it as a beverage. Viler speech could not be used with reference to any portion of our communities than that reeled off by Sunday against those who occasionally indulge in a stimulating glass, or who have alcoholic drinks in their homes for medicinal or other purposes. During all these invidious tirades against liquor drinking and personal rights, this inconsistent preacher has never told his audiences what the Bible has to say about wine drinking, or what relation the custom bears to the mind and purposes of God.

Sunday says that he believes the Bible from cover to cover; if that be so, he must believe what it says concerning the world-old practice of the drinking in moderation, of the choice extract of the fruit of the vine. We not only read in the Bible of God's people refreshing themselves with the old wines of Lebanon with his approval, but we also read of Christ, the savior of the world, as Sunday calls him, causing a bountiful supply of "good wine" to be created during the progress of a marriage feast, that there might be no lack of that exhilarating beverage on such a joyful occasion. And lest mankind should forget the high medicinal qualities of wine, St. Paul reminds one of his disciples to take a little wine occasionally for his stomach's sake.

Why is it that this "consecrated" evangelist does not tell the truth about his own text-book? If he really knows his Bible, he cannot consistently dodge the fact that wine was the usual drink among all the nations of which the Bible treats. The effort made by certain pious persons, who are more concerned for the supremacy of the scriptures than for that of truth, to make a case in favor of the Bible by declaring that the wine of the Bible was not our modern fermented drink, but a simple grape juice which the ancients called *must*, has long since been discredited by the body of believers themselves. People do not become intoxicated by drinking grape juice; therefore the *must* notion would not account for the numerous cases of drunkenness which appear on the pages of "holy writ." The fact is, that Christianity, as revealed in the New Testament, has done more to build up the liquor traffic in the world than any other influence.

The Gospel of Christ has nothing to say against liquor drinking, but on the contrary, presents an approving attitude; and the church, in order to show its agreement with the teaching of its founder, administers its second great sacrament by means of an intoxicating drink.

Who is responsible, then, for the drinking habit among men if it be not the Christian church itself?

The church cannot consistently condemn the use of spirituous drinks while it continues to use an intoxicating beverage in the administration of its "Holy Communion"?

Why does not the Rev. Mr. Sunday attack the Bible and the church as the agents responsible for the general practice of liquor drinking, instead of abusing the people of a particular community who are simply doing what the church does. But no evangelist ever tells the truth regarding Christianity

and the Bible; and so the people must continue to suffer the contempt and abuse which belong to the Bible and the church, from fanatical evangelists and church preachers, who know neither the Bible nor human nature.

THE TRUTH SEEKER has twice published a letter from Judge Jesse W. Weik of Greencastle, Ind., asking the co-operation of readers in providing a marker for the grave of the Hon. W. H. Herndon, the best biographer of Lincoln, whose remains are buried in Springfield, Ill., the city where for twenty-five years he was Lincoln's law partner. Judge Weik is co-author of Herndon and Weik's Life of Lincoln. In our number for March 31, J. E. Remsburg, author of "Abraham Lincoln: Was He a Christian?" and President of the Secular Union, pledged the organization to a contribution of \$10 to the fund, and suggested that readers send their contributions to this office to be forwarded. In both letters of Judge Weik we gave his full address and hope that sums have been sent direct to him, as none has been received here. In these times there are many demands on the attention and the pockets of all, but something may be spared, perhaps, for this cause. Herndon is the man who revealed Lincoln to us as a Freethinker, which gives his memory a claim to be kept alive by those who feel they have profited by his labors, his honesty and his courage.

It is not from inclination, or because it thinks him worth it, that THE TRUTH SEEKER devotes so much space to the Rev. William Ashley Sunday, D.D. But this is a paper devoted to Freethought, which must therefore deal with religious phenomena, even what the men of science would call "sports." The Rev. Sunday stands before all other men as the representative Christian clergyman of the American form of the Christian religion. No other minister has the backing of such numbers of the cloth; no other preaches to so large a congregation or earns so large a financial reward, and none commands so much space in the public prints. He is more the embodiment and exponent of Christianity today than was St. Paul in the century after Christ. To deal with the Rev. William Ashley Sunday and his utterances, then, is to deal with the current expression of the Christian faith as at other times we deal with it historically and critically and in general.

Says a correspondent: "In the 1913 World Almanac, under 'Religious Association,' are: 'Freethinkers, 5,250,000.' So you are a religious paper after all." This year's Almanac omits Freethinkers, but gives "Unclassified, 15,280,000," and apparently adds that number to the "population according to creed." THE TRUTH SEEKER discovered it was a "religious" paper when one of the rules regarding the publishing of circulation was waived in its behalf, the same as for our pious exchanges.

Friends who would like to see a specimen of the 25,000 illustrated edition of our *Sunday Special and Revival Extra* may receive one by sending a two-cent stamp. It contains no new matter that has not appeared in THE TRUTH SEEKER, and hence is not issued as a supplement to any regular edition. Should events justify the venture, we shall put out another Extra more particularly addressed to the inquiry whether the religion dispensed at this revival has any basis in truth and fact.

The Board of Education of New York should take notice that Catholic teachers in the public schools are ordering children of Catholic families to attend church, and that Protestant and Jewish teachers are following their example. Evidently the teachers are under orders from some one. What is that source and whence its authority to control the religious habits of public school pupils?

Someone has defined justice as "fair play." Unjust conduct is not justice. Punishing the human race for the sin of Adam is not fair play. We must not rest content with the fact that the irrational theories are not taught as much as they formerly were. A true conception of Nature does not leave room for any of them. Christendom needs to be entirely rid of the mephitic air of the ideas concerning God and his methods, handed down from the dark ages.—*R. E.*

Some men assert that Christianity has taught mankind the value of freedom. It certainly has not been the advocate of free thought; and what is freedom worth if the mind is to be enslaved?—*Robert G. Ingersoll*.

"MEDIUMSHIP" OF JESUS.

The Abnormal Powers He Displayed That Make Him Acceptable to Spiritualists.

While some Spiritualists are frankly skeptical as to the existence of Jesus, the majority believe that he once lived upon this earth as an actual man, but doubt his divinity as a god. I have myself, as a Spiritualist lecturer, preached under the "inspirational influence of spirits" (in reality, enthusiasm) and said that this Man of Nazareth was "a medium of mediums, the Master-Adept of Mediumship." I have also been upon platforms where the mediums gave it out that they were under the guardianship of this Jesus Christ—he was their spirit-guide, the chief of their band of guides, and so on.

Evolving from Swedenborgianism into Spiritualism, I ceased to believe in the divinity of Christ, but after studying astrology I quit believing in him at all; and whatever reality we find in the New Testament concerning him comes through the dramatic presentation of him as a composite character, the hero of a fictitious novel known to the world as the New Testament, the name of this god-hero being "Jesus Christ, the Savior of the World."

I do not now know of any prominent Spiritualist (unless it be Dr. Peebles) who believes in the divinity of Jesus or his miraculous conception, but the majority of Spiritualists do believe in him as a healer of disease, a medium possessing clairvoyance, clairaudience, clairsentience, and the power of raising the dead (as in the case of Lazarus), as well as the ability to materialize in a physical body after death (the resurrection).

One of the peculiar superstitions afflicting 20th-century Spiritualists was prevalent in ancient days concerning sickness. It is that devils (or "evil spirits" as they are now called) are responsible for the ills of the body, and that as a "healing medium" Christ showed his mastery over them by throwing them out of the body of the victims they infested.

No spirit medium ever goes insane. At one time in the history of thought a lunatic was considered to be under the influence of Luna, the moon-goddess of the night; at another era sexual aberrations were attributed to the influence exercised upon mortals by Sin, the Assyrian moon-god. So those who were originally under the influence of Sin were simply controlled by the moon-god. This the orthodox Christians do not know. In Christ's day people were "possessed of devils," and he cast out these bad spirits. So the mediums who are sent to our madhouses today are not really insane, but, according to Spiritualist philosophy, "obsessed by evil spirits."

Spiritualists prove Christ to be a healing medium by the following words of St. Matthew:

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sicknesses and all manner of disease among the people.

"And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers disease and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them." (Matt. iv, 23, 24).

Not only that, but he seemed to have the ability of conferring upon his disciples this same power. (See Matt. x, 8; Luke ix, 2 and x, 9.)

That this "casting out of devils," or, as some of our healing mediums now put it, relieving people of "obsessing influences," was a strong part of his mission, may also be seen from passages of holy writ. "Heal the sick, cleanse the lepers, raise the dead, cast out devils," were a part of his instructions to the twelve disciples whom he sent out into the world, and in the first verse of the tenth chapter of Matthew we are told that "when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." The ninth and tenth chapters of Luke reveal the same thing.

A number of religious organizations have arisen in the Western world, such as the New Thoughtists, Mental Scientists, Christian Scientists and the Emmanuel movement, which profess to be "following Christ" because their ministers claim to heal various nervous disorders, some by one method, some by another, but all except the Spiritualists balk at the literal meaning of the words "casting out devils," interpreting such terms to mean what they certainly do not, viz., the devils of fear, of worry, of doubt or of appetite; for such devils could not talk back to Christ as they did in the story of the Gadarene swine.

The Spiritualists contend that these were evil or obsessing spirit influences and that many of their mediums are literally doing today what Christ predicted when he said: "Greater things shall ye do than I do," and others are still trying to become greater than the Christ, even some Theosophists entering here into competition by posing as the reincarnated embodiment of the Nazarene messiah and Christian savior. Let me here remark that either the Spiritualists are right or the whole thing is an allegory, a piece of religious fiction; and the Rationalist, of course, in his ungodly but scientific criticism and historical research, concludes the latter explanation is the correct and reasonable one.

Again, the Spiritualists will tell us that when Christ was tempted by the devil, taken up into an exceeding high mountain according to Luke iv, 5 (though Matthew says it was the pinnacle of a temple), and asked to bow down before His Satanic Majesty in exchange for power and dominion over all the kingdoms of the world, it was simply an evil spirit trying to wean the medium Jesus from his high and holy mission. Yet Jesus seemed to know the fellow, for he bade him, "Get thee behind me, Satan!" (Matt. iv, 10.)

Rationalists who believe that a man named Jesus lived will say this experience came to Christ because, after fasting forty days and forty nights in the wilderness, he got to "seeing things"—one of the common experiences of long fasting. Some people have claimed that after a protracted fast "their spiritual eyes were opened" and they saw the spirits. I have myself seen all sorts of things under fasting conditions. Some mediums say that their clairvoyant and clairaudient powers came to them by way of the fast.

In the eighth chapter of Matthew we have a manifestation of "magnetic" healing in the laying of hands upon the leper (viii, 2) and in the treatment of Peter's mother-in-law, as fever was taken away by a touch. (See fourteenth and fifteenth verses.) We have also absent mental treatment in the case of the centurion's servant (viii, 13). In the ninth chapter Jesus cures a man of palsy, heals through the hem of his garment a woman with a twelve years' blood disease, awakens the daughter of a ruler from a trance, and casts devils out of a dumb man, whose conversational powers had been discontinued by a devil from the spirit world.

As a hypnotist he has his disciples bewildered because he makes them think first that they see a spirit, and then afterwards he convinces them it is himself walking upon the water.

His clairvoyant power he shows by telling a woman at one time "all things that ever she did," just as some of our mediums do today. On one occasion he aroused the latent clairvoyance of his disciples by making them see Moses and Elias. Some Spiritualists inform us that these two ancients were the spirit guides of this medium Jesus. But the Theosophist wonders how that could be, as "Before Abraham was I am" (John viii, 58). Hence he must be a reincarnated Mahatma, or master-adept—all this, of course, whether our interpretation of scripture be theosophical or spiritualistic.

Again, at his baptism by John he made people see a dove descend upon his head and hear a voice say, "This is my beloved Son, in whom I am well pleased." He made the people believe also, through the power of suggestion, that this bird was the Holy Ghost descending upon him with testimonials from above. Certain Spiritualists say that this dove was purely symbolical, and had to do with his divine mission figuratively, while Theosophists tell us it was only the thought-form of a dove that was seen—the same as a man with the delirium tremens will clairvoyantly see the thought-form of a dangerous snake coming to get him; and may I say that both snake and dove are phenomena of real animal appearance to the eyes that saw, and one as actual as the other.

In his "Sixteen Crucified Saviors" Kersey Graves informs us concerning the spiritual mediumship of Jesus Christ, that the one whom he mistakenly called "God" and "Father" was naught but a spirit guide. "Billy" Sunday says (and I find myself partially agreeing with this bad-tempered, dyed-in-the-wool Christian revivalist):

"I consider the work of Spiritualist mediums the work of the devil. Spiritualism is against Christianity. They have pretended to call back Tom Paine and get him to say that he's in heaven living with John Bunyan, and they have pretended to get George Whitfield to testify against Christianity. It's tommyrot, the work of the devil."

In rebuttal Spiritualists may say "Billy" is "obsessed" by Jonathan Edwards or some such fellow; aye, even by Jesus Christ himself in his more vituperative moments, as in the twenty-third chapter of Matthew and other places. If theosophy be true, "Billy" may be the reincarnation of this mad

medium Jesus of Nazareth, who lived before Abraham as an "I AM."

While as a Spiritualist lecturer I could recommend Jesus as a "medium of mediums," as a Rationalist, I cannot certify even to his being a medium at all, nor swear to his earthly existence. According to the New Testament record he was at times a bad seer, for he certainly failed miserably when he prophesied the second coming of the Christ "in the clouds of heaven with power and great glory." (See Matt. xxiv, 29-36; Mark xiii, 23-33; Luke xxi, 7-33.)

To the incident of the Gadarene swine and the resurrection of this Messiah I will devote the remainder of my article. Spiritualists assert that the resurrection story shows Jesus Christ to be a materializing medium—a superstition that affords the greatest basis and latitude for fraud.

For devils entering into swine, study the eighth chapter of Matthew. Professor Huxley thinks that to be a consistent Christian one must believe in this demonological story, and if that be true the Spiritualists who accept it are more Christian than many claiming to be orthodox who disbelieve the tale. Huxley writes:

"When such a story as that about the Gadarene swine is placed before us, the importance of the decision, whether it be accepted or rejected, cannot be overestimated. If the demonological part of it is to be accepted, the authority of Jesus is unmistakably pledged to the demonological system current in Judea in the first century. The belief in devils who possess men and can be transferred from men to pigs becomes as much a part of Christian dogma as any article of the creeds."

There is a difference in the story as told by Matthew (viii, 28-34) and that told in the fifth chapter of Mark or the eighth chapter of Luke. Mark and Luke tell us that there was only one man afflicted with an unclean spirit, while in Matthew we have two. Luke and Matthew are both indefinite as to the number of swine, but call it "a great herd," while in Mark v, 13, we read that there were two thousand swine. If Jesus was the great medium some Spiritualists believe, why should he obey the devils within the man or men and send them into the swine, destroying them as property, especially since the swine had done nothing to Jesus to anger him? Again, if there were two thousand swine and one devil was sent into each, there must have been one thousand devils in each maniac, if Matthew is correct, and two thousand if it was one man as Mark and Luke have it. Some story! No wonder the people in that farming community were alarmed and wanted Jesus to depart out of their midst.

As to the materialization of Jesus, it is what the materializing Spiritualists emphasize strongly, but in the three interpretations of this fictitious phenomenon—viz., the Christian, the Spiritualist and the Christian Scientist—one is as irrational as the other.

That the Christian's idea of the resurrection of the Christ as a god of divine power who conquered hell and the grave is irrational, all my readers will agree, but that the materialization of so-called spirit substance back into flesh-and-blood by any sort of chemical process is also irrational will be disputed by my Spiritualist friends. They have "seen it done" in the dark seance room; and no amount of argument can prove to them that they were hypnotized into believing that they saw the materialized form—their mother or father, sweetheart or wife—come back from the shadow of the grave. The average Spiritualist phenomena-chaser is just as adamant against any process of reasoning, unless it agree with his philosophy, as the most rabid Christian. Both believe what they want to believe.

According to the Christian Scientists, Jesus never died, though the gospel story leads to the conclusion that he did. On page 42 of the 1915 edition of Mrs. Eddy's "Science and Health" we read the following sentences:

"The resurrection of the great demonstrator of God's power was the proof of his final triumph over body and matter, and gave full evidence of divine Science,—evidence so important to mortals. The belief that man has existence or mind separate from God is a dying error. This error Jesus met with divine Science and proved its nothingness. Because of the wondrous glory which God bestowed on his anointed, temptation, sin, sickness, and death had no terror for Jesus. Let men think they had killed the body! Afterwards he would show it to them unchanged. This demonstrates that in Christian Science the true man is governed by God—by good, not evil—and is therefore not a mortal but an immortal. Jesus had taught his disciples the Science of this proof. He was here to enable them to test his still uncomprehended saying, 'He that believeth on me, the works that I do shall he do also.' They must understand more fully his Life-principle by casting out error, healing the sick, and raising the dead, even as they did understand it after his bodily departure."

Were we now to dissect this paragraph, analyzing its various statements, we could show how

childish and irrational its assertions are in the light of reason. But, of course, the irrationalists and the metaphysical types of mind would not recognize the form of genuine Truth if they should meet it wandering in the street. Truth to be recognized by them would need to come garbed in some mystic verbiage of the occult. As Friend Sprading would say, "It would have to be covered with oriental mildew!"

At this time the writer will make only one criticism of the Eddy paragraph: None of the assertions contained therein are true.

Returning to the materialized body of Jesus in the resurrection: In analyzing this story I will take the twentieth chapter of John, which is as good as any for the purpose, although, according to some of the Biblical students among the Spiritualists, the Old Testament teaches the actual resurrection of the body—which is simply scriptural phraseology for describing materialization.

"Thy dead men shall live, together with my dead body shall they arise," says Isaiah, xxvi, 19. What is this but the materialization of a physical body after death? And I have been told by an ex-Methodist preacher, now a Spiritualist lecturer, that the early Christians taught and believed in the actual materialization of the physical body, calling it "the resurrection." In contradiction to all this, however, read Ecclesiastes iii, 19, 20.

The most important part of the "materialization" manifestations given in this twentieth chapter of John relate to the appearance of Jesus before his disciples when "the doors were shut." (See verses 19 and 26.)

From the context one cannot but believe that by the doors being shut, they were in all probability locked. Jesus had now become a spirit and appeared in the midst of his disciples. In the Spiritualistic philosophy, a spirit can pass through solid wood, but matter such as the human body cannot. Yet we are told that Jesus had the doubting Thomas thrust his hand into his side and feel of his wounds. If Jesus had not died because of the crucifixion and his natural body came in through the door in the natural way, we would not question this occurrence. But if Jesus Christ was a spirit on the outside of the door and entered the room through solid wood as a spirit, did he immediately materialize into the physical body he had before he died? If so, how did he do it? Neither Christian nor Spiritualist can tell us.

To my mind there is close analogy between the idea of rebirth as viewed by Nicodemus, another questioner, and the doctrine of the Spiritualists with regard to materialization as well as the Theosophical contention that there is such a thing as reincarnation.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

"Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" (John iii, 3, 4).

Jesus in his answer specifically said:

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (6th verse, same chapter).

If this be true, there is no reincarnation, and admitting for the sake of argument the spiritualistic hypothesis, that people, become spirits after the body's death, we can say that the chicken never returns to the egg from which it was hatched, the oak never goes back to the acorn from which it grew, nor does flower, fruit, animal or man ever return by means of either reincarnation or materialization to the particular embodiment or form of matter it had once before.

It would be just as improbable for spirit to again return to matter as for a grown man to again try to wear the little under-things he did when six or seven years of age. The laws of the universe do not work that way.

So the arguments for the existence of Jesus as a medium are equally worthless and unhistorical with those that attempt to prove him the very God himself come down to earth in the shape of his son Jesus Christ, the savior of the world. Whatever apparently genuine phenomena have occurred in the way of materialization in the dark seance room have been produced either through mass hypnotism or through mechanical contrivances.

JOHN A. MORRIS.

An infallible book is an impossible conception, and today no one really believes that our present Bible is such a book.—*Lyman Abbott*.

If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.—*Addison*.

The First Paine Excursion.

It is gratifying to read in THE TRUTH SEEKER that at last a liberal individual, Mr. Ludwig, has left to the National Paine Association a substantial legacy of \$25,000 for a home for indigent liberals. It recalls to my mind an item of ancient history regarding Gilbert Vale, who as president of a society of Liberals formed an organization known as the Paine Farm Association to purchase the Thomas Paine Farm then (Jan. 27, 1850) advertised for sale. Subscription books were opened and the following June the Paine Farm was purchased for \$5,500. Of this amount \$1,500 cash was paid, leaving a balance of \$4,000; while \$75 was subscribed to build an industrial school.

In the appeal sent out Jan. 27, 1850, it was proposed that "an asylum is wanted for infirm 'Liberals' some of whom have previously been exposed for want of such an institution."

It may be of interest to note the officers of this Association: Citizen Priest, President; Citizen Curtis, First Vice-President; Citizen Daly, Second Vice-President; Citizen Love, Treasurer; Citizen Smith, Secretary; Citizen P. Eckler, Corresponding Secretary. The Society of Liberals met in Eagle Hall, No. 26 Delancey street.

The Paine Farm having been acquired by purchase, the Paine Farm Association decided to celebrate the event on the 4th of July, 1850, by an excursion.

The steamer "Ivanhoe," with two barges with a band of music, was secured, which left Hammond street at 7 o'clock and was to return to the city at 8 p. m. There were 400 passengers on board, patriotic airs and music for the dancing were played. Carriages were in waiting to convey visitors to the Paine House. After viewing the monument "the company proceeded to the Farm House, and partook with a keen appetite of the abundant refreshments which were provided. . . . Nothing occurred to mar the festivities of the day, and we think that all will retain pleasant reminiscences of this first public excursion to the Paine Farm." (*Age of Reason*, P. Eckler, Publisher, 21 Ann Street, New York.)

More than three score years have passed since that event. Would it not be a good idea to repeat that excursion to New Rochelle the coming Fourth of July?

JAMES B. ELLIOTT.

Newton and the "Plan."

In a splendid article, "On the Plan of Salvation" by Channing Severance one mistake appears in classing the religious belief of Sir Isaac Newton with that of Gladstone and Samuel Johnson.

Newton is so generally put in that class by all Christian writers that the mistake is a very natural one. To give the facts, and also the reason for the facts, I quote at length from Buckle's "Civilization in England":

"With scarcely an exception, all those writers who were most favored by Charles exhausted the devices of their ribald spirit in mocking a religion of the nature of which they were profoundly ignorant. These impious buffooneries would, by themselves, have left no permanent impression on the age; but they deserve attention, because they were the corrupt and exaggerated representatives of a more general tendency. They were the unwholesome offspring of that spirit of disbelief, and of that daring revolt against authority, which characterized the most eminent Englishmen during the seventeenth century.

"It was this which caused Locke to be an innovator in his philosophy, and a Unitarian in his creed. It was this which made Newton a Socinian; which forced Milton to be the great enemy of the church, and which not only turned the poet into a rebel, but tainted with Arianism the 'Paradise Lost.'

"In a word, it was the same contempt for tradition, and the same resolution to spurn the yoke, which, being first carried into philosophy by Bacon, was afterwards carried into politics by Cromwell; and which, during that very generation, was enforced in theology by Chillingworth, Owen, and Hales; in metaphysics by Hobbes and Glanvil; and in the theory of government by Harrington, Sydney and Locke.

"The progress which the English intellect was now making towards shaking off ancient superstitions was still further aided by the extraordinary zeal displayed in the cultivation of the physical sciences."

This is a comprehensive statement, and Buckle is not apt to be mistaken as to the religious views of these men. Milton, we know, became an outspoken Unitarian before his death. Of the names mentioned by Mr. Severance, only Dickens and New-

ton had minds of the first order. Gladstone has left not a line that will live. Johnson was a mighty engine for labor; nothing more. Webster gave great expression to small ideas. As with Johnson, his "minnows talked like whales." He never believed that the country west of the Mississippi would be settled. His morals were so easy and his honesty so complaisant that we are not sure even of his religion. As a literary merchant, Professor Wallace must profess faith in his stock in trade.

It is not great minds that preserve the faith, but the "limitations of the common people."

Intellect is not the only force that carries men to heights of achievement. John Howard was feeble-minded, but, had his mind been directed that way, he might have been another Wesley, and have founded a great religion.

Great minds must sometimes make concessions to popular error, even to the extent of giving it their sanction. Kepler did not dare to oppose the superstitions of his day, but when a charge of witchcraft was brought against his mother he came promptly to her defense. Readers of THE TRUTH SEEKER are familiar with the writings of the "Rev." Thomas B. Gregory. Few men are doing more for the cause of Rationalism than he, and he is working inside the church. On April 23, 1916, he published in the Sunday papers his article on "The Six Greatest Books." The books named as the six greatest are: "The Revolution of the Heavenly Bodies," by Copernicus; "The Spirit of Laws," by Montesquieu; "The Free Inquiry," by Middleton; "The Wealth of Nations," by Smith; "The Principles of Geology," by Lyell; and "The Origin of Species," by Darwin. He leaves his readers to discover that, among these six authors, not one accepted any religious dogma. Copernicus and Middleton were nominally within the church. They "ate the bread of the church while denying her doctrines." Copernicus is claimed by Christianity just as is Newton, but he was never a priest, and never wore the vestments shown in some of his portraits. His monument, with its famous inscription, was erected by the church nearly half a century after his death. Do not be in a hurry to accept the statement that any really great man sincerely and persistently accepted "the plan of salvation."

A. J. McARTHUR, M. D.

Broken Bow, Neb.

Our Benighted Press.

Every one who has been engaged in Freethought propaganda knows that it is almost impossible to get facts or arguments against superstition into the newspapers of our country. Billy Sunday can get pages of his twaddle printed, but there is not a single sheet from the Atlantic to the Pacific that would print a column of Ingersoll, or Remsburg, or Gauvin. They are afraid their Methodist, Baptist, Presbyterian, and Catholic readers will stop the paper. They are afraid the church members who own department stores, and probably pay starvation wages to their salesgirls, may stop their advertisements. And the most vulnerable spot of the modern publisher is his pocketbook. So it would be impossible, even with a cold-chisel, to get any criticism of the church into the columns of an American newspaper; any article, historical or scientific, that would raise doubts about the creeds; any contribution or communication that would stir up the wrath of the faithful and cause them to withhold their coin.

The Freethinkers are not strong numerically; they are not organized as the believers are; they are far more tolerant and accustomed to abuse. Therefore the newspapers do not hesitate to print things that might offend the Rationalist. He rarely hits back, treating such matters with an indulgent smile, but the other week some Rationalists in Pittsburgh decided to see how far the spirit of fair play could be aroused in one of their local dailies. The Pittsburgh *Dispatch* had been running, for a week or more, at the head of its editorial column, a daily prayer called "God's Minute." It was evidently syndicate material furnished by various preachers, for not even the average editor in a state of intoxication could have been capable of producing such silly flub-dub. The following letter was written and sent to the editor of the *Dispatch*:

"HONORED SIR: The undersigned, a few out of many, would respectfully suggest that the space in your editorial columns, devoted to that ridiculous piffle, 'God's Minute,' could be used to much better advantage by putting in a daily quotation from a thinker like Emerson. We are living in the twentieth century, and a great newspaper, with an educational mission, should not play up exploded superstitions. Don't you have to laugh yourself when you write or put in stuff like that? It is disgusting to sane people, though it may gratify a few benighted survivors of the sixteenth century."

Six or eight people who were readers of the

paper signed this communication, and it was sent in to the editor. Of course it did not appear in print, although several letters commending "God's Minute" had been printed before that time. The only beneficial effect the communication has had, perhaps, was that during the following week "God's Minute" was placed at the bottom of another column—presumably God can find it there just as easily.

The whole incident is an illustration of the hypocrisy and cowardice which dominates our secular press. The editors are afraid of the religious reader; they tremble in their boots at the thought of a boycott by the faithful of any faith. That is no reason, however, why Freethinkers should not express their opinions in letters to such editors. If the editors get enough letters, they will begin to realize that not all of their readers are fools, and some day the editor will muster up sufficient courage to print such a communication, even though good Parson Fudge might be laid up by the shock of reading it. JULIAN.

The Worst Enemy.

Americans have had the privilege of reading a remarkably able and rational war message from the man chosen by themselves as a free people to be the head of their government.

There is, however, at the present moment permeating this otherwise free government a lurking enemy far more dangerous than war—to which indeed the war itself owes its fatherhood, and whose origin lurks back in the days so aptly described by the President as "the old unhappy days when peoples were nowhere consulted by their rulers, and wars were provoked and waged in the interests of dynasties or little groups of ambitious men who were accustomed to use their fellowmen as pawns and tools, . . . whose cunningly contrived plans of deception . . . can be worked out only in the privacy of courts or behind the carefully guarded confidences of a narrow and privileged class."

To further apply to our subject the words of the President, "We are now about to accept gage of battle with this natural foe to liberty, . . . to nullify its pretensions and its power. We are glad, now that we see the facts with no veil of pretense about them, to fight thus for the ultimate peace of the world and the liberation of its peoples. . . . We have no selfish ends to serve. . . . We seek no compensation. . . . We are but one of the champions of the rights of mankind. We shall be satisfied only when these rights have become as secure as the faith and freedom of the nations can make them."

And this insidious foe, more dangerous and havoc-making than war itself, is that wily and "cunningly contrived plan of deception" and superstition, concocted and initiated in the dark ages of ignorance by "groups of ambitious men of a narrow and privileged class" who were "accustomed to use their fellowmen as pawns and tools," called THE CHRISTIAN PHILOSOPHY.

The book which derived its origin from this plan of deception and superstition—the intent of whose compilers was to give a human syndicate, under pretense of authority from a Divine Being, the right to exercise a universal power and domination over the minds, thoughts and actions of men, as by divine authority appointed—the book, the contents of which at its best are chiefly anonymous, collected from unknown and unauthenticated sources, clearly proven to have been based on still more ancient myths and legends falsely applied as original to the tenets of this new superstition afterwards destined to be called Christianity, the trend of whose teachings and morals is therefore misleading and pernicious—is commonly known as "God's word," "The Sacred Scriptures," "The Bible."

This is the foe that Reason has to vanquish, whose teachings and "cunningly contrived plans of deception" must be discredited and exposed by the light of science, scholarship, and reason.

When people awaken to the truth of these facts, and free their minds from these absurd and vicious teachings of another life, governments will find means to obviate the wars prevailing under our present system of "Christian civilization," and by removing the causes of all that now stands in the way of the enjoyment of life. And when the millions of money and brains now devoted to religion and evangelism are diverted from this fetich to the study of useful knowledge and the economics of life and health, there will be something doing in this old world of ours, I promise you. D. G.

The man who does not carry the torch of Humor is always in danger of falling into the pit of Absurdity.—R. G. Ingersoll.

NOTES AT LARGE.

One of the strangest and saddest features of the present world war is the disposition on the part of the warring nations to claim each for itself the favor and approval of "Almighty God." It is pitiful to see these great powers lending themselves to a degenerate bitterness from the inspiration of the belief that each is engaged in the Lord's work. King, kaiser, czar—each has sent forth his men to battle, with devout invocation to the "Most High" to guide them.

The lamentable thing about this logic of partiality, this theory of a partial God and a "chosen people," is that it lowers the moral standard of the nation that holds it, debauches its citizens, disintegrates the saving ideals proposed by a scientific civilization, and dissipates its dreams of brotherhood and an ennobling humanism. But the springs of their inspiration are unreal, artificial, mutable; and because they have failed to realize their common humanity they are now devastating Europe. They have mistaken friend for foe, brother for enemy.

What is to be done with these inspired "patriots," these mistaken men, in whom love of country has thwarted, if not strangled, their love of humanity? It was Doctor Johnson who said that "patriotism is the last resort of knaves," and if there are those who find fault with this definition, it may be that they will find themselves in accord with George Eliot, who said that "patriotism is the virtue of narrow minds."

It has been said that he who knows only one language knows none. By parity of reasoning, he who loves but one country loves none. The cruel slaughter of brethren now going on in Europe, and the appeal of individual nations for the protection of God, prove beyond controversy that it is the belief of the nations that God is still a tribal divinity, that he does not love the whole world, as Christian theology affirms, but that he loves only the Germans, or the French, or perhaps the English; who shall say which?

It may be, however, that the God appealed to in each separate instance is a different divinity, after the style of ancient polytheism. This would seem to be by far the most rational view of the situation; and if the gods differ in their "supernatural" ability, it is to be hoped that the nation maintaining the just cause has as its "Heavenly Protector" the most powerful god in the spiritual hierarchy.

These warring nations have made it plain that the first stage in the abolition of God has arrived—they have made him to appear ridiculous; the next step will be to get rid of him forever.

The world has had a long and sorrowful trial of how thoroughly inhuman men can be in their dealings with their fellow-men, under the inspiration and guidance of a divine and loving father called God; is it not time, then, by virtue of the present war, to give the world a trial *without the notion of God*, and learn if men thereby will grow to love one another better than under our worthless religious system? The chances are that without religion and God men will be more kindly disposed towards one another than they are today, for religion has been the greatest source of discord and hate known to mankind. Of one thing every thoughtful person feels assured, that if all ideas of God and religion were swept away from our earth without a single trace remaining, human conditions could not be worse than they are today.

Give the world a trial *without God*!

This inquiry is from a letter by Mr. Edgar Fuller of Peoria, Illinois:

"Here in Peoria the Adventists are holding lectures every Sunday evening, and recently they had one on 'Armageddon,' which I had thought was a battle between T. R. and His Satanic Majesty. Now this lecturer says it is between the Allies and their opponents, and that the great deciding battle will be at Armageddon somewhere near the Sea of Galilee. By the way, what is Armageddon?"

Armageddon is a place, real or imagined, referred to in the book of Revelation, xvi, 16. It is identical with Megiddo, a city mentioned in various parts of the Bible, the scene of a battle described in 2 Kings xxiii. It was here that King Josiah slew Pharaoh-nechoh, king of Egypt. The passage in Revelation reads:

"And he gathered them together into a place called in the Hebrew tongue Armageddon."

To whom the "he" refers has to be guessed. The mention of the Megiddo fight has originated the theory that Revelation is an old Jewish apocalypse. Anyhow, the battle of Armageddon was ancient history when the New Testament was compiled. To imagine it a coming event is like locating

the battle of Bunker Hill sometime in the future. Upon the deluded persons who are always talking of an Armageddon to come we have pressed this point many times without result. They cannot be made to see it, nor will they argue and defend their own view. In vain we refer them to the scriptures and to the commentators of the Encyclopedia Biblica. With them Armageddon is an obsession. It is like the second coming of Christ, in which they believe because Jesus himself proposed it. Their belief in Jesus on this particular matter stops at the prediction. When he mentions the time of his coming as that of the generation then on earth, they do not listen or believe. It is worth noticing that about all the things most earnestly professed by Christians have this element of humbug in them, and will not stand the test of examination. Colonel Roosevelt, whom our correspondent calls "T. R.," got the Armageddon bug when he organized his Bull Moose party to fight His Satanic Majesty in the guise of the Republican party. He said then that he and his Progressives were marching down to Armageddon to fight the battle of the Lord, and singing "Onward, Christian Soldiers," they did so, figuratively speaking, and were licked in a political sense. One may confidently point to the Old Testament to show that the battle of Armageddon mentioned in the book of Revelation is an old story, and that Adventist and other prophets of the same are crowing over yesterday's sunrise.

There are some societies and individuals in our country who are determined that the popularity of a certain literature known as the Bible shall not suffer any diminution while the war is in progress. For instance, the American Bible Society has issued an emergency call for \$50,000 with which to provide large editions of New Testaments bound in khaki to be given to all soldiers and sailors through the Sunday School Association and the Young Men's Christian Association. It can hardly be supposed that the majority of the young men forming these departments of our national defense are wholly ignorant of the nature of the Christian scriptures; but to circulate a large number of these books gives a certain *éclat* to Christian energy and enthusiasm, and to the diligence of the Bible Society in disseminating its peculiar publication, and these are things worth bargaining for. But what are our soldiers and sailors supposed to do with these volumes, the product of a Greek civilization of 1,500 years ago? The New Testament is not an up-to-date book, and both its ethical and spiritual ideas are impossible. It cannot be understood without an interpreter—some key that will reveal its true meaning. We have never heard of any such key except the one put out by Mrs. Eddy of Christian Science fame. What is the value, then, of an antiquated scheme of life which no one understands, and which no one has been able to put successfully into practice? The book most generally found in the knapsacks of the German soldiers was "Thus Spake Zarathustra," by Nietzsche. While this latter would not be our first choice as a book for constant reading, we are disposed to believe that it would prove of greater interest as a source of mental diversion to a battle-tired soldier than the empty platitudes of a mystical volume whose truth no one thus far has been able to authenticate. But Bibles have been found useful in war as an occasional check to the progress of bullets. If the book was intended for this purpose, it would seem to be a mistake for the society to give the New Testament only; why not give the whole of God's revelation as a thicker and therefore stronger breast-work against the attacks of the enemy? This doing things by halves is quite un-American; besides, as a source of mental recreation the Old Testament is far superior to the New; it takes precedence of all books that find their classification along with Balzac's "Contes Droles," Boccaccio's "Decameron," Carroll's "Alice in Wonderland," and similar works well-known to the reading public. The best thing to have done, however, would be to have given the \$50,000 for some purpose that would have brought material benefit to the soldiers and sailors, whether well, temporarily sick, or dying. The Bible is the last thing that is needed in the case of the faithful militant. It serves no great purpose while a man lives, and in time of death it is an intrusion. There is no place for it in the philosophy of life today.

One of the clerical debaters at the last meeting of the Sunrise Club, where the usefulness of modern evangelism was under fire, with Henry Rowley representing the Freethinkers, inadvertently let out the fact that the revival committee, of which he is a member, had made arrangements for carrying the

campaign into the public schools. This at once engaged the interest of Secretary Walker, an ardent opponent of church-and-school union, who at the close of the meeting invited the clergyman to defend, at a future dinner, the action of his committee in bringing Sundayism into the public schools. He also engaged Mr. Rowley to take the Secular side in the debate. The clergyman declined, alleging unfamiliarity with the subject, but other defenders of his cause will be found, and Mr. Rowley will meet them at the dinner for May 21. Canon William Sheafe Chase of Brooklyn will probably be there to champion the teaching of religion—any old religion—to the children in school or out, regardless of union of church and state. The discussion should be a notable one. Mr. Rowley, in discussing revivalism and the revivalist, at the dinner on April 15, proved himself, as is his habit, a most acceptable, entertaining and effective speaker.

Colonel Ingersoll in life was extremely appreciative of the kindness of those who took up his defense against his clerical detractors. Among these was Mr. John Rowe of Amsterdam, N. Y., who, having performed that service, received the following letter:

"NEW YORK, Aug. 21, 1885.

"MY DEAR MR. ROWE: It is hardly worth while for me to answer the calumnies of the pulpit when I have you for a defender.

"Of course the charges of the excited Christian are either entirely false or so exaggerated as to become lies. Long ago I stopped explaining. Let them talk all they wish. One thing I know, and that is, they cannot, even with the help of their God, answer my arguments.

"I am a thousand times obliged to you for your splendid defense. Yours always, R. G. INGERSOLL."

The letter is now a prized possession of Mr. Charles Rowe of Tribes Hill, N. Y., son of the man to whom it was addressed nearly thirty-two years ago.

At the seventh Congress of the National Federation of Religious Liberals, held during March in Pittsburgh, Pa., the following resolutions were adopted:

"1. We believe that society exists for man and not for the thing he makes.

"We believe, therefore, that in all industries the interests of the worker should precede the interests of the work.

"The things which can be produced only at the expense of human deterioration should not be produced at all.

"2. We believe that the natural resources of the world belong essentially to mankind and their title cannot be alienated.

"We believe, therefore, that society as organized in governments should see that the actual wealth of the world is held and used for the benefit of mankind and not for any restricted group.

"We deplore the growth of a caste system based on wealth, often growing out of undue appropriation of natural resources.

"3. Since our interest is in mankind it cannot be restricted to race or nation. We do not desire the advantage of any one people at the expense of any other. Reasonable conference, not conflict, must govern the mutual relation of nations. War can only confuse their mutual understandings and delay the accomplishment of their purposes. We strongly endorse the patient efforts of the President of the United States to preserve this nation at peace with the rest of the world and his prophetic utterances for an international understanding to prevent future wars.

"4. We desire to express once more our central conviction that true and enduring religious fellowship cannot be brought about by uniformity either of belief or worship. Oneness of moral sympathy, united testimony for justice and righteousness, and co-operation for human and social service are possible beyond the lines of sect or creed. Not by the amalgamation of existing forms and doctrines, or the general acceptance of an 'irreducible minimum' of belief and practice; only by the voluntary federation of the religious forces of the community with mutual respect and sympathy, for united testimony and service amidst large varieties of thought and church connection, can real and effective religious fellowship be established; for while 'intellectual sympathies are limited, moral sympathies are universal.'"

If the Christian church had framed and adopted and promulgated a set of resolutions like these when it had the power to put them in effect, say five hundred years ago, they would not be needed today. But the leaders of the Christian church then did not know enough; it had not the vision, and the orthodox churches have not the courage nor the will to put them forth today. Orthodoxy holds to things as they are and have been, even to the biological and spiritual beatitude of war. The church in order to exist must practice upon the emotions, prejudices and superstitions of mankind, and these are used to foster and protect social, governmental, and industrial evils.

There is no word that has been so differently interpreted by the dialecticians as the word "faith." It is said that there is one system that gives seventeen different definitions of the word, and even these do not include what they call "saving faith." —T. F. Seward.

Notes on an Evangelist.

The New York *American*, which "features" the revival show, includes the following in its report of one of the sermons:

"By the eternal God!" he screamed, standing on the top of his sturdy pulpit, collarless, rigid, sweat-soaked and half-hysterical. "I'm dogmatic. That is a chair. This is the pulpit. God is God. The Bible is the Bible—from cover to cover the word of God. I believe in Hell—not Gehenna nor Hades, but HELL. H-E-L-L—HELL! Yea, Hell fire and brimstone. Hell! Hell! HELL!"

"Still standing on his pulpit, his gaunt figure transformed, he called for the hymn 'Stand Up, Stand Up for Jesus.' The throng began to sing.

"How many of you," he roared, "will now pledge with me and say 'God, I'll stand up for Jesus Christ, for you, God, for our flag and our country?' Come on, how many?"

"The daughter of a society woman is a penciled-eye-brow, painted-frizzy-haired nothing, who chews gum, plays ragtime, flirts, and if you kiss her you are in danger of dying with painter's colic. Her ragtime is, 'Oh, Does the Spearmint Lose Its Flavor on the Bedpost Over Night?'"

"It is as hard to pass off a girl that has been pawed over by a different fellow six nights a week with the light turned low as it is to fatten sheep on pineapple ice."

"I don't believe you can remember when you heard a sermon on hell. Well, you'll hear about hell while I am here.

"God Almighty put hell in the Bible and any preacher that sidesteps it because there are people sitting in the pews that don't like it ought to get out of the pulpit."

When the average New York clergyman even though a member of the committee that invited him here, is asked if he approves of the vulgarities and profanities of this hell-roaring evangelist, he replies that he can indorse neither Mr. Sunday's methods nor his theology. That being the case, the question arises, why in the name of common sense they got him to this city to illustrate the one and to expound the other! There is nothing unique about him but his barroom style and his effete and barbaric religion. Since they have no interest in what he says nor how he says, how do the clergy expect to profit by the orgy of coarseness, vituperation and emotionalism? Does it bring money to them and grist to their mills? Is their interest solely financial and material?

The opening of a revival in New York was justified by the governor of the state on the ground of his own knowledge of what such a campaign does for the community where it is held in the way of abolishing evil. The governor gave no facts and figures. He could not have referred to Boston, where, in the election which followed the revival, the forces of rum carried the city by a larger majority than ever before, and the dry vote fell off. Neither could he have referred to Baltimore, where this leading Christian minister of the United States held protracted evangelistic services in 1916. In a Baltimore paper of recent date we find Chief Judge Morris L. Soper of the Law Courts reported as saying:

"It is a matter of regret to be obliged to report the fact that the condition of the court dockets in the Common Law Courts and the Criminal Court at the beginning of 1917 contrasts unfavorably with the same period of the preceding year. The sum total of all cases in the Common Law Courts and the Criminal Court waiting to be tried at the beginning of the January term, 1916, was 2,861, and the total number of such cases at the beginning of the January term, 1917, was 3,765, or an excess of untried cases numbering 994."

Had the number of cases diminished in 1916 and been fewer at the end than at the beginning of the year, something to the credit of the revival might have been said, although its causal relation to the fact would be difficult to trace. A patient may get better under the care of a doctor without proving that medicine did him any good, because patients recover in most cases any how. If, however, the patient is worse at the end of the treatment than at the beginning, it is reasonable to doubt the efficacy of the medicine. The gospel drug administered to Baltimore by the quack preacher left the sufferer worse than it found him.

We were visited last week by the representative of a commercial agency who wished the information, to be guarded with the greatest secrecy, about what "liquor interests" are behind THE TRUTH SEEKER'S opposition to the evangelistic campaign in New York. It was the business of the agency, the gentleman said, to find the source of such activities, and it was commonly reported that all antagonism to the revival was inspired by the demon Rum and his cohorts. Only a business view is taken of the evangelist by the business agencies, which class Sunday as a showman for the money he can make out of the calling; and so when they see something doing on the other side, they ask who is financing the move and looking for the profits. We were of course able to assure the visitor that nobody connected with the liquor interests, so far as we knew,

had ever contributed anything to the anti-Sunday campaign. When the evangelist showed in Kansas City a similar inquiry was received from one of his committee, who assured us that if we were not getting money from the liquor interests we were neglecting a prolific source of revenue. Our only reply is that at our own risk we serve Freethought, and oppose the knock-about evangelist as its enemy. Sunday does not hurt the saloons, which fight only for their own hand and are reconciled even to the Sabbath blue laws so long as they can purchase the liberty to violate them.

The evangelist, paying his disrespects to the Freethought street speakers, said that if they did not like the country as they found it they ought to go somewhere else. How do they, calling the people to the acceptance of truth and to the defense of the religious liberty guaranteed by our secular Constitution, differ, except in the merit of their appeal, from himself calling people to leave their sins and accept Jesus? If he is dissatisfied with conditions as he finds them in New York, why does he stay to howl out his curses and condemnation, instead of going whence he came? It is as fair for one as another; and we can assure anyone interested to know, that between Billy Sunday and the Freethought soapboxers on Madison square, when it comes to loyalty to the fundamental principles of our government, they and not he are the good Americans.

In the late '70s, when Ingersoll lectured in San Francisco a minister named Kallock accused him of being an immoral man. In reply Ingersoll said: "The Rev. Dr. Kallock has attacked my moral character. To show how charitable I can be I will say nothing about his." Kallock had recently been prosecuted for adultery in Massachusetts. We observe that in his sermons the Rev. William Ashley Sunday impeaches the reputation of Infidels. With a charity like that for which a distinguished example has been set, we shall say nothing about his.

Bill.

(With apologies to W. J. Lampton).

Bill is the gospel preacher! Bill is the man with a spell! Bill is another-worlder who knows the smell of hell! Bill is a pious actor of hypocritical mould! Bill is a fancy sample of those who form the fold! Bill is hard on the churches and says they are half-dead! Bill is mean to the pastors because they're over-fed. Bill in his graphic language, because they move in ruts, calls the gentle shepherds a bunch of lazy mutts. Bill makes lots of money as everyone knows well! Bill has captured sheekels enough to purchase hell! Bill is a finished teacher of downright low-born talk! Bill is the champion Christian whom devils cannot balk! Bill converts the sinners in numbers quite galore, though most of them have been converted many times before! Bill can tell the names of those who once on earth did dwell, but now through having loved the truth have found a place in hell! Bill is rich in methods when preaching gospel slang! Bill was once a "fielder" and hobnobbed with the gang! Bill has made religion a laughing-stock and sham! Bill has brought intelligence to level of the clam! Bill, it seems, knows very well the in's and out's of sin, but few of us would wish to be where gospel Bill has been. Bill is sweating very hard to cure some men of sin; but many think he would do well to with himself begin.

The Ubiquitous Cop.

I attended a meeting in Carnegie Hall addressed by Emma Goldman and Rose Pastor Stokes. There were policemen in every aisle and in the corridors and out on the pavement and even round the corner. How would two such crude women know when to stop and when to start talking on such a subject if that bunch of refined and well-balanced cops hadn't been there to watch over their unruly tongues? Do you remember how in Schenectady some fool agitator in a public square started to read the Declaration of Independence? And do you remember how a cop tapped him on the shoulder and said impressively: "Enough of that!" and put him under arrest? And do you remember how another daring ass on that same occasion attempted to read the Sermon on the Mount? And how another cop showed his star and exclaimed: "Enough of that!" and put him under arrest also? Do you remember that? Well: that cop's everywhere. And when Margaret Sanger begins to talk that cop breaks in again with his club and tongue. "Enough of that! enough of that!" To read the Declaration of Independence in public is treason. To read the Sermon on the Mount in public is blasphemy. To talk of sex in public is immorality.—Horace Traubel in *the Conservator*.

THE TRUTH SEEKER

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Free-thinker who is not a regular subscriber.

OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions Whence? and Whither? can be given only by Science.

THE TRUTH SEEKER holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

THE TRUTH SEEKER believes in Free Speech, Free Press, and Free Mails; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinion. We neither indorse an idea by printing it, nor condemn it by exclusion.

THE TRUTH SEEKER is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted.

POLITICAL PRINCIPLES.

(THE NINE DEMANDS OF LIBERALISM.)

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.
2. We demand that the employment of chaplains in Congress, in the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of nat-

ural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Letters of Friends

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

SPIRITUALIST PHENOMENA.

From J. R. Perry, Pennsylvania.

To the Editor of The Truth Seeker:

In the issue of January 27 I find myself criticized for using an account published by Professor Crookes of the Psychical Society, in reference to the experiments in levitation, had, before the members of that society, composed mostly of men proficient in science, and of unblemished characters as to honesty. I stated that this medium Home and others had been seen to be lifted from the floor or chair, and carried to the ceilings of the rooms of the society under test conditions, and that at one time was carried out of the window of one room over a pavement, so high from the same, that a fall would have killed him; and was passed into an adjoining room where a sub-committee was in waiting to witness the manifestation.

This statement is recorded in a book published by Prof. Crookes, and verified by numerous persons of distinction and scientific culture, who witnessed that and many other wonderful things, such as table lifting, accordion playing while floating about the room, the movement of chairs, materializations, etc., Prof. Crookes having prepared wires charged with electrical force enough to knock a person down had any one accidentally come into contact with them.

This critic has the assurance to state, that as an explanation of such manifestation, the parties had no doubt a "block and tackle suspended from the roof to support the person while suspended over the pavement." That Aurora Thunder from Ohio critic, must be well informed indeed, to assume that men like Sir Oliver Lodge, Prof. Crookes, Prof. Myers, Prof. Wallace and the like, would be guilty of such a piece of imposture, and comparing those manifestations with such as are recorded in Bible history, such as Joshua stopping the sun and moon, and turning the sun back a number of degrees on the dial, and the like, shows a great lack of judgment and the credulity of unbelief.

If it required a block and tackle to work unseen wires, it must have been done by the members of the Psychical Society, or if not, who could have worked the block and tackle in the rooms around which he was floated, and in one case, while being held by the ankles by a person who tried to pull him to the floor? And what sort of a block and tackle arrangement would it require to float accordions, guitars, and other musical instruments around the room, in good light, and play tunes of all kinds upon them? Such an explanation is simply absurd, but it is about as good as might be expected from one who has probably never seen what has, and is being done, by unseen forces.

This critic wants to know if I am aware that I was "born nude"? I have every reason to so believe, and I was cared for and clothed with physical garments, and it is altogether probable that a spiritual body, not visible to our eyes, might be clothed with garments made of materials as fine as its body, if it required them.

During my experiences, I once obtained a piece of gauze cloth, made by a materialized spirit, who seemed to draw it from the ends of her fingers out of the atmos-

phere of the room, so fine in fabrication, that it required a microscope to see the threads of its composition. It lasted for about a month or more, before it seemed to evaporate and disappear from the paper in which it was folded when put into a private drawer.

I have never known or heard of any fabric, made by any weaving establishment on earth, that would act in this way, and there have been hundreds of others who can testify to similar facts, within the last fifty years, here in America.

I have seen similar performances, held the instruments in my own hands in broad daylight. I have not lost confidence in my senses, and believe I am much more competent to judge of their significance than a person whose mind is filled with prejudice, and most likely has never seen anything of the kind. Denials and explanations from such persons amount to nothing. If they cannot see that their arguments are futile, there is no help for them.

Is it likely that Prof. Crookes and men of his scientific attainments would lend their names to such statements and run the risk of sacrificing their reputations, and face the jeers of an ignorant public just to fool themselves into a belief in a future state of existence? Or was it to attest to the greatest truth of the nineteenth century, or to attract still further investigation?

Another short notice under the head of "Notes at Large" seems to require some other explanation. The piece referred to reads:

"One might suppose that genuine belief in a future life better than this would reconcile people to death. Yet devoutest believers in immortality, whose life in this world is the best guarantee of happiness in the next, and who lustily sing, Filled with delight, my raptured soul would here no longer stay, and other hymns expressive of their desire to leave at once this carnal world, still cling with a marvelous tenacity to life," etc.

If man were absolutely free to do as he pleased, and had full control of himself, and had no ties to hold him to this life, such an inference might apply, but constituted as we are, with small voluntary powers, and nerves that control us with involuntary forces, so strong, that we are held to physical life and its organization with an instinct of self preservation, which is the first law of nature, gives the best possible excuse for staying here, no matter how sure we may feel of a better world to come. Again, no man approaching death through sickness dies all at once, unless by some accident. The vicarious functions of his organization cause him to live and suffer bodily pain, while one organ is helping him that performs the function of another. And what person approaching death has no unsettled accounts to balance up, or no domestic ties to consider? His loves have all been acquired here; his wife and children, friends and associations, all hold him to this life; while he may have a desire to go to those who have gone before, it would be a selfish person that could leave all the joys of this life to rush into another, while the family ties of the rest held him from death, and a cold abode in mother earth. Then the dread of passing through an experience so unusual, and the fact of a loss of consciousness during the passage from one state of existence to that of another is sufficient explanation to deter death, apart from any evidence, no matter how strong it may be, of the reality of a future life. The person, however, who was unfortunate enough to make a complete failure of this life, and had no reason to believe in another, who had lost friends, position and all family ties of the loved ones of former years, would have nothing to hold him to this abode, disgusted with his poverty, and a social tramp, or life sick debauchee. Such a person is the one that is most likely to seek death by the only means a distorted and partially insane mind can use; namely, suicide.

The person fully knowing the fact of a future life would be the last person to force himself into the presence of those

who would no doubt consider him an unwelcome guest, and a natural coward, except perhaps under the most excusable circumstances, where a lingering and painful life with no hope of recovery existed. How often have persons wished to die and could not? Spiritualism has deterred many from committing the desperate plunge of the suicide. I listened at one time to a lady who had been in affluent circumstances, and by the loss of husband and friends, came down to the occupation of a scrub-woman. She was so depressed by the change of her circumstances that at last she was about decided to take the awful leap into oblivion, and commit the act of all others, the most wicked, by taking her own life. About this time another woman of the same occupation dropped into her miserable abode and invited her to go to a spiritualist meeting, telling her that a celebrated test medium was to give readings from the platform. They went to the lecture, and when the time came, the medium stepped upon the stage, an utter and complete stranger to the one above alluded to. To this lady's utter astonishment, the test medium called out, "Will Mrs. ——— come to the platform?" I have just been requested by your (her) husband, Mr. ———, to tell you that he wishes to talk to you alone on important business. He says "you must not do the thing you have been thinking of doing." She, the lady said, staggered to the platform, from sheer weakness and astonishment at the mention of her husband's name and of her own, from a perfect stranger. This medium, in an undertone, told her all she had designed doing, and how anxiously her husband had awaited this opportunity to convince her of the fact of immortality; and to look in a certain place for an important document which would place her in better circumstances.

She said that the paper was an insurance on her life, that was payable at his death, and that she was then for the first time informed of its existence, he having died so suddenly, and away from home, he could not inform her of it at the time. While relating this to the meeting she had to stop at intervals to sob and wipe away the tears that involuntarily rolled down her furrowed cheeks, and it also brought tears to the faces of many others in that audience.

It is, therefore, not the believer in immortality who desires to shirk the responsibilities of this life, and rush into another state, but the one who expects to escape into utter forgetfulness and oblivion that assumes the responsibility.

Lastly, the difference between a real physical world of external objective realities to hold people to its contact and experiences, and a mental phenomenal thought world, is so great, that we do not usually desire change into the latter state.

For instance, I may put my hands into a natural fire, it will burn my hand and produce pain to my organization and mind that feels it; but if I merely think mentally of putting my hand into a fire, the thought of it will not burn the hand or give me physical pain, and this is the difference between the phenomenal idea of existence and the real contact with the physical world. If, therefore, a spirit had no physical body, no matter how fine its materials may be composed of, it could have nothing upon which to sense life and feeling. Thoughts do not fly about in space; chunks of intelligence or matter forms composed of houses, lands, habitations and domestic comforts cannot exist in a purely mental thought world. Intelligence is based on organization of sense, or a sensitive substance, whose vibrations and life cause a mental process of thinking and reasoning which must exist only on the experiences and contact with a material substantial existence both here and hereafter; for this I have always contended.

SPIRITUALISM EXPOSED.

From Karl E. Pauli, Ohio.

To the Editor of the Truth Seeker:

Mr. James Carl, vice president of the Toledo Rationalist Society, has given both Toledo and Detroit a splendid entertain-

ment, which he terms "Spiritualism Exposed."

It's something unique and new in the Rationalist field, being both a lecture and entertainment in one.

He opens with an educational lecture on spiritualism, explaining its relation to other religions, and its workings. He compares the preacher and priest of the orthodox with the "medium" of spiritualism, showing a comparison of the dishonesties practised by both.

With fifteen years of experience among spiritualists of both Europe and America, he surely has a wealth of knowledge to draw from.

After the lecture he gives a practical demonstration of telepathy, clairvoyance, "spirit" and automatic writing, "spirit" painting, table raising and some very clever cabinet work. All of which are reproductions of spiritualist seances. After each demonstration he explains its workings with some of the variations, so that others may become proficient in detecting the dishonesties and fraud of even some of the most clever spiritualist mediums.

In Toledo he had an audience of about five hundred people, all of whom seemed well entertained and in high spirits. In Detroit the hall in which he exhibited was on the third floor of the same building in which the spiritualists met on the second floor, so the Detroit society really advertised the spiritualists' meeting, which was mistaken by many to be where the exposé was to be.

But the Detroit audience was well pleased, having had an exciting and realistic exposé and lecture combined.

DID CONSTANTINE DO IT? From Dwight Spencer, Oklahoma.

To the Editor of the Truth Seeker:

R. A. Dague of Colorado is very much mistaken when he thinks that his "unknown Oklahoma critic" meant to cast aspersions upon his "published writings" when it was said: "R. A. Dague is like many others who feel they need Jesus to popularize some theory or movement." I was not aware of the fact that the aforesaid "published writings" were "some theory or movement." But if such is the case I recant and apologize and beg our venerable friend to desist in his "bit of hilarity." (See TRUTH SEEKER of March 17 and April 7).

Mr. Dague, with all his quotations from "authorities," does not prove his claim that at the council of Nicea, 325 A. D., Constantine compelled the 318 delegates to come together and unite on one book as the word of God. And further, that Constantine destroyed the communistic practices of the early Christians. Even Charles E. Sheldon, one of the authorities Mr. Dague quotes, said in the article quoted from that "the council of Laodicea was the beginning of the end of the Christian communes." Twenty-five years after the first Christian emperor had died, the communes flourished.

Now for authorities. Mr. Dague cites Henry M. Tichenor, Socialist propagandist and writer. To clear Constantine of the crime of foisting upon an innocent people the fables, follies and fakes of a new creed, we put up Dean Dudley, author of the History of the First Council of Nice, to offset Tichenor. Mr. Dague brings forward a divine, the Rev. Geo. Coleman, and I Westcott, author of The New Testament Canon. Ernst Haeckel, professor of zoology in the University of Jena (a dangerous authority for a spiritualist to tamper with), is the star witness of Mr. Dague. John E. Remsburg, author of "The Bible," "Christ," and "Six Historic Americans," all TRUTH SEEKER publications, and considered first-class authority, was the witness I put against Haeckel to prove that Constantine did not make the Bible at Nice.

Mosheim, the great German historian, says Constantine was a man of no religion before he embraced Christianity. History shows him to be a very able and astute politician. It would have taken a theologian of much "divine" learning and experience to control this council and formulate the creed we have today, and cause it

to be universally accepted by the then Christian churches, if it had been entirely new. Really Constantine's position was not very much unlike that of our own Abraham Lincoln when the Southern States seceded. Constantine's empire threatened to be divided by the quarrels of certain Christian factions over the divine nature of Christ. Constantine called a convention to settle the differences in a logical manner by force of argument. Lincoln saw the north and south again made one in a convention of blood and iron where shot and shell wrought the decision. Neither Constantine nor Lincoln had much to do with the outcome of the decisions. Constantine didn't care for doctrine. What he wanted was what every other politician wants, unity.

In my "Paganized Christianity" (TRUTH SEEKER, March 17), I asked Mr. Dague to "cite one fundamental of Bible Christianity which is of Pagan origin." Why didn't Mr. Dague do this instead of wasting so much good space quoting from a propagandist, a preacher, and a materialistic professor? Why consult "authorities" when historic Christianity exists before our eyes? If "the Christian movement has remained pagan in all its teachings until this day," it ought to be easy to show us one specific fundamental that is pagan. Is the doctrine of the "fall of man" and the "vicarious atonement" of pagan origin? Did the philosophers and thinkers of Greece and Rome tell the people to "resist not evil," "love your enemies," "hate your parents, brothers, sisters and your own life," "live in poverty," "practice meekness and humbleness" and in general to "live like a dog and when you die, you'll have mansions beyond the sky?" Although these teachings are not generally practiced we cannot deny they are fundamental with the creed. Are they, any of them, pagan ideas?

"A tree is known by its fruits." Almost every science that smooths out the rough places along the pathway of life was nursed in a pagan cradle by the thinkers of ancient Greece and Rome. Myers says in his General History, which is used in the public schools of Oklahoma, that "using the word in a somewhat broader sense, we may define Renaissance as the reentrance into the world of that secular, inquiring, self-reliant spirit, (something Christianity had crushed out), which characterized the life and culture of classical antiquity. This is simply to say that under the influence of intellectual revival the men of western Europe came to think and feel, to look upon life and the outer world as did the men of ancient Greece and Rome." (A revival of paganism). In the main we must say the fruits of paganism have been sweet and good. Can we say as much for Christianity? Even Mr. Dague must admit we cannot. Christianity has had its night; now let Rationalism have its day. Humanity has been tortured, burned and slaughtered for the sake of Christianity and its God. Now, let's have an epoch of Man that knows not the fear of a Christian hell nor the vengeance of a Jewish God.

The religion of Christianity may need Jefferson, Washington and Lincoln to make it respectable to a modern age; but no movement for the betterment of humanity, advancement of justice and discovery of truth can afford to adopt Jesus and his anti-natural, anti-social, pessimistic creed.

CHICAGO LECTURE NOTES. From D. F. Sweetland, Chicago.

To the Editor of the Truth Seeker:

Last Sunday, Jehovah and Jesus were sidetracked at Rationalist meetings, and war subjects discussed, Ward lecturing on the Russian revolution and Darrow on internationalism. Ward gave as reasons for the overthrow of the autocracy in Russia, the incompetency of the czar's government, the intrigue of his German wife, and the destruction of the original standing. The army that existed before hostilities began had largely been replaced by new men, who had not been inoculated with czarism like the old ones; and the new army listened to the voice of the people, and Nick had to go. Ward praised the new men in

power for their great ability and education, one of whom had been a professor in the University of Chicago for four years. Nature seemed to be helping the revolutionists, as the break came just about when the roads got bad. This hindered the Germans and gave the new government time to prepare for smooth running.

Darrow on Internationalism was a criticism of the two Bills, Taft and Bryan. He seemed to overlook Bill Haywood, who declares for one big industrial union to run the world; but the other Bills envision a kingdom or republic of God, a universal world state to keep peace between the countries. This idea Darrow thought vicious. To begin with, he discussed war in general and claimed what gave it its horror was its novelty and spectacularness. It wasn't as bad as peace; hundreds of times as many people were destroyed by diseases, tuberculosis, cancer, venereal complaints, poor machinery, etc., as by munitions. He had as leave be hit by a bullet as by a cancer. Wars were paid for by the rich. It made more work for the laboring man. If war was not the direct cause of great reforms, at least they came together. In peace the blood flowed sluggishly; people got lazy. War stirred things up and accomplished great results. The saying that "without the shedding of blood there is no remission of sins," has some truth in it. There has been but little progress without blood shedding.

Somebody had been sending him some Christian Science literature which claimed that love was everything. He affirmed that hate and fear were also good. If we didn't hate our enemy we wouldn't put up the necessary fight to protect our rights. If we had no fear we wouldn't beat it when an overwhelming foe approached us. The two Bills wanted an international court to decide national disputes. They would as soon take their chances with soldiers as with judges. One big nation meant a static state of affairs, whereas nature is continually changing. Bohemia would always be subject to Austria, Ireland to England and the Philippines to the United States of America. If our people wanted to revolutionize our government the international army would be in the way to crush it out.

The internationalists claim they don't propose to interfere with internal arrangements, but Darrow didn't want to trust them. Once they got a little power they would grasp more, just as our general government has constantly encroached upon the rights of the states. He feared for the liberty of the people by increasing governments; there were too many now.

Darrow is a very pleasing and understandable lecturer. He would come nearer filling Mr. Mangasarian's shoes than any one that has appeared. By the way, it is claimed by those on the inside that Mr. Mangasarian will be back with us next October, which is certainly good news.

MR. THOMAS AND SPIRIT EXISTENCE.

From Aurora Thunder, Ohio.

To the Editor of the Truth Seeker:

Glancing at the wrapper, enclosing a parcel of books from THE TRUTH SEEKER office, which happened to consist of a few spoiled leaves of THE TRUTH SEEKER of March 17, my eye alighted on the letter from Mr. J. W. Thomas on his "journey out of Spiritualism and into it." When I read this in my own copy I did not think it deserved consideration, and I presume Mr. Jamieson does not deem it "worthy of his steel," but as I marked the overconfident style of its composition, I thought it should not pass unscathed.

Mr. Thomas first bases his main motif on a false premise—a statement that presumes to a knowledge of that which "proceedeth out of the mouth of God," and then goes on to base his whole arguments on this fallacy.

His first statement is contrary to the facts of science that "man as distinguished from the animals has a spiritual life which continues after his physical life is ended," and that the brute "develops only the physical."

For myself, I consider there is nothing more certainly proved by science than that there is no possible future existence of our individual spiritual life without the physical bodily senses, and that the higher animals have precisely the same combination of physical and mental (or "spiritual" if you must use the misleading word) as man. Here is one quotation out of a possible hundred of the greatest scientists: "Man has no single mental faculty which is his exclusive prerogative. His whole psychic life differs only in degree from that of the nearest related mammals."—Haeckel.

Mr. Thomas speaks of "the function of the soul with reference to the higher spiritual life . . . in the world to come," which is a proposition of religion only, not science.

There never was an idea of an immortal individual soul or future spiritual existence that did not emanate from some form of religion, invented by the "medicine man" or the priest; someone who pretended knowledge beyond his fellows by which to gain advantage or control.

He further says: "Religion or spirituality does not consist in worshipping God or anything else. . . Spirituality does not know anything about God." No statement could be more absurd or erroneous. The invention of religion (the sole origin of any spiritualism) implies nothing but a duty to a god, not man, and neither religion or spirituality would ever have been propounded, nor have any meaning apart from the idea of a personal intellectual god and a future life, which ideas are not, as has been proved over and over again, innate in the natural man.

The Atheist by conviction, and the commonsense natural man of evolution, knows full well that no superhuman knowledge or god-given revelation of a future life or future existence has ever been vouchsafed him from heaven or anywhere else, except from self-interested ignorant men, and that it exists only in the imagination, and sprang only from the egotism fostered by religion that man is a separate creation and design of a god who "breathed into him" a spirit or soul different from the animals, which by its persistent teaching for two thousand years has become second nature, so that Mr. Thomas and his like, even though denying the religion of a god cannot yet extricate from his mind the inborn fallacy.

The very words *religion* and *spiritualism* are become sickening—the tools of professional priests, mountebanks, spiritualists, trumpet mediums and money grabbers. They must go to the dust heap with the syndicate-made Bible, and all the other paraphernalia of the mossbacks.

The only sensible remark Mr. Thomas makes is one which contradicts all his others, namely: "We see the physical and mental must be developed together." This is true, because without the physical there can be no mental to develop. But why the necessity of the "calisthenics and gymnasium" if the mental can develop apart from matter?

This is what stumps the mossback when he really begins to think. You can't have a candle flame without the candle, nor can you, Mr. Thomas, think without brains, in spite of your trying to prove that thought can exist separately.

MORE APPLIED CHRISTIANITY.

From F. J. C., Nebraska.

To the Editor of the Truth Seeker:

According to the Milwaukee Daily News of Feb. 28, little Roman Zambrowicz, aged 14, bears several welts as a mark of his nun teacher's gentle kindness. Roman was a pupil in St. Adelbert's Parochial School at Fourteenth and Forest Home avenues; and Sister Salastika was his teacher. As a sequel to her beating the boy with a piece of rubber hose, the "sister" was fined fifteen dollars in district court on charge of assault and battery.

CANON OF THE BIBLE; its Formation, History, and Fluctuations. By Samuel Davidson. Paper, 50 cents.

CHILDREN'S CORNER FOR BOYS AND GIRLS YOUNG AND OLD

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

FREETHOUGHT CALENDAR.

CONDUCTED BY FRANKLIN STEINER.

William F. Jamieson, April 24, 1837.

The subject of this sketch, who is yet living and active with his pen, is probably the oldest American Freethought lecturer. William F. Jamieson was born in Montreal, Canada, of Scotch ancestry, April 24, 1837. His parents were religious, and he was thoroughly trained in the doctrines of the Christian religion. At the age of seventeen young Jamieson began to reason. He then rejected the religion in which he had been nurtured. He has often been heard to say that a happier youth never trod the earth than himself, when he knew and felt that he was free from the dogmas of theology. In 1854 he entered Albion college, Albion, Michigan, where he studied for a



while. In 1859 he married and began to lecture. While a Freethinker, Professor Jamieson was also a Spiritualist, a people who in that day were usually Freethinkers. Now most of them are religious. The churches then fought the Spiritualists with the same venom that they did the other Infidels. Now, the church is in such a condition that it dare not expel any one who wishes to remain within its fold. Therefore, today, one may become a Spiritualist and remain in the church. In 1862, in Paw Paw, Michigan, Professor Jamieson held his famous debate with Elder Moses Hull, at that day the champion of Adventism in that section of the country. The Adventists are sometimes called "soul sleepers," that is, they do not believe the dead assume a spirit until Christ's second coming. Hence between Mr. Hull and Professor Jamieson, there was a wide field for argument. The result was that Mr. Hull became a convert to Spiritualism, of which he was afterwards a prominent advocate. Since this time Mr. Jamieson has held over a hundred debates with clergymen, among them some of the most renowned advocates of Christianity. There were Professor Burgess, president of the Northwestern Christian University; Prof. D. R. Dungan, probably the ablest man of his denomination, and the Rev. Jacob Ditzler of the Methodist church south. The debate with the last-named minister has been published, and reveals Professor Jamieson's great powers as an orator and convert. In 1868, a "God-in-the-Constitution" convention was held at Oskaloosa, Iowa. Professor Jamieson, being on a lecture tour in that vicinity, attended. As he was a shorthand reporter he reported the proceedings. The convention, having no reporter of their own, paid him to make for them a transcript. As a result of what he saw and heard here, Professor Jamieson published his book, "The Clergy a Source of Danger to the American Republic." He sounded the trumpet nearly fifty years ago, warning Americans against the dangers of ecclesiasticism in government, and telling them to be on their guard. Would that the people had heard him. If they had, we would not be confronted with the evils which we must fight today. About this

time Professor Jamieson made a study of the science. He is well versed in astronomy and geology, on which he has lectured. This, however, in 1878 caused him to abandon Spiritualism, which upon investigation he found to be as scientifically untenable as Christianity. A series of articles by him entitled "My Journey Into Spiritualism and Out," appearing recently in THE TRUTH SEEKER, gives his reasons for changing his opinion. In past years he held several debates on the subject with his old friend, Moses Hull, who, up to the time of his death, clung to that belief. Professor Jamieson has resided in Minnesota, Colorado and California, and now lives at Pentwater, Michigan. He has been twice married, his first wife dying in Colorado. Personally, Professor Jamieson is sociable and genial, and his company is always desirable. He is a strong advocate of temperance, having no use for tobacco or liquors. In his philosophical views he is a materialist. Of the "Old Guard" he is one of the few who are left, and we all hope he may yet live many years.

Other events of which the past week is the anniversary are:

April 22, Kant born, 1724. Madam de Stael born, 1766. Egyptian obelisk presented to New York, 1881.

April 23, Shakespeare born, 1564. Jas. Anthony Fraude born, 1818.

April 24, Winwood Reade died, 1875. Russia declares war with Turkey, 1877.

April 25, Shakespeare buried, 1616. Volney died, 1820.

April 26, David Hume, philosopher and historian, born, 1711. House of Commons refuses to permit Bradlaugh, Atheist, to take the oath, 1881. Booth, assassin of Lincoln, shot, 1865.

April 27, Gibbon, distinguished historian and Freethinker, born, 1737. Mary Wollstonecraft born, 1759. Herbert Spencer born, 1820. Ralph Waldo Emerson died, 1882. U. S. Grant born, 1822.

April 28, Thomas Moore, poet, born, 1779.

The Wise Woman.

The following amusing little fable is taken from "Cloud and Silver," by E. V. Lucas (George Doran Co.):

"Once upon a time there was an innkeeper who, strange to say, was unable to make both ends meet. Nothing that he tried was any use; he even placed in the windows a notice to the effect that his house was 'under entirely new management,' but that was in vain. So in despair he consulted a wise woman.

"It is quite simple," she said, as she pocketed her fee. 'You must change the name of your inn.'

"But it has been 'The Golden Lion' for centuries," he replied.

"You must change the name," she said. 'You must call it "The Eight Bells"; and you must have a row of seven bells as the sign.'

"Seven?" he said; 'but that's absurd. What will that do?'

"Go home and see," said the wise woman.

"So he went home and did as she told him. And straightway every wayfarer who was passing paused to count the bells, and then hurried into the inn to point out the mistake, each apparently believing himself to be the only one who had noticed it, and all wishing to refresh themselves for that trouble; motorists, observing the discrepancy as they flew by, stopped their chauffeurs, and, with the usual enormous difficulty, got them to go back; and the joke found its way into the guide-book.

"The result was that the innkeeper waxed fat, lost his health and made his fortune."

No Sacrifice.

The governess sought by every known means to stimulate her small pupil's somewhat undeveloped sense of gratitude.

"Now, Charley," she said, "ought you not to be very much obliged to the cow for the milk she gives you every morning?"

"Oh, I don't know, said Charley. "She has no use for it herself."—Times.

The Collectors.

I wasn't but a little boy
When I collected butterflies;
And next I took to postage-stamps,
And then cigar bands were the prize.

I had a lot of birds' eggs, too,
And horseshoes—some were red with rust,
My hornets' nests were thrown away—
The maid said they collected dust.

But mother whispered not to mind,
For she had a collection, too,
And showed me just the queerest lot—
A baby's cap, a small pink shoe,

A rubber cow, a yellow curl,
A ragged book of A B C,
A letter, thick with blots, I wrote
When she was once away from me.

I wouldn't give a quarter for
The stuff, but mother thinks it's fine,
And only laughed when I remarked
It wasn't valuable, like mine.

But when it comes to keeping things,
She gives me pointers, you can bet..
I sold or swapped mine long ago,
But mother has her rubbish yet..
—Eunice Ward.

His Timekeeper.

A pawnbroker was rudely awakened in the middle of the night by a furious knocking at his front door. Much frightened, he opened the window and looked out.

"Wh-wh-what's the matter?" he asked breathlessly.

"Come down," demanded the stranger.

"Who are—"

"Come down," interrupted the other.

The pawnbroker hastened downstairs and peeped around the door. Now, sir," he demanded.

"I wan'sh to know the time?" said the bibulous one.

"You infernal rascal! Do you mean to say you woke me up for that? How dare you?"

The midnight visitor looked injured.

"Well, you've got my watch," he explained.—Everybody's.

Choosing Her Terms.

Little Helen had developed the habit of holding her thumb in her mouth, even while eating. The mother had resorted to all sorts of methods to correct the child and finally in desperation said:

"Helen, the first thing you know you will swallow your thumb, and then what will you do?"

"Well, mother, I should hate to swallow it, because I'd have a heaven of a time without it."

"Why, Helen!" said the astonished mother. "Where did you hear an expression like that?"

"Well—well," hesitated the little girl, "I didn't hear it exactly like that, mother, but I thought it would sound better."—Lippincott's.

"No Time to Read."

A traveling man one night found himself obliged to remain in a small town on account of a washout on the railroad caused by the heavy rain, which was still coming down in torrents. The traveling man turned to the waitress with:

"This certainly looks like the flood."

"The what?"

"The flood. You've read about the Flood, and the Ark landing on Mount Ararat, surely."

"Gee, mister," she replied. "I ain't seen a paper for three days."

A Striking Precaution.

Mrs. Comler (on a tour of inspection in her friend's house)—Gracious! Why do you have such a high bed for your little boy?

Mrs. Housler—So we can hear him if he falls out. You have no idea what heavy sleepers my husband and I are.

Modern.

"Shall I teach you how to make dough-nuts?" mother-in-law asked her new daughter-in-law.

"Yes, I am terribly interested. I can't understand how you arrange the inner tubes."

Alexander in a Fix.

"When Alexander had conquered India," said the teacher, "what do you think he did? Do you think he gave a great feast to celebrate the triumph? No, he sat down and wept."

The children seemed to be a little disappointed at this childish exhibition on the part of the hero, so the teacher continued: "Now, why do you think Alexander wept?" he asked.

Up went a little hand; but when its owner saw it was the only one in view he hurriedly withdrew it.

"Come on now, Tommy," said the teacher, in his most persuasive voice, "why do you think Alexander wept?"

"Perhaps, sir," said Tommy, hesitatingly, "he didn't know the way back."

In Desperate Straits.

"Dear," said the fond mother, "I must punish you for disobeying my orders."

"Please, ma," said the little boy, "may I go to my room first?"

"Yes," consented the parent, and she cautiously followed her first-born upstairs. There Robert was kneeling by his bed, and his mother heard him say:

"Dear Lord, if you ever wanted to help a little fellow in trouble, now's your chance."

Making Grandma Happy.

Sunday School Teacher—"I told you last Sunday that I wished each of you would try to make at least one person happy during the week. Did you?"

Boy—"Yes'm; I made grandma happy."

"That is noble. How did you do it?"

"I went to visit her, and she's always happy when she sees I've got a good appetite."

THE FREETHOUGHT BADGE PIN

Dedicated to all honest men and women—to those who can and are willing to reason—who constitute the grand army of progressive thinkers throughout the world.

An Emblem of Freedom and Progress

Represents no lodge, order or society, but is designed as a token of recognition for progressive minds of every shade of thought.

All claiming to be free from superstition, all who base their belief upon science and reason, should wear this emblem to speed the grand work of emancipating humanity from the thralldom of mental darkness.

This is conceded by artists and the trade to be the most beautiful Badge ever designed. Being a practical jeweler and designer of emblems of every description, as well as an enthusiastic worker in the cause of human progress, Mr. Wettstein has succeeded in combining in this badge the great want of this age and the future. It represents the Burning Torch of Reason, the Rising Sun of Science and Freethought, beautifully enameled in brilliant colors in contrast with the Night and Darkness of Superstition, enameled in black, and symbolizes the evolution of the world from the Night of Superstition to the Day of Freethought, Science and Reason.

"A pin whose torch and golden sheen,
Would grace the breast of Sheba's queen;
And will lend grace in coming time
To queens of beauty more sublime."
(Impromptu by Eliza Wright.)

As a token of recognition among Liberals of every shade of thought, either at home or abroad, it is especially valuable.

Made in two styles and by best workmen in the most artistic and substantial manner.

Considering amount of gold and artistic workmanship in the badge, no other badges in the world are sold so cheap. They will last for generations to come and increase in popularity and value until fear and superstition exist no more.

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THE LETTER BOX.

L. BERGER, Brooklyn.—You are right, of course. They are all about equally guilty. Your criticism will appear.

A. E. C., Washington, D. C.—The demonstration over the Boy Prophet faker in the capital city surpasses credence. Perhaps it is exaggerated by the newspapers. Yes, we take a somber interest in knowing that "the damn fools are not all dead," and yet we never suspected that they were.

J. D., Chicago.—We believe, as you suggest, that the issuing of a fraud order against the late Dr. Fellows of Vineland, N. J., whose advertisement appeared for nearly forty years in THE TRUTH SEEKER, was a case of persecution; and we have reason to believe, also, that the order hastened his death.

J. B. ELLIOTT, Philadelphia.—A considerable number of newspapers have availed themselves of the patriotic writings of Thomas Paine lately. That one of the Philadelphia papers should have taken two extracts from Paine as texts for a front page article indorsing President Wilson's call for volunteers is in line with the good custom. Paine is the voice of America today as he was in 1776.

F. H. W. H., Pennsylvania.—You recently sent us a clipping as from the Philadelphia North American. It charged the Rev. W. A. Sunday with an attempt to besmirch the character of American womanhood and was reprinted in THE TRUTH SEEKER of March 31, page 201. Now a Chicago reader, who has a letter from the North American highly praising the evangelist, wishes to know whether the clipping is authentic. Can you reassure him?

I. LEVY, New York.—When the evangelist was in Philadelphia, being patronized by the representatives of Big Business, Mr. Scott Nearing published an open letter accusing him of being on the side of those who oppressed the widow and the orphan and ground the faces of the poor. That was the finish of Mr. Nearing in the university where he was an instructor. If what he said was true—and it was confirmed by an article by John Reed in the Metropolitan Magazine—your question "why the large commercial interests are manifesting such remarkable interest in Billy Sunday's campaign" is answered. The Sunday dope is a quieter of insurgent labor, and the interests can afford to pay him to dispense it.

A. NORELIIUS, Iowa.—The "Firelanders" you read about in your Swedish paper are the Terra del Fuegians. Terra del Fuego means land of fire. But Darwin did not, as the paper affirms, suppose that he had discovered the missing link when he found them. He merely set them down as hopeless savages. Years after his visit to the islands he was informed by agents of the missionary society that a religious individual named Gardener (we believe it was Lieutenant Gardener), settling there as a missionary, had succeeded in civilizing the natives. With these representations the missionary society worked Darwin for a contribution of five pounds. What Gardener did to the Terra del Fuegians was to reduce them to virtual slavery, compelling them to wear the clothing of civilization and to do the work of civilized men, with the result that in a comparatively short time the tribe of 3,000 had dwindled to 300 from exhaustion and the diseases of civilization. In one of the books by Capt. John R. Spears, written about the year 1900, there is a chapter entitled "A Cape Horn Mission" that describes the havoc wrought among the Terra del Fuegians by Gardener and his mission.

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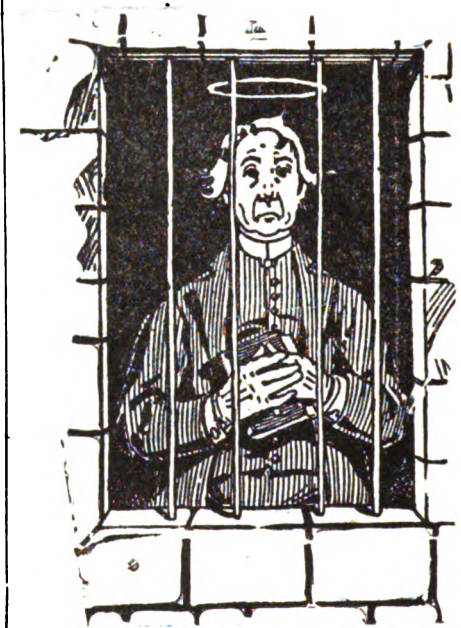
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DEPARTMENT OF ECONOMICS.

A Plea for Rationalism Undefined.

I wish to endorse the sentiments expressed by Mr. Hugh Martin in THE TRUTH SEEKER of April 7, and if not too late also those of Dr. Zaring, Jan. 27, and of other writers who have from time to time expressed the same views.

It has been forcibly impressed upon my mind during the short period that I have been a subscriber of THE TRUTH SEEKER that there are two distinct types of contributors who avail themselves of its columns: The genuine and true Rationalists who are sincerely interested in the cause of Rationalism, and another group classed by Mr. Martin as *cranks* who are interested in using Rationalism and its mouth-pieces only for advancing outside causes, *crankisms*, thus barring the space from true Rationalist writers in behalf of these outside interests. Among such outside interests have been the most persistent and protracted efforts in behalf of religious dogmatic theorems, based upon scriptural authority and contrary to all secular evidence.

That the prostitution of space of Rationalist periodicals is destructive to the cause, may be gleaned by analogy of the experiences of other publications who have been practically obliterated by too liberal a policy toward heterogeneous contributions.

The disastrous effect upon mouth-pieces of special movements of permitting the prostitution of their columns is well illustrated in the case of the *Journal of Religious Psychology*, edited by President G. Stanley Hall and published by the librarian of Clark University, of which Mr. Theodore Schroeder and other well-known Rationalists have been contributors.

This periodical was established, not for the promulgation of orthodox Christianity, but rather for the purpose of putting that and other religions to the scientific test of modern critical analysis from the psychological standpoint. It commanded a subscription of \$3 per year and rapidly gained in public interest and support. Gradually, however, its space was encroached upon by writers of orthodox Christian articles of commonplace type, such as tract societies are freely distributing broadcast. Its subscribers evidently got tired paying out their money for duplications of otherwise free orthodox literature and dropped away, with the result that this most useful periodical had to discontinue publication with the December number, 1915. Yet there is today the greatest demand for real enlightenment on the subject of religion as a mental disease. It is a subject that THE TRUTH SEEKER could well take up to replace the space of eliminated crankisms.

An illustration of the defeat of a great cause by Crankism is to be observed in Socialism. No cause ever had greater promise than this. What could be a greater cause than such a humanitarian one? If it was today what it started out to be and what it ought to be, no right-minded man could or would reject it. But like many other great causes, it became diseased. It surrendered to crankism, which has now virtually throttled it.

It started out to be an organization of the people, by the people, and for the people, as the immortal Lincoln put it, and to be true to its purpose, to *all the people*. True Socialism implied universal adoption of true social attitudes between every man and every woman, with special privileges to none and equal opportunity to all. If lived up to it would have established the highest ethical standards. But now, sad to admit, its organs advocate not social but the most unsocial attitudes, not equality of all, but sectionalism, man against man, class against class.

We do not read of abuses to be corrected, of goals of perfection to be attained, of vices to be curbed, and individual dishonesty and malfeasance to be exposed. The columns of Socialist papers are not thought of any more as mouth-pieces of real reformers; only the demagogue and the unsocial seem to use them.

Fundamentally Rationalists are defenders of liberty and rights of men. The same men that rescued France from the domination of venal and political tyrants, finally rescued it from the despotism of the church, but at terrible cost, during the French Revolution, because of the temporary dominance of the *crank* wing of the patriots. In America, also, our present liberty and rights, as far as they go, are due to the noble work of the Rationalists Paine, Jefferson, Washington, Franklin and others, who managed to accomplish their great achievements without serious hindrance of a crank element. A revolution among the revolutionists would have greatly delayed if not entirely defeated the great cause. Russia is now most seriously hampered in her struggles to attain a permanent democratic government by Socialists who are fools enough to believe their ends would be best served by betrayal of their country to the German kaiser, who

would surely restore the pro-German czar.

Most unfortunately for Rationalism, it is regarded as standing for what modern Socialism in America stands for, and that it is correspondingly shunned by many who detest such principles as they associate with this organization there can be no doubt. Present day desertion of Socialism, even by laboring men, in the last Presidential vote, shows its unpopularity, a burden which Rationalists cannot afford to carry. It is a weight of sinking proportions.

Last fall I stopped on a public thoroughfare to see and hear a demagogue contort himself and tear his hair as he preached anarchy, a breakdown of all law and order, treason to our government in the event of war, all in the name and under the auspices of the Socialist propaganda, and associate himself and the cause he was preaching and ranting with his Lord and Savior Jesus Christ, who was the first Socialist and the founder of a religious organization of indigents and mendicants. I was much gratified that at last this anti-social cancer on democracy was finally getting where it belonged—among the irrational in religion. Let us be purely and exclusively Rationalists.

Let us as such seek the cooperation of the best minds in the world and cut loose from all crankisms. We have progressed with great strides in spite of all drawbacks. Our fund of knowledge is being added to daily by the best scholars the world has produced. The greatest of educators are now Rationalists. At least half of our country is without church affiliation, and those that are affiliated are so lukewarm that only great revival stampeding will keep the ball rolling. But the church is united—organized—and Rationalists are not.

In an article (T. S. Dec. 30, 1916) entitled "Idealistic Rationalism," I enumerated several great Rationalist groups in America who are all working independently to the same great goal. I did not, however, mention another one, the Monists, who are very closely allied with us, yet also separate, with the *Open Court* and *Monist* periodicals and great book publishing house, which are financed by the Hegeler millions. It is one of the few endowed Rationalist institutions in the world.

The question arises, why don't we have more? Why are not such multi-millionaire Rationalists as Andrew Carnegie, Archer Huntington, Frederic Ayer, and Russell Holt interested in the uplift and liberation of mankind, such only as Rationalistic education of the people can give? It is not because they are not humanitarians or socialists. It is because they associate modern Rationalism with destructive instead of constructive Socialism. They therefore give their millions where they think it will do more good, namely, to science, to education, to libraries, to research, to archeological delving in the remains of antiquity, and to charity, where it all does incalculable good. They are now feeding millions of starving in Belgium, Serbia, German-occupied northern France, etc.

Mr. Mangasarian, and every other Rationalist propagandist, can testify to the inestimable harm that Rationalism experiences everywhere owing to the stain of its association in the general public mind with destructive socialism. The poverty of the cause handicaps it beyond measure in coping with the strong arm of religion, which frightens the wealthy into bribing the church for entry into heaven, from which according to scripture they are otherwise barred.

Wealth is power, poverty is weakness. We did not make it that way, but that way it is. If we as a Rationalist group would do our utmost to further the good cause, we must do our utmost to obtain the withdrawal. General education in our country is no worse off owing to its great appropriations of money, but it is much worse off in those countries where it is withdrawn.

Are we not to congratulate ourselves that we can appropriate seven billions of dollars for a starter for the defeat of the military despot of Prussia when he menaces and denies the ordinary rights of man to Americans? Would we have reason for such congratulation if we were weak and helpless? Let us make the same application to Rationalism and see where we come out. By all means let us strive for material as well as "spiritual" strength for our cause. Its endorsement should be universal.

If there is anywhere lurking a feeling that the uplift and liberation of mankind from religious, social, or political tyranny can be best subserved by maintaining Rationalism as an organization of human derelicts, against everything in the world that is worth while, I feel strongly it is a great mistake, and while it lags behind in the great game of life, all the good it might do, correspondingly lags and its goal remains where it has been.

Every great movement is subject to the same laws of nature and life as that of every individual. It lives or dies according to the intelligence exhibited by those who engineer its operations. The laws of evolution, however unfeeling we may regard them, control the situation and eliminate the unfit. History tells us of innumerable instances of elimination of the weak. Weak men, weak women, weak minds, weak groups of men, weak crowds and mobs that lacked intelligence, weak individuals who could not get along in the world singly have always sought to strengthen their positions by combination; but the stern law of evolution swept them away simply because the lack of brains that characterized them as individuals characterized their federations. Every dog has its day, as the saying is, but as Lincoln said, "you can't fool all the people all the time," and if it lacks intelligence it dies.

In conclusion, I wish to add that whenever a Socialist society or party arises with a true socialism, one which will be both in name and at bottom *social*, its only dictum being a perfect political equality of rights and advantages to all men and women, and with special advantages to none, giving everyone his full right and every merit full compensation, that I will join and work for with all my heart.

I once called myself a Socialist. I had ideals, and was led to believe an ideal Socialist organization existed. I eagerly read its literature. I could not find the echo to my ideals I had anticipated. It was in many respects the very opposite. I had to lay it aside with sadness, but with hope that some day Socialism may have a giant such as Rationalism had in Colonel Ingersoll, or one who may have the constructive genius of Thomas Paine, the father of American democracy, who will weld it into a great and strong institution that will realize its original ideals.

HOMER WAKEFIELD, M. D.

MENTAL HANDICAP.

The difficulty with all law-making bodies is the ancestral handicap of a conventional mind, being only in exceptional instances, able to break loose from the apron strings of the nurse precedent. Not desiring to make apologies for being original under normal conditions, they must wait for a disaster that will compel the discarding of dignity, and common sense as well.

While in such state of mental emotion, justice cannot be rendered for future generations. Because of this mental lopsidedness a socialistic form of government would be repudiated under the test as is capitalism now being tested. Socialism would create beautiful homes and cities and the claim asserted that because of the intelligence required to maintain organized government to secure the fruits of peace that other nations would emulate us instead of attacking and invading this country. Absolutism dislikes the contrasts with popular government and would welcome the open door policy of the Socialists in order to maintain its form of government. Under present forms of government can be seen Shylock crying for the flesh as well as for the blood of the nation in preparations for war and during periods of war; the mental inefficiency of theology passing judgment instead of throwing away such props and using reason.

This United States government is urged to adopt conscription although even under a voluntary service a man is asked to sacrifice his family, as well as his life in defense of the nation, then upon inquiring why one must see his family suffer at the mercy of sanctimonious charity, he is told because he and other ancestors did likewise; yet in their minds the legislators have the remedy, but lack of moral courage prevents casting off of outworn political and economical concepts which bar the way to a just and proper means of national defense under which one will cheerfully defend his country from invasion, knowing that the government would provide as well for his family as he would himself.

But this is too visionary, so come down to earth where we see the veterans of the civil war preferring to live on the husks the United States provides rather than desert or discard their wives, honorably refusing to be tempted by the comforts of Soldiers' and Sailors' Homes. This is no dream. Instead, our capitalistic legislators build tariff walls and temples, then bow down and worship the golden monsters created, while the various and interested priesthoods and devotees utter anathemas upon the undesirable who will not reverently recite "Monopoly and Insularity, hallowed be thy names, for blessed be the meek that praise ye, as even unto the least of these shall inherit as much and no more of the earth than required for their graves." "Perhaps," says the gatling gun, "Science will be asked to help women to overcome the time limits of nature after the rapid fire gun is laid aside, until the human one can make up for the losses and

gain sufficient headway for another war." Religion will discover new revelations in order that the sex will eagerly seek the iron cross of spiritual honors. Our army and navy illustrate the manner in which absolute authority clings to antiquated methods of conducting its affairs. Our corporations and trusts are democratic in management and are always seeking better relations at this late day between its officers and employees, for a common school education and ordinary experiences of life easily line one up to know his or her place and duty without stopping in the performance of such; clicking the heels together and saluting a foreman or superintendent.

Caste lines between officers and men were as necessary as was the autocratic attitude when the source of armies and navies were in the depths of ignorance and superstition, but now in ordinary life the average citizen gives way only to the credit he grants to persons possessing greater experience. Any attempt to impress the absolutism of the army and navy upon him will surely result in repudiation of any adequate means of national defense, hence capitalism is in the same boat with socialism because the fog of antiquity beclouds the military and naval branch of this nation.

Faalty to political platforms does not prove constructive and progressive loyalty to one's country, for even at the present time a small minority is persecuted and placed upon the legal thumbscrews and racks because of their exposing evils and attempting to place reforms in actual practice that the future generations will approve.

GUY SHOEMAKER.

FOR THE REFERENDUM.

To argue that the Referendum is a farce because every voter does not vote at every election would be called a fallacious argument were such reasoning applied to any other question. Suppose, for instance, an enemy of popular education should advocate the abolishment of our public school system because, forsooth, all children do not attend!

To say that the majority shall have no opportunity to secure an education because some neglect their opportunities is the height of absurdity; yet this is the specious argument used in opposition to a government of the people by themselves.

The Initiative gives the common people an opportunity to initiate a law by petition, and any act of the legislature can by the Referendum be referred to the voters for final acceptance or rejection. The Initiative and Referendum lessens the power of the legislators, some of whom may owe their election to some form of special privilege.

If the voters of California, or any state fortunate enough to have the Referendum, object to any law, they can initiate the Referendum and the question goes to the electors and is decided by those interested. The final acceptance or rejection of every law rests with the voters.

It might be possible, in some states, to buy a sufficient number of legislators to enact an unjust law, but the cost of buying a majority of the electorate would daunt the heart of the staunchest advocate of the predatory interests.

Many states already have the Referendum—which is nothing more nor less than the government of the people by themselves instead of the government of the people by a selected few.

Will New York join the procession of states with progressive ideas, or will she wait, and later conclude that she, too, can trust herself to govern herself, and then come tagging along like a small boy in the rear of a triumphal procession?

Go in, New York, self-government is fine!

ELIZABETH QUIGLEY.

Washington, D. C.

HYMN.

When weaker brother calls for aid
He shall not call in vain;
The sacred cause of Liberty
We ever will maintain.
For Righteousness and Honesty
Our flag shall proudly wave;
The traitor's part we ne'er will play,
Nor liar be—nor knave.

For universal brotherhood
We'll wage a holy fight,
That Right shall be for every man
The keystone of his Might;
The good of all shall be our faith
To help the world along;
The proudest aim of one and all
Shall be to right the wrong.

Then haste the day when wars shall cease,
And all mankind be one;
The only Creed be Righteousness,
And race of Life well run.
Let nations now of every clime
With love their works endue
And in accord for evermore
The arts of peace pursue.

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Fighting armies get their motions,
Through a spread of Kultur notions,
Now the boss has staked the oceans—
KAISER BILL.

Also, mourners give ovations
To ribalddest word creations;
Billy salivates the nations—
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With grape juice and olive branches,
While the world sits on its haunches,
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Bill Stein's labored explanation;
From his fat, exalted station,
Sooths the fur of favored nation—
GUMSHOE BILL.

As we fight the cost of staying
On this planet; still the braying
Of "explainers" don't ease paying
FORAGE BILLS.

Sure the old world waxes tired;
Hopes all useless BILLS get fired,
And regrets that Nature's sired
FLIGHTY BILLS.

As we swaddle, in thin twaddle;
And mankind can scarcely waddle,
Let's resolve to no more coddle
MISFIT BILLS.

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—Judge.

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"Are you a member?"

"Yessuh."

"What church?"

"Prespeteeryn."

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"Yessuh."

"Do you believe I am elected to the saved?"

"Law, judge, Ah didn't even know you was a candidate."—Argonaut.

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News of the Week.

Abram I. Elkus, American Ambassador, is seriously ill at Constantinople with spotted typhoid.

General Von Bissing, German governor-general in Belgium, died April 18. He was 73 years old.

On April 22, Arthur J. Balfour, British foreign secretary was welcomed in Washington with other envoys from Great Britain.

Six of the eight sons of Mrs. Della Tate, of Houston, Texas, are serving their country now, and the two others will soon enlist.

Two model gardens, one for city back yards and the other for suburban plots, were opened for inspection and instruction at Union Square, April 17.

The Turkish government on April 20, officially informed the American embassy that diplomatic relations with the United States had been broken off.

Upon the initiative of Mayor Le Hoc, a committee of citizens has been appointed for the erection of a statue of President Wilson at Deauville, France.

Aliens now in the custody of United States government officials will be employed to cultivate farms on public lands of the nation and thereby increase the food supply.

The United States army gained 139 officers April 20 through the graduation at West Point, N. Y. of the first class of the Military Academy almost two months ahead of time.

Announcement was made April 17 by P. A. S. Franklin, head of the International Mercantile Marine, that the British government had taken over all vessels flying the British flag.

The "Old Glory Loan" bill, providing for the sale of \$5,000,000 of bonds and \$2,000,000 of certificates of indebtedness, was favorably reported by the Senate Finance Committee April 16.

Prominent members of the Jewish clergy have been meeting at the Astor Hotel, New York, to perfect arrangements for a campaign in Washington to obtain Jewish chaplains for the army and navy.

A hard blow was dealt the Mutual Welfare League at Sing Sing April 19, when an order went into effect barring all sightseers from the prison. The new rule will mean a loss of hundreds of dollars in tips to members of the league.

No German citizen, unless he carries a pass issued by the federal authorities, will be permitted to cross the Brooklyn, Manhattan or Williamsburg bridge, New York City in a vehicle other than an elevated train or trolley car on and after June 1.

The governor of New York April 18 signed the Sage bill to establish a \$260,000 capital fund for the state reservation at Saratoga Springs. The fund will enable the commission to make Saratoga the equal of the famous European springs.

President Menocal sent a message to the Cuban Congress April 18 asking for a bond issue of \$30,000,000 with which to pay losses caused by the recent revolution and "for expenses of the war with Germany and cooperation with the United States."

All persons in the United States, citizens and aliens, are warned in a proclamation issued April 16 by President Wilson that treasonable acts or attempts to shield those committing such acts will be vigorously prosecuted by the government.

The Hoboken (N. J.) piers of the Hamburg-American and North German Lloyd lines, among the best equipped and most spacious in America, are to be used as the chief clearance places for American supplies going forward to the Entente Allies.

According to the Berlin *Vorwärts*, the strike continues everywhere in Berlin, and Chancellor von Bethman-Hollweg's reply to a deputation of workers from the German weapon and munitions works of Berlin was a declaration to assume the task of arbitrator.

Dr. Frederick Henry Sykes was deposed April 18 as president of the Connecticut College for Women at New London, on recommendation by a special committee of the trustees to look into charges that Dr. Sykes' administration of the institution was not conducive to the best results.

In a decision, establishing that Mrs. Hetty H. R. Green was a resident of Bellows Falls, Vt., Surrogate Fowler, of New York, ruled that her vast estate, variously estimated at from 100,000,000 to 150,000,000, was not subject to taxes in New York State. New York City loses \$4,000,000 by the decision.

One hundred Villa followers were hanged, two hundred others killed and wounded and a quantity of ammunition and horses were captured April 19, when fighting between the Villa forces and the command of General Francisco Murguía was resumed at dawn in the Babicora district of Western Chihuahua.

Rome sent greetings to America April 21, as a feature of her two thousand six hundred and seventieth anniversary. Prince Prospero Colonna, mayor of Rome, speaking at the inauguration of the Archaeological Park, welcomed as a new ally, in the name of ancient Rome, the young American democracy, which, he said, rivaled the former in genius and civilization.

A huge parade was held in New York April 19, to symbolize a modern "ride of Paul Revere." The 142d anniversary of the Battle of Lexington, was "Wake Up America Day," and the parade in New York and other cities was designed to stimulate enlistments for the war with Germany, as the Revolutionary hero, in 1775, sounded the call through the Middlesex countryside.

Twenty of the largest shoe factories in Lynn, Mass., remained closed April 20, after the holiday, as had been anticipated, and almost 15,000 shoe operatives are thrown out of employment. Fifteen more had closed since, for an indefinite period. The whole number of operatives, men and women, affected will be close to 20,000, or the major part of Lynn's shoemaking army.

The seizure of German ships at Rio de Janeiro, Brazil, has been completed without incident. The vessels aggregate 240,779 tons, ranging from the Hamburg-American liner Bleacher, 12,350 tons, to a vessel of 1,103 tons, a portion of Brazil's German population, has revolted. Dispatches from Montevideo, Uruguay, asserted that the Teutons are well armed, even with some artillery, and plentifully supplied.

In a frenzy born of his belief that the Almighty had declared the extermination of all Prussians, and intensified by frequent quarrels in which the women of his family, all of them natives of Germany, persisted in taking the side of the kaiser, the Rev. Robert Berry, an American, pastor of Armour Villa Park chapel, last Sunday, murdered his wife and his mother-in-law, wounded his sister-in-law, and killed himself at the family home, in Yonkers, N. Y.

THE WAR.

The British Admiralty announced that two German destroyers, possibly three, have been sunk in the course of a German raid near Dover. Five German destroyers took part in the raid, and they were engaged by two British patrol vessels.

More than five hundred German Fusiliers, sailors and Landsturmiers on Monday, April 18, tried to cross the Dutch-Belgian frontier from the environs of Knocke to near Cadzand, Holland, says an Amsterdam newspaper, but the attempted desertion was frustrated after the party had been pursued and attacked by Uhlans.

German torpedo-boat destroyers April 21, fired 100 shells in the region of Calais. Some civilians were killed. Twelve persons were slightly wounded.

The British hospital ships Donegal and Lanfranc, with many wounded aboard, have been torpedoed without warning. They were sunk on April 17. Of those on the Donegal, twenty-nine wounded men and twelve of the crew are missing.

The entry of the United States into the world war on the side of the Entente Allies was celebrated in St. Paul's Cathedral, London, April 20.

The relief ship Kongsli has been sunk by a mine or submarine. One member of the crew is missing, the remainder having been rescued.

Recruiting figures made public by the War Department April 21 show that since April 1 the total number of recruits obtained for the regular army has aggregated 25,842, or approximately an army division.

Comte Gilbert de la Fayette, son of the Marquis de La Fayette, has applied to the War Department in Washington for permission to join the American army. He is now at the front with the artillery.

General Maude, commanding the British forces in Mesopotamia, has forced a passage of the Shattel-Adhem, attacked the Turkish main positions and completely routed the Turkish forces.

During the week ended April 15, 454 ships of all nationalities, of a gross tonnage of 401,685, entered Italian ports, while 419 ships of a gross tonnage of 399,580 left. Five of Italian nationality under 3,500 tons and two sailing vessels under 150 tons were sunk.

The Spanish steamship Tom has been torpedoed and sunk without warning. Eighteen lives were lost.

The British War Cabinet has decided that every physician and surgeon and every man with medical training of military age must be called up for service immediately.

The steamship Stadacona, of the Canada Steamship Company, has been torpedoed. Captain C. O. Allen, Halifax, was master. The crew landed in England. Captain Allen was taken prisoner on board the submarine.

The torpedoing of an unnamed Scandinavian steamship with the loss of all on board except Captain Karstein Olsen is reported. The captain says the submarine rose to the surface after the torpedo had been fired and watched twenty-nine persons drown without offering assistance.

Estimates of the Canadian losses around Vimy, place the casualties from the beginning of the Vimy offensive until April 16 between five and six thousand. Three hundred and thirty Canadian officers fell on Vimy Ridge, according to the information.

The Argentine government has sent to Germany an energetic note demanding complete satisfaction for the sinking of the Argentine sailing ship Monte Protégido. The Argentine minister is instructed to break off relations immediately if Germany attempts to evade responsibility for the torpedoing of the vessel.

German casualties are reported in the German official casualty lists during the month of March show that 54,803 men were killed, died of wounds or sickness, were wounded, made prisoner or are missing, bringing the total for the war to 4,180,966.

Lectures and Meetings

The Brooklyn Philosophical Association (38th season) meets every Sunday at 3 P. M. in Long Island Business College, South Eighth street, near Bedford avenue, Brooklyn, for lectures and discussions. Wm. A. Winham, secretary, 146 Newton street, Brooklyn, N. Y. April 29.—"The Food to Eat and Why." By Prof. F. E. Breithut.

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening, at 8.30, during the winter.

April 29.—Question Night on the Difficulties of Anarchism. Leading speaker, Harry Kelly.

The Paterson Philosophical Society meets Sunday evenings at 8, at 202 Market st., over Garden Theater. Live subjects; interesting speakers. Frank Bamford, 111 Cliff st., secretary.

The Boston Freethought Society meets in Paine Memorial Hall, Appleton street, every Sunday at 3 P. M. J. P. Bland, B.D., is resident speaker, and **THE TRUTH SEEKER** is for sale at the door.

Pittsburgh Rationalist Society. Marshall J. Gauvin, lecturer. Sunday meetings, 8 P. M., Academy Theater, 810 Liberty avenue, near Eighth. April 29.—"Some proofs of Evolution."

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7.30 P. M., at the Hotel Vendome, Third street, opposite State House. O. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at 2.30 and 7.30, at 1417 Columbia avenue. Open platform. The Truth Seeker and liberal literature on sale. F. Garfield Bowers, secretary, 245 N. Ninth street.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9, 10 Cawker Bldg.

The Washington Secular League meets on Sundays at 3 P. M. at Pythian Temple, 1012 Ninth st., N. W., Washington, D. C. John D. Bradley, president, 437 Quincy st., N. W.

The Denver Rationalist Association meets the first and third Thursday of

each month at 319 Kittredge Building: Olive Oliver, president.

The Church of This World, Rationalist. John Emerson Roberts, lecturer. Meetings every Sunday morning at 11 o'clock in Willis Wood Theatre, Kansas City, Mo. Mr. Roberts' services may be secured for wedding and funeral occasions. Address, 4011 Kenwood ave., Kansas City, Mo.

The Toledo Rationalist Society meets every Wednesday evening at 8, Room 133, Arcade Building, St. Clair and Jackson streets. W. M. Braun, secretary. Speakers, Dr. Rullison, J. Carl, J. Braun and K. Pauli.

The Seattle Rationalist Society meets Sundays at 3 p. m. in Strand Hall, 1525 Fourth avenue, Seattle, Wash.; L. A. Wheeler, president, 1330 First avenue. The Truth Seeker and other Free-thought literature for sale at all meetings. Admission is free.

The Detroit Society of Truth Seekers (Lithuanian) meets the second Sunday of every month at 2 P. M. in C. O. F. Hall, Chene, cor. Trombly st.; Karl Rutkus, organizer, 338 West End ave., Detroit, Mich.

The Detroit Freethought Association meets every Sunday afternoon at 2 o'clock in Washington Hall, 46 Grand River ave., West. Edward N. Deibler, secretary, 478 Thirty-third st., Detroit, Mich.

Tacoma Rationalist Society meets every Sunday at 3 p. m. in Maccabees Hall, 1109 Broadway, Tacoma, Wash.

The Meetings of the Independent Lectureship of San Francisco. Walter Holloway, Rationalist and Lecturer, are held every Sunday night at 8 o'clock, at Golden Gate Commandery, 2135 Sutter st., San Francisco, Cal.

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BY PROF. J. B. BURY.

IT is a common saying that thought is free. A man can never be hindered from thinking whatever he chooses so long as he conceals what he thinks.

A long time was needed to arrive at the conclusion that coercion of opinion is a mistake, and only a part of the world is yet convinced. That conclusion, so far as I can judge, is the most important ever reached by men. It was the issue of a continuous struggle between authority and reason.

If you ask somebody how he knows something, he may say, "I have it on good authority," or, "I read it in a book," or, "It is a matter of common knowledge," or, "I learned it at school." Any of these replies means that he has accepted information from others, trusting in their knowledge, without verifying their statements or thinking the matter out for himself. And the greater part of most men's knowledge and beliefs is of this kind, taken without verification from their parents, teachers, acquaintances, books, newspapers.

The facts which we can safely accept must be capable of demonstration or verification.

Now people at all times have been commanded or expected or invited to accept on authority alone—the authority, for instance, of public opinion, or a church, or a sacred book—doctrines which are not proved or are not capable of proof. Most beliefs about nature and man, which were not founded on scientific observation, have served directly or indirectly religious and social interests, and hence they have been protected by force against the criticisms of persons who have the inconvenient habit of using their reason. Nobody minds if his neighbour disbelieves a demonstrable fact. But if he denies doctrines which cannot be demonstrated, such as the existence of a personal God or the immortality of the soul, he incurs serious disapprobation and at one time he might have been put to death.

It may be objected that there is a legitimate domain for authority, consisting of doctrines which lie outside human experience and therefore cannot be proved or verified, but at the same time cannot be disproved. Of course, any number of propositions can be invented which cannot be disproved, and it is open to any one who possesses exuberant faith to believe them; but no one will maintain that they all deserve credence so long as their falsehood is not demonstrated. And if only some deserve credence, who, except reason, is to decide which?

It has been said that Homer was the Bible of the Greeks. The remark exactly misses the truth. The Greeks fortunately had no Bible, and this fact was both an expression and an important condition of their freedom.

Morality and religion are matters of latitude. This discovery tends to weaken authority, and to raise disquieting reflections, as in the case of one who, brought up as a Christian, comes to realize that, if he had been born on the Ganges or the Euphrates, he would have firmly believed in entirely different dogmas.

Socrates was the greatest of the educationalists, but unlike the others he taught gratuitously, though

he was a poor man. He taught those with whom he conversed—and he conversed indiscriminately with all who would listen to him—to bring all popular beliefs before the bar of reason, to approach every inquiry with an open mind, and not to judge by the opinion of majorities or the dictate of authority. If the Athenians had had a daily press, Socrates would have been denounced by the journalists as a dangerous person. At the age of seventy, he was prosecuted as an Atheist and corrupter of youth and was put to death (399 B. C.). It is strange that if the Athenians really thought him dangerous they should have suffered him so long.

The outcome of the large freedom permitted at Athens was a series of philosophies which had a common source in the conversations of Socrates. Plato, Aristotle, the Stoics, the Epicureans, the Skeptics—it may be maintained that the efforts of thought represented by these names have had a deeper influence on the progress of man than any other continuous intellectual movement, at least until the rise of modern science in a new epoch of liberty.

In the later Roman Republic and the early Empire, no restrictions were imposed on opinion. Most of the leading men were unbelievers in the official religion of the state, but they considered it valuable for the purpose of keeping the uneducated populace in order. This was the attitude of Cicero, and the view that a false religion is indispensable as a social machine was general among ancient unbelievers. It is common, in one form or another, to-day; at least, religions are constantly defended on the ground not of truth but of utility. This defense belongs to the statecraft of Machiavelli, who taught that religion is necessary for government, and that it may be the duty of a ruler to support a religion which he believes to be false.

The general rule of Roman policy was to tolerate throughout the empire all religions and all opinions. Blasphemy was not punished. The principle was expressed in the maxim of the Emperor Tiberius: "If the gods are insulted, let them see to it themselves." An exception to the rule of tolerance was made in the case of the Christian sect, and the treatment of this Oriental religion may be said to have inaugurated religious persecution in Europe. For a long time the Christians were only known to those Romans who happened to hear of them, as a sect of the Jews.

Under Trajan we find that the principle has been laid down that to be a Christian is an offense punishable by death. Henceforward Christianity remained an illegal religion. But in practice the law was not applied rigorously or logically. The emperors desired, if possible, to extirpate Christianity without shedding blood.

Any reader of the Christian literature of the time could not fail to see that in a state where Christians had the power there would be no tolerance of other religious practices. The persecution ended by edicts of toleration (A. D. 311 and 313).

The martyrs died for conscience, but not for liberty.

If we review the history of classical antiquity as a whole, we may almost say that freedom of thought was like the air men breathed. It was taken for granted and nobody thought about it. If seven or eight thinkers at Athens were penalized for

heterodoxy, in some and perhaps in most of these cases heterodoxy was only a pretext.

When Christianity confronted the Roman government, no one saw that in the treatment of a small, obscure, and, to pagan thinkers, uninteresting or repugnant sect, a principle of the deepest social importance was involved. A long experience of the theory and practice of persecution was required to base securely the theory of freedom of thought.

About ten years after the Edict of Toleration, Constantine the Great adopted Christianity. This momentous decision inaugurated a millennium in which reason was enchained, thought was enslaved, and knowledge made no progress.

During the two centuries in which they had been a forbidden sect the Christians had claimed toleration on the ground that religious belief is voluntary and not a thing which can be enforced. When their faith became the predominant creed and had the power of the state behind it, they abandoned this view. They embarked on the hopeful enterprise of bringing about a complete uniformity in men's opinions on the mysteries of the universe, and began a more or less definite policy of coercing thought. The profound conviction that those who did not believe in its doctrines would be damned eternally, and that God punishes theological error as if it were the most heinous of crimes, led naturally to persecution. It was a duty to impose on men the only true doctrine, seeing that their own eternal interests were at stake, and to hinder errors from spreading. Heretics were more than ordinary criminals and the pains that man could inflict on them were as nothing to the tortures awaiting them in hell. To rid the earth of men who, however virtuous, were through their religious errors, enemies of the Almighty, was a plain duty. Their virtues were no excuse. We must remember that, according to the humane doctrine of the Christians, pagan, that is, merely human, virtues were vices, and infants who died unbaptized passed the rest of time in creeping on the floor of hell.

Besides the logic of its doctrines, the character of its sacred book must also be held partly accountable for the intolerant principles of the Christian church. The truth is that sacred books are an obstacle to moral and intellectual progress, because they consecrate the ideas of a given epoch, and its customs, as divinely appointed. Christianity, by adopting books of a long past age, placed in the path of human development a particularly nasty stumbling-block.

Paganism was finally shattered by the severe laws of Theodosius I (end of fourth century). It lingered on here and there for more than another century, especially at Rome and Athens, but had little importance.

The popes established a theocratic system in which all other interests were to be subordinated to the grand duty of maintaining the purity of the faith.

When the Inquisition was fully developed it covered Western Christendom with a net from the meshes of which it was difficult for a heretic to escape. Freedom of thought was entirely suppressed. One of the most efficacious means for hunting down heresy was the "Edict of Faith," which enlisted the people in the service of the Inquisition and required every man to be an informer. The prisoner was assumed to be guilty, the burden of proving his innocence rested on him.

The legal processes employed by the church in these persecutions exercised a corrupting influence on the criminal jurisprudence of the Continent. And so in the Middle Ages and afterwards men of kindly temper and the purest zeal for morality were absolutely devoid of mercy where heresy was suspected. Hatred of heresy was a sort of infectious germ, generated by the doctrine of exclusive salvation. It has been observed that this dogma also injured the sense of truth. As man's eternal fate was at stake, it seemed plainly legitimate or rather imperative to use any means to enforce the true belief—even falsehood and imposture.

Extracted from a "A History of Freedom of Thought," by J. B. Bury, Litt.D., LL.D. Henry Holt & Co., New York. Price, 60 cents. Sold at the office of THE TRUTH SEEKER.

In every important field of scientific research, the ground was occupied by false views which the Church declared to be true on the infallible authority of the Bible. The Greek physician Hippocrates had based the study of medicine and disease on experience and methodical research. In the Middle Ages men relapsed to the primitive notions of a barbarous age. Bodily ailments were ascribed to occult agencies—the malice of the Devil or the wrath of God. St. Augustine said that the diseases of Christians were caused by demons. Anatomy was forbidden, partly perhaps on account of the doctrine of the resurrection of the body. The opposition of ecclesiastics to inoculation in the eighteenth century was a survival of the mediæval view of disease. Chemistry (alchemy) was considered a diabolical art and in 1317 was condemned by the pope. The long imprisonment of Roger Bacon (thirteenth century) who, while he professed zeal for orthodoxy, had an inconvenient instinct for scientific research, illustrates the mediæval distrust of science.

The firm belief in witchcraft, magic, and demons was inherited by the Middle Ages from antiquity, but it became far more lurid and made the world terrible. The trials for witchcraft multiplied, and for three hundred years the discovery of witchcraft and the destruction of those who were accused of practicing it, chiefly women, was a standing feature of European civilization. Both the theory and the persecution were supported by holy scripture. "Thou shalt not suffer a witch to live" was the clear injunction of the highest authority. It was Rationalism which brought the long chapter of horrors to an end.

Among the Mohammedans there was a certain amount of free thought, provoked by their knowledge of ancient Greek speculation. The works of the Freethinker Averroes (twelfth century) which were based on Aristotle's philosophy, propagated a small wave of rationalism in Christian countries. In the University of Paris his teachings produced a school of Freethinkers who held that the creation, the resurrection of the body, and other essential dogmas, might be true from the standpoint of religion but are false from the standpoint of reason. To a plain mind this seems much as if one said that the doctrine of immortality is true on Sundays but not on week-days, or that the Apostles' Creed is false in the drawing-room and true in the kitchen. This dangerous movement was crushed, and the saving principle of double truth condemned, by Pope John XXI.

The blasphemous statement that the world had been deceived by three impostors, Moses, Jesus, and Mohammed, was current in the thirteenth century. It was attributed to the Freethinking Emperor Frederick II (died 1250), who has been described as "the first modern man."

The intellectual and social movement which was to dispel the darkness of the Middle Ages and prepare the way for those who would ultimately deliver reason from her prison, began in Italy in the thirteenth century. The whole transformation, which presently extended from Italy to Northern Europe, is known as the *Renaissance*, or rebirth of classical antiquity. Its true name is Humanism.

The Humanists were not hostile to theological authority or to the claims of religious dogma; but they had discovered a purely human curiosity about this world and it absorbed their interest. They idolized pagan literature which abounded in poisonous germs; the secular side of education became all-important; religion and theology were kept in a separate compartment.

I may illustrate this double-facedness of the Renaissance by Montaigne (second half of sixteenth century). His "*Essays*" make for rationalism, but contain frequent professions of orthodox Catholicism, in which he was perfectly sincere.

The logical results of Montaigne's skepticism were made visible by his friend Charron, who published a book *On Wisdom* in 1601. Here it is taught that true morality is not founded on religion, and the author surveys the history of Christianity to show the evils which it had produced. A contemporary Jesuit placed Charron in the catalogue of the most dangerous and wicked Atheists. He was really a deist; but in those days, and long after, no one scrupled to call a non-Christian Deist an Atheist.

What Humanism did in the fourteenth, fifteenth, and sixteenth centuries, at first in Italy, then in other countries, was to create an intellectual atmosphere in which the emancipation of reason could begin and knowledge could resume its progress. The period saw the invention of printing and the discovery of new parts of the globe, and these things were to aid powerfully in the future defeat of authority.

But the triumph of freedom depended on other

causes also; it was not to be brought about by the intellect alone. The chief political facts of the period were the decline of the power of the pope in Europe, the decay of the Holy Roman Empire, the growth of strong monarchies, in which worldly interests determined and dictated ecclesiastical policy, and from which the modern state was to develop. The success of the *Reformation* was made possible by these conditions. Its victory in North Germany was due to the secular interest of the princes, who profited by the confiscation of church lands. The principal cause of the Reformation was the general corruption of the church and the flagrant of its oppression.

It is an elementary error, but one which is still shared by many people who have read history superficially, that the Reformation established religious liberty and the right of private judgment. What it did was to bring about a new set of political and social conditions, under which religious liberty could ultimately be secured, and, by virtue of its inherent inconsistencies, to lead to results at which its leaders would have shuddered. But nothing was further from the minds of the leading Reformers than the toleration of doctrines differing from their own. They replaced one authority by another. They set up the authority of the Bible instead of that of the church, but it was the Bible according to Luther or the Bible according to Calvin. So far as the spirit of intolerance went, there was nothing to choose between the new and the old churches. The religious wars were not for the cause of freedom, but for particular sets of doctrines.

Calvin's fame for intolerance is blackest. He established a theocracy at Geneva. Here liberty was completely crushed; false doctrines were put down by imprisonment, exile, and death. The punishment of Servetus is the most famous exploit of Calvin's warfare against heresy. The Spaniard Servetus, who had written against the dogma of the Trinity, was imprisoned at Lyons (partly through the machinations of Calvin) and having escaped came rashly to Geneva. He was tried for heresy and committed to the flames (1553), though Geneva had no jurisdiction over him.

The Reformation on the Continent was as hostile to enlightenment as it was to liberty; and science, if it seemed to contradict the Bible, has as little chance with Luther as with the pope. Yet the Reformation involuntarily helped the cause of liberty. The result was contrary to the intentions of its leaders, was indirect, and long delayed. In the first place the great rent in Western Christianity, substituting a number of theological authorities instead of one—several gods, we may say, instead of one God—produced a weakening of ecclesiastical authority in general. The religious tradition was broken.

Again, the intellectual justification of the Protestant rebellion against the church had been the right of private judgment, that is, the principle of religious liberty. But the Reformers had asserted it only for themselves, and as soon as they had framed their own articles of faith, they had practically repudiated it. This was the most glaring inconsistency in the Protestant position. If we are to believe on authority, why should we prefer the upstart dictation of the Lutheran Confession of Augsburg or the English Thirty-nine Articles to the venerable authority of the Church of Rome?

The history of modern astronomy begins in 1543, with the publication of the work of Copernicus revealing the truth about the motions of the earth. The appearance of this work is important in the history of Freethought, because it raised a clear and definite issue between science and Scripture.

Rome did not permit the truth about the solar system to be taught till after the middle of the eighteenth century, and Galileo's books remained on the Index till 1835. The prohibition was fatal to the study of natural science in Italy.

The Roman Index reminds us of the significance of the invention of printing in the struggle of freedom of thought, by making it easy to propagate new ideas far and wide. Authority speedily realized the danger, and took measures to place its yoke on the new contrivance, which promised to be such a powerful ally of reason. Pope Alexander VI inaugurated censorship of the press by his Bull against unlicensed printing (1501).

(To be concluded.)

That is just the way in this world; an enemy can partly ruin a man, but it takes a good-natured in-judicious friend to complete the thing and make perfect.—*Mark Twain*.

And the finest fellow of all would be the one who could be glad to have lived because the world was chiefly miserable, and his life had come to help someone who needed it.—*George Eliot*.

Fictions of Faith.

THE SECOND COMING.

We read in the tenth chapter of Matthew of the sending out of the disciples, and in verse 23 find, "You will not have covered the towns of Israel before the Son of man arrives." But it seems to me that this statement logically belongs not to an early but to a late period of the supposed ministry of Jesus.

In Matthew xxiv, we find the disciples inquiring, "Tell us when will this happen? What will be the sign of your arrival and of the end of the world?" Then comes a list of signs, some absurd as founded on a false comogony, others such as are always happening. This list seems to have been composed at various times, certain particulars evidently being much later than others.

The time of the arrival is not definitely fixed. But it was to be soon, for verse 34 says, "I tell you truly the present generation will not pass away till all this happens." According to Renan, an expectation of the speedy coming of the end of the world was quite common at the time of the supposed Christ. So people would be easily caught by the doctrine. And it would be better policy to claim that the Day of Wrath was near but not to fix the exact date.

In Matthew xvi, it runs: "I tell you truly, there are some of those standing here who will not taste death till they see the Son of man coming himself to reign."

Before the high priest, Jesus said to his questioner, "In future you will see the Son of man seated at the right hand of power and coming in the clouds of heaven."

"Matthew" gets mixed up in his quotation, chap. xxvii, 9, 10. He attributes the saying to the wrong prophet, besides distorting it to suit his purpose. He says the money was given for the Potter's field, but in Zechariah xi, 12, 13, the prophet casts his wages unto the potter in the house of Jehovah. Matthew, the Jew, seems to have been but poorly versed in the Hebrew scriptures. Inspired men can lie without limit.

When the risen Jesus went soaring up skyward to that beautiful world on top of the firmament, why did he not take his disciples along? We find the answer in John xiv, 2, 3: "In my Father's house there are many abodes; were it not so, would I have told you I was going to prepare a place for you? And when I go and prepare a place for you, I will come back and take you to be with me, as that you may be where I am."

So we see that he had to go on ahead and clean house and maybe build a new dormitory or something. But he's been a long time at it. Heaven must be a small place, if it wouldn't hold eleven folks more without so much preparation.

Ernest Renan says that as time passed and men died and the "arrival" did not come to pass, doubts arose. But the apostle John survived to a great age, and it was thought he was being kept alive to verify the words of Jesus, that Jesus would surely come before the death of John. However, John died and Jesus had not come.

In the last chapter of the fourth Gospel, evidently a late addition to the book, an attempt is made to reconcile away this tradition. This must have been written after the death of John.

In this chapter the latter part of verse 24, unless it is a late interpolation, shows that the book is a forgery, in part at least.

Matthew says that Judas "flung down the silver pieces in the temple and went and hung himself." This is hard on the man who brought about the salvation of Christians. But "Peter" is more vindictive yet. He says, "With the money paid him for his crime, he purchased an estate; but swelling up he burst in two and all his bowels poured out—a fact known to all the residents in Jerusalem, so that the estate got the name, in their language, of Akeldamach or the Ground of Blood."

But Matthew says the priests took the money and bought with it the Potter's Field to serve as a burying place for strangers.

In many places in the various epistles of the New Testament are references to the second advent as an event then about to take place. "And then you know what this crisis means, you know it is high time to waken up; for salvation is nearer to us now than when we first believed. It is far on in the night, the day is almost here" (Rom. xiii, 12). In his advice concerning marrying, Paul says (1 Cor. vii), "The interval has been shortened; so let those who have wives live as though they had none, . . . for the present phase of things is passing away."

In 1 Cor. xii, we find, "It was written down for the purpose of instructing us whose lot has been cast in the closing hours of the world." In Philippians iv, 5, "The Lord is at hand." 1 Thess. iv, "For we tell you as the Lord has told us, that we the living, who survive till the Lord comes, are by no means to take precedence of those who have fallen asleep. The Lord himself will descend from heaven with a loud summons, when the archangel calls and the trumpet of God sounds; the dead in Christ will rise first; then we the living, who survive, will be caught up along with them in the clouds to meet the Lord in the air, and so we will be with the Lord forever. Now, then, encourage one another with these words." And in 2 Thess. i, the writer tells the persecuted what will happen to their persecutors on the Day of Wrath. He also finds it politic to postpone the arrival of that day somewhat. Hebrews i, 1, 2: "Many were the forms and fashions in which God spoke of old to our fathers by the prophets, but in these days at the end he has spoken to us by a Son." Hebr. x, 25: "Let us consider how to stir up one another to love and good deeds, not ceasing to meet together as is the habit of some, but admonishing one another, all the more so as you see the Day coming near." And in verse 37: "For in a little, a very little now, the coming One will arrive without delay." In Hebr. xii, 22: "You have come to mount Zion, the city of the living God, the heavenly Jerusalem, to myriads of angels in festal gathering." In 1 John ii, we find, "The world is passing away with its desire," and, "Children, it is the last hour." 1 Peter iv, 1: "Now the end of all is near. Steady then, keep cool and pray!"

The book of Revelation treats also of the speedy coming of the "Lord." In chapter i, 7, we find: "Lo, he is coming on the clouds, to be seen by every eye, even by those who impaled him." At the close of this book Jesus is represented as saying by his angel, "I am coming very soon."

Dr. Moffatt's free, modernized translation of 2 Peter iii, 3-14, is very interesting:

"To begin with you know that mockers will come with their mockeries in the last days, men who go by their own passions, asking, 'Where is His promised advent? Since the day our fathers fell asleep, things remain exactly as they were from the beginning of creation.' They willfully ignore the fact that heavens existed long ago, and an earth which the word of God formed of water and by water. By water the then-existing world was deluged and destroyed, but the present heavens and earth are treasured up by the same word for fire, reserved for the day when the impious are doomed and destroyed. Beloved, you must not ignore this one fact, that with the Lord a single day is like a thousand years, and a thousand years are like a single day. The Lord is not slow with what he promises, according to certain people's idea of slowness; no, he is long-suffering for your sake, he does not wish any to perish but all to betake them to repentance. The day of the Lord will come like a thief, when the heavens will vanish with crackling roar, the stars will be set ablaze and melt, the earth and all its works will disappear. Now as all things are thus to be dissolved, what holy and pious men ought you to be in your behavior, you who expect and hasten the advent of the Day of God, which dissolves the heavens in fire, and makes the stars blaze and melt! It is new heavens and a new earth that we expect as He has promised, and in them dwells righteousness. Then, beloved, as you are expecting this, be eager to be found by him unblemished and unspotted in serene assurance."

Reading in Dr. Moffatt's translation, I chanced upon a suggestive passage in the first chapter of 2 Peter. The writer says, "No prophetic scripture allows a man to interpret it by himself." And farther on, "There will be false teachers who will insinuate destructive heresies, even disowning the Lord who ransomed them."

And I suspect that when this was written "Peter" and his brother propagandists were having trouble with certain ones learned in the Hebrew scriptures who were exposing the frauds that Christian missionaries were working by means of wrongly interpreted prophecies and isolated fragments of Hebrew literature that were not prophecies at all. So the writer of 2 Peter denies the right of individual interpretation of prophecy. One must have the "spirit" in order to understand prophecy. As our little Dr. Sunday said of the unbeliever: "He cannot understand the Bible. He must first get converted and receive the spirit."

Surely our Christian friends must have this "spirit." Something ails them. But it must be the spirit of stupidity or intellectual crookedness that causes them to see in any Bible passage whatever meaning they wish to see no matter what meaning may be clearly expressed.

Discussing Sir Oliver Lodge's recent book, "Raymond; or Life and Death," the London *Christian Commonwealth* says, "One's first impression of the book can only be expressed in this antithesis; it is either a simple, straightforward record of events that have actually occurred, or it is the story of a great scientist's credulity and self-deception."

And Hermione says: "Dear Sir Oliver Lodge has been proving some more things quite recently, you know. How any one could doubt a man with such a lovely head and face I can't imagine!"

Says the London *Evening Standard* (as quoted in the *Literary Digest*): "As the communications [from the spirit of Raymond] proceed, he grows happier. In one passage placed by Sir Oliver Lodge under the heading of 'Unverifiable Matter,' he speaks of going to a 'gorgeous place' which he describes as the Highest Sphere. The full account Sir Oliver omits; 'until the case for survival is fully established, it is thought improper and unwise to relate an experience of the kind which may be imagined.' But something is given. 'I felt exalted,' says the supposititious speaker, 'purified, lifted up. I was kneeling. I couldn't stand. Mother, I thrilled from head to foot. He didn't come near me, and I didn't feel I wanted to go near him. Didn't feel I ought. The Voice was like a bell. I can't tell you what he was dressed or robed in. All seemed a mixture of shining colors.'"

This is about as intelligible as one of the ancient Greek oracles, but will help Sir Oliver's book to sell. As drowning men grasp at straws, supernaturalists of all sorts will take pains to see that the book is put into public libraries, and its author will be claimed as the greatest of all scientists and a fine Christian besides.

Somehow or other the mediums couldn't fool Huxley. He had more than a touch of Goethe's "thätige Skepsis." But some scientists seem to be credulous as old Cotton Mather himself.

However, there may be a method in Sir Oliver's madness. PHILLO.

Recollections and Prophecies.

George Bernard Shaw used to be in the mind of radicals before the war, but soon are the mighty forgotten. H. G. Wells forged to the front as a fearless writer, and then fell back to preaching a Wellsian God. Some scientist—what! Ernst Haeckel, author and solver of the riddle of the universe, found the little riddle of war too much for him and shrank to provincial proportions, becoming as Germanophile as old Doc Carus himself. Two monists, one materialistic, the other idealistic, meeting on the common ground of licking men of a different opinion from their own!

O novelists, dramatists and philosophers, what stupidities are committed by men of that name!

Joseph McCabe, the English radical and Free-thinker, finds that Chicago is the center of Rationalism in America. Yet if we were to name a successor to Ingersoll, we'd be pretty hard put to it, wouldn't we, in Chicago or elsewhere?

Henry George was a great American and commanded an immense following. His land theory is somewhat fantastic, yet the motive behind it was love of humanity. That will excuse a greater error than his.

Ibsen refashioned the drama and helped unshackle the chains binding woman to the old conventions and superstitions. He is another who has had no successor. Tolstoy was a fit fellow artist, not quite so sane as Ibsen, but of almost as great an influence. Tolstoy stood for freedom and justice, the same as George, whose disciple he was.

Let me whisper that the day of giants has gone forever. Christianity is dead; Darwin killed that snake. Patriotism is dead; the kaiser made that ridiculous and even murderous. We are all Atheists, all Anarchists nowadays. In other words, we are free from priest and politician. There is one common enemy left and that is "Capitalism." Marx gave that the death wound; the brute is in the last throes; his death lingers but is nigh.

Capitalism is the system that places meat and drink first in the scheme of things. For that reason it is superior to prior systems, which placed the soul's salvation first, and let the body go hang. What really is first is intellectual freedom. That is always worth a battle. Yet when we look back and forwards, we do not discover multitudes struggling for this jewel. The mob seems to prefer belly comforts to mental ones; it is always willing to sell its birthright for a mess of pottage. Rockefeller is the ideal of the masses as well as of the classes. All would be Rockefellers if they could, save the saving remnant, which really prefers the joys of intellectual converse to the comforts of the flesh. The wants of the animal can be limited to very little; the wants of the imagination are illimitable.

The artist is the one who is courageous enough to live boldly in the stream of the times; he is strong enough to keep his head out of water and to see what is going on around him; he is joyous enough to want to picture what he sees for his own amuse-

ment and the amusement of others. There are few of such fellows. They are scarcer than hens' teeth; yet without them the world would be but a humdrum affair. For while men of science would keep on inventing airy trifles that would serve to knit men closer together, they would do nothing towards making them understand each other better. Let the whole world speak the same language, it would still be in darkness, if the small voice of the artist did not make itself heard in the void to explain in creative figures what life was all about. Homer, Dante, Shakespeare, Goethe are still the world's great men with none to challenge their eminence. They were the first of their nations to paint their brothers in the stirring fight to found new dynasties. Greece, Rome, England and Germany owe what they are to these four seers. Greece and Rome were but are not; the same fate hangs over Germany. Shakespeare will finally conquer them all. He was the most universal poet of the lot; he sang of humanity rather than of a state. Homer's gods were warriors; Dante's, devils; Goethe's, women; Shakespeare's, men.

If I were to place a fifth poet beside these four it would be no other than Darwin, whose influence and thought revolutionized the world. Since Darwin, reason has come into her own; and that explains the lightning-like progress of the last fifty or sixty years. Mankind reasoning is more glorious than mankind at war. The present little disturbance is the battle of the dead over the question of which nation will have the largest tombstone. Labor will go on relying on its new-found weapons of direct action, sabotage and solidarity, the general and local strike, balloting on the job and make more advancement in a decade now than in a century formerly.

The task of the scientist is to forge weapons for labor to emancipate itself with; the desire of the artist is to register in striking form the steps of the emancipation. The pleasure we take in old prints is because they enable us to see at a glance how far we have advanced from our ancestors. R. E. D. South Bend, Indiana.

Gods and Heroes—A Summary.

In ancient times people used to have a plurality of gods and goddesses. They also had heroes. If a leader led a band of his people against a band of people who happened to be living on the other side of an imaginary line, and he succeeded in killing or enslaving those people, he became a hero.

Murder was almost as heroic then as it is now. These heroes, being a superior people, intermarried with the gods, and lo! we have a troupe of half-castes, half god and half men. The home of these gods was usually on the top of the highest mountain in the vicinity. In the case of the Greeks, it was Mt. Olympus.

Now in those days, as at the present time, there were foolhardy radicals who wanted to prove everything. So they took a hike up Mt. Olympus and found that there were no gods or god-houses there. So that naturally not only put the gods out of a home but took away their occupation, and their story is handed down to us under the name of mythology.

Now, as we all know, Moses was raised by the Pharaohs and educated at the Egyptian court. Being thus far better educated than the other Jews in Egypt, he became the natural leader of the Jews and was elected to lead them out of that land. Moses knew that he could not lead them far without a god to follow. People in those days were accustomed to have gods to follow, as nowadays they follow flags. Therefore Moses made them a god, whom he called Jehovah and located him on Mt. Sinai. Later, remembering what happened to those Grecian deities by keeping them where people could reach them, he put his away up in the sky, and he became the unknown and unknowable god. He remains there, unknown and unknowable, and it is presumed that he lives still in the self-same spot, unless he has moved down to lower regions to get a better view of the Christian armies murdering each other by the millions. M. W. CONNOR.

Though the seasons of man full of losses
Make empty the years full of youth,
If but one thing be constant in crosses,
Change lays not her hand upon truth;
Hopes die, and their tombs are for token
That the grief as the joy of them ends,
Ere time that breaks all men has broken
The faith between friends.
—Swinburne.

Read, not to contradict and confute—not to believe and take for granted—not to find talk and discourse, but to weigh and consider.—Bacon.

Here or nowhere is the eternal fact.—Emerson.

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Heaven could not be heaven eternally with one human life, lived well, left out.

Does not liberty for man mean the death of the hidden monarchy of Roman Catholicism as well as the end of the German empire and other autocracies?

The reason that the world is covered with cheap, ignorant, superstitious humans is because these humans have stuck to the church. You who wish to perpetuate the sorrow, the misery, the poverty, the dirt, that covers the earth, stick to the church. Wherever the church is supreme man isn't worth much.

We say to our fellow-citizens of Roman Catholic faith: If you wish to save everything that will save this nation and make you better men and women and better citizens of this nation, read the books and papers which your priests condemn and forbid you to read. Be something besides Roman Catholics, that is being not much of anything.

Purgatory has made more money for the Roman Catholic church than ever did petroleum for John D. Rockefeller. There is petroleum but there is not a purgatory. Purgatory is in the pocket of Roman Catholicism. It is a word invented to get the money out of the poor, ignorant dupes who believe in it. Purgatory is an idea, nothing more, and a cheap, dirty, contemptible idea. Religion has evolved nothing lower, baser, rottener than the idea of a purgatory.

April 8th was what is called "Easter Sunday," but only the churches observed it. If a man stayed at home and minded his own business he knew nothing of this day, for there were no signs of it being in the sky as displayed by Nature anywhere. "What fools these mortals (Christians) be"! Jesus never came out of his tomb, for he was never put into it. This foolish notion of a resurrection is a lie told by the church; a dramatic incident in a divine tragedy which happened on paper.

Saving souls is nothing more or less than getting men and women, girls and boys, into Christian churches. No minister is trying to show that man has a soul, or that there is anything to save the soul from hereafter. The work of salvation, so-called, is really forcing a lot of superstition upon emotional people who are made to believe that they are "saved" when they accept these superstitions. And this is religion! All we can say is that it is better than burning and hanging and quartering heretics.

What is there in Christianity that is true? Is there anything? Everything that I know of that is Christian is false. To begin with, the word Christ does not fit the head of Jesus nor of anybody who has lived since the time of Jesus. It is, to the mind of Rationalists, a word of no meaning. There never was a Christ, and never any necessity for a Christ since the defeat of the Jews by the Roman soldiers. The word "Christ" was coined out of the Hebrew superstition that God would come to the rescue of his chosen people. *He never came, and he never will come.* L. K. W.

The Tendency to Good.

There are people forever commenting on the decadence of things—of manners, of customs, of the world in general: as if decay was not essential to all progress, to all renewal. It nurtures the seed and sustains the plant. The decadence of the institution is indeed the main hope of society. One says the apples are not so fine as when he was a boy, Ah, friend, 'tis not the apple that falls short, but *you*. The apple renews with the spring, but you know no renewal. The zest, the appetite, the optimism of boyhood have long forsaken you. Your barren eye sees a barren earth; your dwindling hope, your waning trust, sees all things dwindle

and wane. And so the apples are not so large as once, nor manners so good, nor maids so fair, nor friends so true. Come, renew, and the old world will renew with you—apples shall be as fine as of old and all things good with a new goodness.

Still others lament the decline in the influence of the classic past. What, then, is classic save truth, and for that matter the sun, and the wind, and the rain? These do not decline. Truth is ever new. The ancients had their day; shall we not have ours? What, then, is the desideratum? Not solely to admire the classic, but to *create* the classic. And if in our deference to the musty past we create no new classic, it is the tendency to good that shall carry us out of the fatal miasma of the past and give us health and vigor to build anew. It is this process that calls forth the lament.

Foremost of lamentations is over the manifest decadence of religion. There is a wailing round about the crumbling walls of a creed that has served its day: much as certain of the Hebrews' wail before those few stones—all that are left of the ancient walls of Jerusalem. A sorry spectacle, these faithful Hebrews, with their antique garb, their drooping curls, beating their venerable breasts and wringing their hands for a day that is gone—waiting and watching for the impossible and the inexpedient, for the day that is gone will never return—neither for Jew nor Gentile. The tendency to good bids us welcome the abandonment of creeds and the "higher criticism"; bids us open our arms to the heretic and the liberal, to the Freethinker and Agnostic, one and all, as the heralds of the dawn of a wiser and a better experience.

This tendency, working throughout every man's life, bids him choose constantly between one and another means or end; bids him often renounce—and thence come the hardships. But if he will not heed—will not renounce—there is friction, disappointment, and what not; and he says life is hard and things are all askew. "The good is one thing, the pleasant another; these two, having different objects, chain a man. It is well with him who clings to the good; he who chooses the pleasant misses his end."

There is so much inharmony, so much friction in our lives that we are oppressed sometimes to the point of suffocation, and say there is not air to breathe—that life is only tolerable for the rich or for royalty. We cannot see that kings die of fright and the rich for something real to do.

But a wise view of our discontent shows here as well the tendency to good working throughout individual and national aims. When we must be driven, friction is often the lash. Out of it came at last a revolt that led to the American commonwealth. Out of it, too, came, the downfall of Russian autocracy, with a prophecy of a like upheaval in other European nations. There is a significance in events; believe in it, and wait. All things show a tendency to good to them who love the truth.

The Religions of India.

India has the reputation of being the cradle of religions, which means that many religions have been born there. A French writer named Jacoliot professed to have found the original of most of the Christian-Jewish Bible there, but not all of his conclusions are accepted and approved nowadays. India has produced its own sacred books, and they resemble the Bible only in those teachings and the relation of myths common to all religions. There are the Vedas, the Puranas, the Tripitaka, Upanishads, Tantras, and so on.

Few countries have produced more than one durable religion. America and the highly civilized countries of Europe have produced none. America has not even a saint. India has produced three religions that are still in working order—Hinduism, Buddhism and Jainism; and it has imported two live ones, Mohammedanism and Parseeism. Add Christianity, which is said to have a million followers, and India has six religions in practice.

Hinduism is the religion of caste, or Brahminism, whose adherents are not converted to Christianity. It is an aristocratic cult, dividing the people into four grades or castes—the priests, the soldiers, including kings; the farmers and the serfs. This religion affirms a supreme being, Brahm, who created the universe, and like other religions, it has had subordinate gods or sons of God to act as mediators.

Jainism, named after Jina, a native reformer, is an ascetic cult much in favor with the middle class, and numbers a million followers. The Jains never purposely nor carelessly kill anything; their conservatism regarding the destruction of living things, even infected rats, has served to perpetuate the bubonic plague.

Buddha, or Siddhartha Gautama, the best known of Hindu reformers has the largest following. His religion has been called the Protestantism of India, while Brahminism represents Catholicism. Buddha, as interpreted, taught the extinction of human desires and ambitions, whereby absorption into a state of unconscious existence called Nirvana was to be attained. The Buddhists, doing away with caste, hold to the brotherhood not only of man but of all life. Celibacy and Monasticism are features of Buddhism. It connects with Brahminism by way of Vishnu, one of the Brahmin Trinity, who is supposed to have been incarnated in Buddha.

Of the imported religions, Parseeism, or Zoroastrianism, is said to be the cleanest both as to body and mind. Parseeism is from Persia. Almost exterminated when the Mohammedans conquered that country, a remnant still survived and found refuge in India. The other alien faith among the Hindus, Mohammedanism, would have overrun the empire and established itself by force had not the English taken possession and protected the adherents of other cults. As it is, sixty-three millions of the three hundred million population acknowledge the Prophet Mohammed, being twenty times more numerous than the Christians.

In the *Open Court* for March, Mr. William Alanson Borden has an article on the religions of India, which may be recommended to all students of religion. He says that missionary work by both Catholics and Protestants has been carried on in India for more than four centuries, and has converted only one per cent. of the population.

The success of Mohammedanism is not accounted for wholly by its system of making converts by force. It beats Christianity on making promises. As an instance, it guarantees that one of the faithful who dies fighting for his religion shall go unhindered to paradise, while Christianity makes no such agreement; and furthermore the hero is promised the everlasting possession of numerous hours, with retained powers of perpetually enjoying their companionship. As is well known, Mohammedanism is a sort of reformed Judaism, with an admixture of eastern Christianity, and had its rise fourteen hundred years ago while Christians were fighting over the question of the Trinity, one God or three.

We get it from Mr. Borden's article that Islam teaches the one God; that he alone is the object of worship, and that, since he is the all-wise ruler of the universe, there must be no murmuring at his decrees, and one's life must be put unreservedly into his hands. Like other religions, Mohammedanism has its heavenly host of angels, archangels and saints. Like Christianity and Jainism it teaches a personal and conscious future life, to which every soul may attain by its own individual efforts. It repudiates the idea of vicarious atonement, while with Christianity and Parseeism it teaches the resurrection of the dead and a day of judgment. Some trace of old ancestor worship is seen in the Islamic belief that the spirits of the dead remain near their tombs until the general resurrection. Concerning the Moslem system of ethics, they took the ethics of their age, just as all other religions did.

In India the Mohammedans fraternize with their Hindu neighbors so far as the caste prejudices of

the latter allow, and they even recognize Moses, Jesus and Buddha as prophets, but they believe, naturally, that Mohammed brought the latest commands. There is no caste system among them nor a regular priesthood. All converts are received into full religious and social fellowship; thus Islam offers large inducements to the depressed castes of the Hindus or to the socially ostracized of other faiths.

Despite the assumed tolerance of Mohammedanism, it is believed that were England to withdraw, India would become a Mohammedan nation.

In considering the causes of India's stagnation and the depressed state of her people it might prove enlightening to inquire whether the various brands of Asiatic mildew with which they are afflicted may not have had an influence in keeping them in the dark.

Free Speech Gone.

We communicated the other day with Theodore Schroeder, Esq., counsel for the Free Speech League, with a view to retaining him to defend Freethought open-air speakers, arrested on one pretext or another and fined and threatened with prison sentences if they are heard from again. Mr. Schroeder regretted to say it was now impossible for him to do anything in such cases. The first reason is that Mr. Schroeder's time and strength are fully employed with the Mockus blasphemy case, on which there is still much work to be done; and the second is that the courts have adopted the subterfuge of trying the defendant on a question of fact—that of obstructing the streets, or causing a "blockade." Thus is entirely obscured any principle of free speech which may be involved. An acquittal would be no vindication of the right of free speech, but would merely allow the speaker to return to his post not a whit less liable to rearrest and continued persecution.

A stand might be taken on the theory laid down by Leonard Abbott that as traffic in ideas is of more importance than traffic in commodities, the expounder of opinion has the first right to our thoroughfares; but would any court listen to the argument? They listen to nothing nowadays in such cases except for the applause of a war-inspired press when they seize the occasion of the prosecution of a pacifist to make a verbal display of their own patriotism.

The courts so far have lacked the courage to announce that freedom of speech will be suspended if persons charged with exercising it are brought before them; but they prove their intent by their acts, and every open-air speaker knows that he faces a six months' sentence to the workhouse if some prejudiced policeman or lying witness accuses him.

It would be impossible for any single attorney, of however great ability, to rescue freedom of speech in New York, for it is gone already. Our speakers are suppressed because to speak is to gather a crowd and invite arrest on the charge, generally false, of obstructing traffic.

The Press Aroused at Last.

Resolutions declaring that the censorship provision of the government's espionage bill "is an assault upon the very foundation of our free institutions, freedom of thought and freedom of speech," have been adopted by the Publishers' Association of New York city. The resolutions assert that "the proposed legislation is drastic and indefinite in its terms and uncertain in its import, and no one can foresee what its consequences might be."

That is a criticism which advocates of freedom of press, speech and mails have been making for the past forty years on existing laws—laws that have put men in jail for "blasphemy," for "incendiary speech," for discussing marriage or sex questions, economics and government, birth control and industrial unrest. These matters affected radical writers and speakers. Now, we conclude, the espionage and censorship are to enter the domain of the conservative publishers and take away their

business and liberty by denying their right to report and criticise the acts of the administration. So they tell us in their resolutions:

"Serious results are sure to follow any effort to suspend the constitutional guarantee of a free press and of free speech. The liberty of the press within existing laws governing treason is the nation's greatest asset, and never so much as at a time like this, when it stands as the one great safeguard of the people.

"The American people are entitled to a full, free and frank statement of all that occurs, whether it be good or bad. They must have confidence that they are getting the truth. There can be no justification for a restriction that abridges the liberties of the press."

All this is an old story to radicals, but we are glad to see it getting a circulation that the radicals, who wrote it first, have not been able to give it. Freedom of the press by all means, and as much freedom for matter the Publishers' Association does not handle as for any other!

Music and the Dance.

An amusing reply is made to an indignant lady by the editor of the *New York Journal* (April 24). The lady, who is Florence Sanford, has been shocked because in a popular restaurant she saw the guests dancing to the tune of the "Star Spangled Banner," the tempo of which had been adapted to the fox trot.

Very soberly Mr. Brisbane, the editor, in his comment, points out to Miss Sanford that although it might be difficult to stand up and look patriotic while our national anthem is being played in fox-trot time, yet, on the other hand, "dancing even to sacred music is not considered disrespectful." Proof: We must not forget that the great King David himself, so well beloved of the Lord, danced before the sacred Ark of the Covenant.

The text (2 Sam. vi, 14) is: "And David danced before the Lord with all his might; and David was girded with a linen ephod."

The tune to which David performed the fox trot of his day is admittedly unknown; "perhaps he simply whistled and hummed, and danced to his own whistling. At the same time he was accompanying the ark, in his eyes the most sacred religious object in the world. The priests with him were perhaps chanting or intoning some very highly respected musical composition—in which case he danced to that."

An ephod is part of the toggery of a high priest, so that David danced in a sacred garment, whether to sacred music or not.

It is noted, as of possible interest to Miss Sanford, that Michal, a daughter of Saul, who had a window seat for the exhibition David was providing, "saw King David leaping and dancing before the Lord; and she despised him in her heart." The "Lord" was some object inside the Ark, the same being a box on wheels, and David probably did his dance at the head of the procession as it entered the city.

The *Journal* does not venture to tell the whole sacred tale. What Michal said to David when she met him was this: "How glorious was the king of Israel today, who uncovered himself today in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!" The ephod consists only of a flap over the chest and another down the back, and perhaps that was all David had on. As for the king, he gloried in the show he had made of himself, and promised to do worse: "I will yet be more vile than thus."

Saul's daughter did not complain of a mere dance, on such an occasion, but of the indecency of the performer's costume. So if fox trotting to the "Star Spangled Banner" is going to be justified by the precedent of David dancing to probably sacred music, the scant apparel of some modern dancers is at the same time approved; and critics of costume should take warning, for Michal did not escape punishment for inveighing against dancing in a state approaching the nude. See the last verse of the chapter relating this inspired narrative (2 Sam. vi, 23): "Therefore Michal, the daughter of Saul, had no child unto the day of her death." The penalty was greater than that inflicted upon Bathsheba,

who was unfaithful to her husband, David being the correspondent, yet she bore children and became the ancestress of Jesus Christ—thus being rewarded rather than reproved.

David is a most hazardous and questionable authority on morals, manners and etiquette, for his offenses against all three were numerous; and we doubt that his example will reconcile the patriotic Miss Sanford to seeing cabaret frequenters doing the fox trot to our national anthem in mutilated tempo.

Our TRUTH SEEKER Sunday Special and Revival Extra, which attained a circulation of 17,000 in a few days, is hospitably received where truth is welcome. Mr. Thomas Seltzer of this city, the accomplished translator of Haeckel and Ostwald, writes to the editor, thanking him for his work "in behalf of decency, sanity, and common sense," as follows:

"Let me congratulate you on your Billy Sunday issue of THE TRUTH SEEKER. It is a work that should have been done by somebody, and you have done it well. It will not make as much noise as Sunday, and its appeal, I am afraid, will be only to the decent, intelligent elements. Still it will do good, and those people who succumb to the lure of Billy Sunday and his ilk are, I suppose, beyond the reach of the methods and the arguments that you or I would consent to employ."

Mr. Seltzer has stated the difficulty of reaching "those people who succumb to the lure of Billy Sunday" and his kind. They are not amenable to an appeal to decency, sanity and common sense. They are accessible only by methods allied to those of the evangelist. The person who swears by Billy Sunday could be separated from his allegiance by anyone who should be able to do a more grotesque contortion act while preaching, leap upon a higher pulpit twice as often, invent new familiarities with deity and fresh vulgarities in the interpretation of scripture, manufacture a few surpassing lies, go deeper into the gutter, spend longer hours in acquiring a barroom vocabulary, and come to the surface with terms more offensively malodorous than "dirty," "rotten," and "stinking," which are now commonplace through daily use by the evangelist. The Billy Sunday recruit must have his ignorance flattered at the expense of the "highbrows." He wants to be assured that knowledge and scholarship conflicting with his crude and conceited guesses is of no account. He would quit a lesser faker only for a greater one. He admires the ability of the knock-about soul-saver to get into the money, and, in comparison, would despise an unselfish non-mercenary as a piker. Rationalism knows no approach to this class of mind, and no self-respecting Rationalist would use it if he did. No one would go into a wallow after a hog simply for the sake of enjoying the hog's society or claiming him as a brother.

A few weeks ago we quoted a paragraph from Thomas Paine's introduction to his pamphlet "Common Sense," written in February, 1776. Mr. Robert H. Lanyon, a Chicago reader, passed it along to the *Evening Post* of his city, and on the second day of April, 1917, it appeared in a panel at the head of the editorial page of that paper. It reminds one of the stone that became "the head of the corner," only in this case the builders did not reject it—that is, the builders of America and the United States. It lay at the foundation of our government, and is still a good support.

The patriotism of Archbishop Ireland of St. Paul and Bishop Golrick of Duluth manifests itself by their calling upon the secretary of war at Washington and pledging their co-operation to furnish the new army with chaplains. We understand that our military men are to take counsel of General Joffre, the great field marshal of France, now in America. Joffre puts the priests in the ranks and makes soldiers of them.

The Y. M. C. A., taking advantage of the war excitement, is calling for three million dollars to equip secretaries for army work. The actor Nat Willis says that to a certain evangelist the initials Y. M. C. A. mean "You Must Come Across." The same interpretation seems to be put upon the symbols by the fellows that wear them.

RELIGION IN THE UNITED STATES

Joseph McCabe of England Reports Upon It to the London "Literary Guide."

The articles which I have contributed to these columns [the *Literary Guide*] during the last ten years have been written under very varying circumstances. I have written, shirt-sleeved, in the soaking heat of tropical seas; written in American trains while the glass registered without thirty degrees of frost; written on the summit of gum-clad ranges in Australia and amidst tree-fern groves on the New Zealand coast; written in the smoking rooms of liners, the commercial rooms of dingy British hotels, the marble and gilt (too gilt) halls of American hotels, the cottages of miners, and so on. But I never yet found so eerie a perch from which to conduct my study of human natural history, which is the fundamental pursuit of my life, as that in which I now write.

I sit at a window on the eleventh floor of a New York hotel. It is a modest elevation for New York, yet it encourages the philosophic habit. Down there in Broadway, a score of yards away, or even in the vestibule of the hotel, the kaleidoscope of this seething life is bewildering. I walked down Broadway at half-past one this morning, after a long night at the Authors' Club; yet "the Great White Way" was as white as ever, and almost as noisy. Every café, every restaurant, every weird type of eating and drinking house, was busy. The trolley trundled along, and the elevated train thundered like a super-Zeppelin, and the busy workers beneath one's feet blasted the new artery for this teeming, ceaseless traffic. It is as oppressive as it is fascinating. One is, in New York, caught in a whirlpool of energy, enterprise, originality, laughing confidence, and almost juvenile joyousness. You must rise high, until the roar becomes a rumble and the figures on the streets become like the crawling beetles of these superheated rooms, before you can understand. Skyscrapers promote metaphysics, the true metaphysics. You do not look up into the vague forms of the clouds, as the old metaphysicians have ever done, but down upon the world you have quitted. It spreads out far on every side, a sea of brick and roof, soaring here and there into great crests of waves or water-spouts of masonry that seem to defy gravity. And along the thin veins of streets move the black figures, the puny ants, that have built this strangest centre of the human race.

The question of the place of religion in the life of this bustling, progressive, very secular people is not merely one of peculiar relevance to these columns. It is, sociologically or psychologically, one of the most interesting aspects of their life. They have such grip of earth that one wonders if they are even tempted to peer into the heavens. Anxious sky-searching, one feels, may suit the unhappy consumptives who linger among the blackened ruins of Belgium or the pale-faced and dwindling Poles. When earth is desolate man's instinctive thirst for happiness looks elsewhere. An American clergyman once sent me a book of his entitled "One World at a Time." That, you feel, must be the attitude of New York. Down in those gray patches of low buildings, where the poor huddle together as in few other cities of the world, perhaps men dream of God, but one wonders what these other folk care about religion and heaven.

Yet religion is a mighty power, it seems, in America. Mr. Percy Ward, who has taken firm root in Chicago and does good work there, just sends me a list of his lectures. "Will the Catholic Church Conquer America?" is one of his latest subjects. The suggestion is amazing. Further south, in Mexico, which has taken the place of the "wild west" as a symbol of savagery, the church is being restricted. In the more distant south, among the Spanish-American republics, the clergy fight a desperate and losing battle. In no country of Europe has the Church of Rome the least prospect of regaining lost ground. Yet men assure me that here the Catholic clergy have a remarkable confidence that they will some day subdue this vigorous and restless and mighty population, and rumors of "the growth of Romanism" flutter the electric nerves of the cities.

There is no growth of Romanism, when one takes account of the growth of population. To decide such an issue one must, as in England, close one's ears to the man who concernedly assures you that in his district or city, at all events, the Church of Rome is gaining. Movement and growth of population, skillfully misrepresented by a priesthood which has the American genius for advertising, account for these apparent triumphs. Contrary to a crude general opinion, statistics never lie; they leave that

to statisticians of the propagandist order. The Church of Rome is as steadily losing ground in America as in Europe. But that it does not lose ground more rapidly, that it continues to hold millions of alert and educated American citizens as well as millions of illiterate Italians and Poles, is certainly amazing. And the comparative success of the Church of Rome is equalled by other denominations. I would not say that New York is less irreligious than London. The precise figures for comparison are wanting. From observation on the Sabbath I should say that a census here would yield the same result as in London: one man in ten and one woman in five go to church on Sundays. But it is to me strange that even one man in ten in such a city can endure the antique and insincere rhetoric of the clergy.

Some of the signs of increasing religious life in the United States which are hailed in the religious press of England are indications of what might be compared to the genial art of "salting" mines. The pious British shareholder who takes a stake in heaven on that security is to be pitied. I refer to such phenomena as the "Billy Sunday" revival services.

Readers of the *Guide* have more than once been instructed about this clerical portent, and I do not propose to reproduce passages from his lurid sermons. Throughout all his progress—from "Billy" to "Mr.," and now "the Rev. Dr. Sunday"—he retains his baseball dialect and his enormous success. He is probably aware that the latter will last just as long as the former; and, if they eventually create an archbishopric for him in America, the archiepiscopal voice will still thunder at Infidels and sinners in a slightly expurgated version of the language of the Bowery. The audacity piques America, which loves audacity and originality; and, as I gather, for I have never seen him, it is supported by a glow of magnetic energy, a kind of barbaric eloquence, which would ensure him an audience if his theme were bimetalism instead of theology.

There is, however, another aspect of the matter. On the day of my arrival here the preacher ended a ten weeks' series of revival services in Boston. On the following day even the New York *Herald*, most respectable of journals, reported the issue. It is, in fact, one of the puzzling features of this city that the Monday press serves up the relics of the Sunday's ecclesiastical joints with such liberality. In type which dwarfs the headings of its reports of battles in Europe, the *Herald* tells its shuddering readers that on the previous day the Rev. Dr. Frank Oliver Hall has assured New York that there is "no flaming hell or golden heaven." In the next column a Rev. Mr. Schermerhorn is reported as replying to "Billy." It appears that the great linguist, inebriated by his success in "cultured" Boston, jumped upon a chair and shouted to his audience (twenty thousand Bostonians): "Where is the Infidel this side of hell that could have packed this tabernacle as I have packed it for nine weeks past?" That is Billy's little way. And the Rev. Schermerhorn, a Unitarian (which Billy calls "Infidel") and a professor of philosophy, descends into the arena and has ten rounds with Billy. "Only one out of septillions saved from hell and taken to heaven forever," the scare headlines tell you.

In the centre of the page, fitly typed and starred, is the record of Billy's final effort at Boston. Sixty thousand people attended his last services, and a hundred thousand failed to get admission. The statistics multiply. At the final service 2,156 persons "hit the trail" or "passed along the sawdust paths." The total attendance during the ten weeks was 1,320,000, and—Billy received a check for \$50,828 (£10,000). On succeeding days further figures were given; the total number of "trail-hitters" (repentant sinners and Infidels), the number of men and women recovered for the various sects, and so on. Within a few more days the press was describing the preparations for the next campaign at Buffalo. Reporters described, as if they were house agents, the domicile carefully selected for Billy and "Ma" Sunday. The lady who made his pies was delineated. There was actually "a cheerful fire in the grate." The train containing Billy and the Imperial suite was especially arranged to run into the depot at track No. 1, "in order that Dr. Sunday need not enter the subway." The police, on horse and foot, would control the welcoming crowd. [I happened to be in Buffalo station, starting for New York, at the minute advertised for the august arrival, and there were not a hundred people in the vestibule of the station.] The commissioners of health had gravely requested Billy's officers to dispense with "the Chautauqua salute" (an insinuating waving of ten thousand handkerchiefs) at the inaugural service, and they had refused. And so on. "The press has been mighty kind to me," said

Billy to an interviewer on leaving Boston. "It has given me advertising that I could not have purchased for two million dollars." Exactly. Half the success is due to what is here called "publicity business." Probably the most important member of the imperial suite is not the lady who makes the pies or the gentleman who guards the ten trunks of sermons, but the publicity agent. The man who can tell the press that Billy got 60,509 "trail-hitters" and \$50,828.64 (the accuracy of the figures is attested by their minuteness) in a single campaign is the kind of man the American journalist likes; and so the ball is kept rolling. The same journal cheerfully announces that "very few trail-hitters have joined churches" (privately I learn that the real outsiders generally join public-houses within a week or two), and—with a lack of consistency which shows the hollowness of the whole thing—that "two-thirds of the trail-hitters were regular church-members." It is a "spiritual" Barnum and Bailey, helped out by sanguinary rhetoric which makes magnificent scare headlines in the press.

Apart from these ridiculous revivals, the situation seems to be much the same as in the equally educated countries of Europe. In the cities the majority are indifferent to religion, but the more skillful preachers play to the American feeling for originality and expressiveness, and attract large audiences. An Ingersoll would draw larger crowds than ever. Unhappily there is, outside Chicago, little organized Rationalism. Vast and wealthy corporations of clergy continuously harass the unreflecting mass, and there is little explicit counter-action. New York is, from that point of view, amazingly poor. The religious folk can hound almost to death brave women like Mrs. Sanger and Mrs. Byrne, who would teach wisdom to poor mothers, and the great city passes on, laughing. America is not sufficiently interested in great collective issues. Perhaps the change is at hand. As I write, the Stars and Stripes wave languidly above the roofs about me in a sunny, spring-like atmosphere. But down there in the streets and buildings there is a new feverishness. Is it to be peace or war? They still, in large part, ask the question with a laugh, but all know the gravity of the hour. Perhaps these pages will never reach England. Perhaps the writer will never reach England again—Kismet! I have tried to play a man's part in the world. Perhaps there is a part to play here. The precise shaping of the generous sentiment that vaguely fills the heart of America is a great task. But there are men and women enough here at work. For me the magnet lies across the death-strewn waters, in the little land which, for hundreds of thousands of Americans, looms largest to-day in the world of ideals and devotion to right.

JOSEPH MCCABE.

The Unanswered Question?

It has been rightly stated that war is hell, yet, if we are to believe all that the agents of heaven preach from their pulpits about the possibilities of eternal glory, or everlasting damnation, we surely have it coming to us, and, I presume, we ought all to close our eyes and say, "Thy will be done." The clergy are constantly drilling into the undeveloped minds of the superstitious many on this earth that there really are two such places as heaven and hell for us to claim as our residence after we shuffle off this mortal coil, and we have only to make our own selection. I wonder how many of the parsons honestly believe the doctrine they teach. How much of it does the Rev. Sunday believe?

When we admit that the clergy and God and the Bible are right and true, we at once deny ourselves the use of the greatest gift nature has endowed us with, the power of thought—free thought. I admire those brave ones who are not afraid to do their own thinking. I admire especially the ones who are not afraid to tell their thoughts to others. I rejoice in the great and rapid strides Freethought has taken—the wonderful and glorious progress it has made during the forty years that take me back to the days of my youth, when I could not for the life of me reason out how the clergy could make sensible thinking people accept the "bunk" they handed them; and I am still wondering. I admire the orators, writers and editors of the past and present who have done, and are doing, so much for Freethought's continued advancement and for the enlightenment of the world by their untiring efforts to burst the chains of superstition and release from bondage the many slaves of a most unbelievable doctrine.

The one great fear I entertain is that some Freethought comrade may be called upon to say a few words over my clay before the doors of the churches of the belief styled Christian are closed for ever, and the Bible as a sacred and inspired book is relegated to the dust heap.

Christians profess to believe in the power of God to do any and all things whenever he sees fit to perform them, and that all things are done for some good. They say that God causes all things to happen. That may be the truth, but I doubt it. If it is true, then God has caused this most atrocious and destructive war the world has ever experienced.

Since the Christian doctrine teaches that the Christian deity controls all things, even to the thunder, lightning, rain, earthquake, tornado, cyclone, and all similar natural phenomena, and can cause or stop them at will, it appears evident to me that this God might put a stop to the present wholesale murder. If we put to a Christian the question, "Why don't God stop the war?" the answer will most likely be that when the right time comes God will bring the war to an end. In humanity's name, what does God call the right time? Millions have been killed or crippled. Many of the finest specimens of manhood of all ages will be left crippled for the rest of their lives and physically unfit to earn their living. Great numbers will be totally blind and will never again look upon the beauties of nature. What a horror! What an outrage! And the Christian sects gather in their churches and sing praises to this God, professing to believe that he does everything for the best. I can only say God has certainly made a hideous failure of this war, and I refuse to worship or believe in such a deity.

If God could set the sun back ten degrees on the dial of Ahaz, or cause it to stand still for a whole day during Bible times, or if he could cause people to rise from the dead, or could slay and exterminate whole armies with one sweep of the hand, then I claim this same God could stop this awful carnage with at least as little difficulty as was experienced in dividing the waters of the Red sea and holding them apart until the children of Israel got safely over on the other side. I would like to put the question to all of the Christian clergy functioning as the mouth-pieces of this remarkable God: "Why don't he stop the war?" A. P. HOUGHTON, M.D.

Evangelism and Insanity.

From an Address by C. A. Windle, Editor Iconoclast.

People are thinking of Billy Sunday, not Christ. Once his circus gets under way for every time his crowd mentions the name of Jesus, it speaks the name of Billy Sunday a hundred times. Even when praying to God their mind is on Bill.

I do not know of a single place where his revivals have been held that somebody was not driven insane. Following these meetings there is always a great increase in the number of people sent to asylums. I regard any crusade as criminal that makes people insane.

After Billy's meeting at Portsmouth, O., a number of people went crazy. Here is the story of one of these cases as reported in the *Portsmouth Times*:

"The longer they held the boy the wilder he got, but they held on like grim death until the officers came and took the raving man to headquarters and locked him up. The man carried on at an awful rate for hours and such exclamation as, 'Come into my heart, Billy!' and 'Oh, you Billy Sunday,' issued from his cell."

Immediately following Sunday's meeting at New-castle, Pa., the records show there were 14 people who went raving crazy on religion and were sent to the asylums.

At Wheeling a young man heard one of Bill's wild sermons, believed he had sinned away the day of grace, lost his reason and on the way home cut his throat.

At Canton, O., a woman by the name of Nina Moffett, who attended his meetings constantly and had her room papered with Bill Sunday's pictures and littered with his sermons, went crazy and committed suicide.

A dispatch to the *Wheeling Daily News* March 3, 1912, from Columbus, O., says:

"Cissy Leota Duke, the young woman of Martin's Ferry, who became insane over the Billy Sunday meetings in Wheeling, was brought to the Columbus State Hospital today. She is exhausted as the result of her ravings and refuses to eat."

Sunday held a great meeting in Philadelphia. People from surrounding cities attended. A number of people lost their minds. One of these was a 17-year-old boy by the name of William Kortun. A dispatch from Mantua, N. J., to the *Philadelphia Ledger* July 17, 1915, says:

"Outside of an old brick farm house, where William Kortun, 17 years old, used to barricade himself and through the keyhole preach sermons while posing as Billy Sunday, stood a group of South Jersey farmers and their wives. They were listening to Mrs. Henry Kortun, step-mother of the dead youth, relate how he suffered a mental collapse after hearing the evangelist speak. Kortun died last Monday in the Trenton Asylum for the Insane. Physicians declared that Kortun became mentally deranged

as a result of religious hysteria. 'My boy, Billy,' said Mrs. Kortun, 'would he alive today if he had not heard Billy Sunday speak. His sermons had such an effect on our boy that he actually began to think that he was Billy Sunday himself. He would go into the barn and there lock himself in. While in the barn he would pose as Sunday and start to deliver his sermons. He spoke so loud that persons passing the barn could hear him. Our boy would shout: 'Down with rum, and down with the devil.' On one occasion we heard our boy shout, 'Hurrah for Billy Sunday.' Many times I pleaded with Billy to forget the sermons that he heard Billy preach, but he refused to listen to me. He frowned at me and other persons who tried to get him to forget Billy Sunday."

Sunday recently held a meeting at Omaha. Here is a story of one of his victims as published in the *Omaha Daily News*:

"Harry Reinhardt, aged 22, 3226 Maple street, who hit the trail at the tabernacle Sunday, today was behind bars at the county jail as the result of an insanity complaint filed by Denton E. Cleveland, assistant pastor of the First Congregational Church, and one of the tabernacle secretaries. Since Sunday the boy almost constantly has been singing 'Brighten the Corner, Where You Are.'"

"Mrs. Florence Reinhardt, the boy's mother, appealed to the county jail officials to release her son. She said: 'He was never strong mentally, but since hitting the trail Sunday he became worse. My boy, my boy, I want my boy!'"

"The boy in jail kept crying: 'These walls will crumble to dust. I will be released and justice will be done. Billy Sunday will save me.'"

Such glorious work is the fruit of Billy Sundayism once it attacks the mind.

Bill Sunday recently closed a meeting at Syracuse, N. Y. Here he registered a grand success measured by a large number of trail hitters and \$23,000 for Bill. One of the first trail hitters was a man by the name of Edward H. Buchenau. This man was sane, went about his daily work a useful citizen prior to the advent of Bill and his circus. After he got converted he lost his reason and on January 2, 1916, he murdered his own mother in cold blood. Speaking of this horrible crime the *Syracuse Herald*, January 3, says:

"Leaving his victim lying in a river of blood the murderer walked out of the house and went to a police station where he told what he had done and asked to be taken into custody. 'My mother wanted to go to heaven, and I sent her there,' he said."

"Edward Buchenau has been a constant attendant at the Billy Sunday meetings during the whole of the Syracuse campaign. He was one of the first trail hitters and did much personal work at the tabernacle."

"Between the pages of his Bible were mementos and relics of the Billy Sunday campaign. There were pledge cards and prayers, extracts from the published reports of his sermons to men, and the Booze sermon."

Sunday has a special sermon for mothers. I suggest that when he delivers it in Detroit that he recite the story of Mother Buchenau who was murdered in cold blood by her own son. This son was not crazed by drink nor driven mad by the storms and stress of life, but made crazy by the preaching of Billy Sunday. The silent grave of this old mother and the raving maniac now in a lunatic's cell testify to the evil results of a Sunday circus.

Here are a few quotations from the murderer's confession printed in the *Syracuse papers*:

"When I went to bed last night I was thinking of mother and wondering if it would not be better for me to kill her."

"After breakfast she stood with her back to me and I thought of the heavy day's work before her and the thought came to me that she would be much happier in heaven."

"I suppose I should not have done it, but ever since I hit the trail at the Billy Sunday meetings I have had a different idea of God and life."

It is the Billy Sunday view of God and life that is a menace to this city and this country. His views of God and life are insane. Bill Sunday, himself, talks like a mad man. Here is an excerpt from one of his copyrighted sermons, which seems closely akin to the sentiments expressed in the confession of the boy who killed his mother. Bill says:

"I sometimes think almost that it might be a Godsend to many a community if it could be swept by typhoid fever or pneumonia or scarlet fever just after a good revival and before people have a chance to backslide."

The trail hitter who murdered his mother wanted to make sure that she did not backslide. Was he carrying out the Billy Sunday suggestion? The language of Billy Sunday and his crazy antics frequently border on the very verge of insanity. In one of his copyrighted sermons Sunday says:

"It is a good thing that I am not God for 15 minutes. If I were I would fill your newspapers with obituaries and fill freight cars with the dead."

He has never been able to fill freight cars with the dead, but he is doing fairly well.

At McKeesport, Pa., a former mayor of the city became so excited during one of Sunday's meetings that he fell dead from heart failure.

At Lima, O., a presiding elder of the Methodist church was overcome by excitement and dropped dead on the tabernacle platform.

He is giving the undertaker considerable work and is filling insane asylums wherever he goes. Who will be his next victim?

In Darkest Columbus.

The *Ohio State Journal*, a daily paper published in Columbus, has an editorial writer who is entering second childhood, and the two editorials attached show what we have to put up with in this community from his pen. I have been writing against such nonsense for quite a while and so have others, but he continues it just the same. We had this old editor out to one of our Rationalist meetings one Sunday afternoon, but it did not seem to do him much good. I wrote him a letter the day the following two crazy editorials were published. The printed a part of it. I am sending you this so outsiders will understand what we have to fight here.

PRAYER MEETINGS TONIGHT.

There will be prayer meetings at nearly all the churches tonight, on which occasion patriotism will be made part of religion. God wants us to love our country and to stand up for it when it is assailed or when the sentiments which give it life are in danger. He doesn't intend that a great cause shall languish for lack of heroism. Sacrifice is the working principle of religion, and the example of sacrifice was set for the world on Mount Calvary 1900 years ago, and on the anniversary of the very day and hour when that great sacrifice was made President Wilson signed the bill committing this nation to another sacrifice, implied in the great war we have entered. It is meet that we should join our duty to God to our duty to mankind. Governor Cox will attend the meeting at Trinity tonight and will make a brief address. It is hoped that the meetings in all churches will be well attended.—*Ohio State Journal*, April 11.

BILLY SUNDAY'S NEW YORK CAMPAIGN.

At his first meeting in New York City Billy Sunday referred to the talk, so common, that it was a money-making affair with him and after roasting the people who talk that way, said he would give every dollar above actual expenses that he received in New York to the Y. M. C. A. and the Red Cross. But we suppose that won't stop the people who deride Billy and ridicule his methods. We do not think there is a man in the United States who will do more good than Billy Sunday, taking into account his religious work and his generous gifts. This will include all his maligners, who are reposing on fat salaries and who regard religion as only propriety and sweet Genevieve. If we had the gift of prayer, it would go principally to Billy Sunday and his siege of New York city.—*Ibid*.

Following is my protest: "As a reader of the daily press I wish to express my disgust at the giving of so much flattering space therein to the doings of Billy Sunday, the sensational, intolerant, impolite evangelist who is now performing in New York city. This deference to such an unrefined, unlearned sensationalist, in my opinion, makes the daily papers obnoxious to the intelligent and cultured of the community. Much ado is being made just now about Sunday's declaring he will turn over to the Y. M. C. A. all the proceeds of the New York meeting, excepting 'enough to cover actual expenses.' I venture the assertion that this gift is not made out of the generosity of this ranting religionist's heart, but is made as a matter of self-preservation. Mr Sunday realizes well enough the force and effectiveness of the criticism directed against him and his gigantic commercialization of religion, and in order partly to counteract it, he announces that he will give the Y. M. C. A. the money collected. New York city, he also realizes, is the most conspicuous and most advantageous place in which to execute this 'grandstand play,' but that will not save him from the just criticism that is being applied to him. It will not shield the questionable business of emotional evangelism from the legitimate condemnation that the enlightened of America are bestowing upon it."

O. C. WEATHERBY.

President Columbus Rationalist Society.

It is vulgarly thought that the belief in future punishment is important as a check on the inordinate passions of men; that it is valuable in keeping society in order, men being more readily swayed by fear than by any other motive. This impression is, I am persuaded, quite mistaken. It is not probably true that men are powerfully affected by fear than by love. The experiment has never been tried. The assumption that fear is the only influence to which human beings respond has been acted on from time immemorial and has begotten an absolute skepticism in regard to the efficacy of any other sentiment. That men should be influenced for good by fear seems to be something like an absurdity. Fear can do no more for a moral nature than darkness can do for a plant or lightning for a tree. Sunshine alone quickens. Love alone warms.—O. B. Frothingham.

It is strange how persistently the world clings to the belief that truth, glorious and eternal, is the only thing in the universe that cannot protect itself. It must be kept in a glass case and shielded from every chilling breath. It is time to realize that the law is exactly the reverse of this. Truth is strong enough not only to protect itself, but also to protect its friends.—R. E.

NOTES AT LARGE.

The Roman Catholic paper of San Francisco called the *Monitor*, in its issue of April 14, reproduces from an East Indian paper an article with the heading, "Outside of the Church, No Salvation." The purpose of the writer of the article seems to be to show that, while this statement is intrinsically correct, it is subject to certain modifications growing out of a state of invincible ignorance on the part of Protestants and other non-Catholics, and the question as to whether or not the unbeliever is leading an upright life.

It is very strange, if God made a revelation to the world, as for instance, in the book called the Bible, and if that revelation is self-evidencing, that a single case of invincible ignorance should appear anywhere in the world! This ecclesiastical ruse of "invincible ignorance" is a way Roman Catholicism has of smoothing over the fact that more than two-thirds of the world has rejected its empty claims. And this large part of the world is suffering no condition of any form of ignorance regarding Rome's claims. It *knows* that its doctrines are false. And while it may appear very charitable on the part of Catholicism to ascribe the wide-spread rejection of its doctrines to an unconquerable ignorance, that particular religion realizes perfectly well that it is not a question of *ignorance* on the part of those who refuse to acknowledge Rome's jurisdiction in matters of religion, but, on the contrary, it is a matter of men *knowing too much* about that age-long deceiver, and its methods for enslaving mankind.

But more than this: note the irrationality as well as immorality of a man's being saved by an institution rather than on his own merits. Institutions by themselves save no one. If a man is not willing to save himself no institution can possibly save him. It is this immoral teaching of a man's being saved through membership in a church that has developed one of the worst phases of human society. On the basis of this teaching some men think that they may live a more or less careless or vicious life through the run of their days provided only that at the last they declare their adherence to the church, and invite the ministrations of the priest. That teaching of Catholicism is in complete contradiction to the mind of the Christian apostle, who told his followers to "work out their own salvation." This is common sense; but as common sense is not the cornerstone of religion, men have been beguiled into putting their confidence in a purely man-made institution, whose history is but the story of innumerable human wrecks, rather than in their own personal endeavors, which times out of mind, have been crowned with an enviable success.

If a man is situated so that he can save himself, save himself he should. To ask the assistance of church or creed under such conditions, is irrational, it is unmanly.

The suggestion made in the following letter, written in good faith, is probably impracticable:

"CLEVELAND, OHIO, April 16, 1917.

"TO THE EDITOR OF THE TRUTH SEEKER:

"It strikes me we are letting a golden opportunity slip by us. Has it occurred to you that our newly arranged postal law forbids the issuance or circulation of any book, paper or pamphlet of any description whatever which encourages the use, sale or having in possession any vinous, malt or alcoholic liquors in bone-dry territory; and yet the holy Bible is being slung broadcast in those regions?"

"Surely the evidence is strong against the book. They have done their best to throttle your own and other publications of a similar nature, and still they are not fettered in their work of planking down that corrupting book in front of our children and unsuspecting adults."

"We are overlooking the great big opportunity. Can't we get our old stand-bys to start something? It would make some one's name famous. Think it over, and oblige an humble old-time Rationalist."

"FREDERICK H. WILSON."

The plan to get the Bible excluded from bone-dry territory under the new law looks impracticable to us because if the attempt were seriously made it would lead either to an amendment to the law, exempting the Bible from its provisions, or to such decisions by those administering the law as we have when we indict the Bible as obscene and demand that it be excluded, for that reason, from the mails. The Bible is in parts an exceedingly coarse and vulgar composition. Passages abound in it that answer the description of lewd and indecent, and about everything else that the law against the mailing of obscene literature contains. And yet the mails are open to the Bible, although in 1885 a man was sent to jail for quoting it. The discrimination by courts and lawmakers between the Bible and other books as touching decency of expression, and the hypocritical regard for it as holy which they evince, warn us in advance how an attempt to apply the prohibition law to its encouragement of the

use of intoxicating liquor would be received. The ministers in bone-dry states are permitted to import their booze. Why not their Bible? The twain are "lovely and pleasant in their lives," and in death they will not be divided.

Three years ago Dr. Howard Kelly, a surgeon and cancer specialist of Baltimore, identified radium for use in cancer treatment as the fulfilment of the scripture (Malachi iv, 2), "Unto you that fear my name shall the sun of righteousness arise with healing in his wings." Dr. Kelly affirmed that cancer was sent to man by God as a punishment for his sins, and that God later sent radium as an antidote. But at the Academy of Medicine in this city, April 20, a group of doctors described as "a particularly distinguished array of experts," discussed radium as a cancer cure, and "there was no one among the speakers who would say that a cure of the disease had been achieved." They had not heard of "the sun of righteousness"; as a medicine it has been canned.

On her way to church on a recent Sunday, a Mrs. Lewis, prominent in the affairs of Camarillo, Cal., was struck by a railway locomotive and killed instantly. There must have been in Ventura county, that day, thousands who were going about their ordinary occasions, working, trading, diverting themselves to the disregard of the Sabbath, but Providence picked for a victim and example one of the few who went reverently to church. In the same county, in the city of the same name (Ventura), the Rev. C. H. Lawrence, Methodist, dropped dead at the foot of the mission cross, where he had gone to conduct sunrise services—an act of Providence still more difficult to explain.

Among "Remarkable Remarks" the *Independent* feels justified in inserting the following credited to Prof. R. M. Wenley: "There is no one jot of evidence to prove that the soul lives after death, but there is also not one jot of evidence to prove that the soul does *not*." The same regarding wireless telegraphy in the Garden of Eden; no evidence exists that the inhabitants used wires.

THE TRUTH SEEKER has engaged two articles by Joseph McCabe, the brilliant English Rationalist now with us. The first, dealing with "The Church in Russia," will appear next week.

"Into Her Own."

In the prohibition campaign in California in 1914, one of the principal speakers who is now a bishop in his church, said:

"When we get national prohibition, the church will come into her own."

Yes, there have been times when the church was into her own. And every time it was a woeful day for everybody else.

In the time when the greatest church was most deeply into her own and everybody else, all that she ever had and all that she ever wanted was simply that "legislation—state, national, and municipal—should be projected in harmony with the principles of justice and righteousness proclaimed by the church"; and that "the harmonious judgment of the people of God" should be respected and "enacted into laws."

That is all that this same church wants now in the United States.

There is a true civil basis for the annihilation of the saloon with its train of cussedness.

But prohibition on the religious and church basis of the prohibition wave that is now fast submerging the nation, when successful according to program will be far worse than ever was or ever could be the evil against which the prohibitionists profess to be working.

Nearly six thousand years the world has been without prohibition. And it could be sixty thousand years without it, and still not know anything like so much evil or so much misery as it suffered in that dark and doleful time when the church was "into her own."

And when on the same principles and on the same model, again "the church comes into her own" the same mighty evil and misery will again reign.—*American Sentinel*.

No man who has subscribed to creeds and formulas, either in theology or philosophy, can be an unbiased investigator of the truth, or an unprejudiced judge of the opinions of others. His sworn preconceptions warp his discernment, and adherence to his sect or party engenders intolerance to the honest convictions of other enquirers.—*David Page*.

To know, to esteem, to love—and then to part,
Makes up Life's toll to many a feeling heart.

—Coleridge.

The Revival Racket.

Certain criticism of the Rev. William Ashley Sunday, D.D., is tinged with prejudice arising from the fact that he is getting rich saving souls and pinching the tail of the devil in "the crack of the door." One paper places his profits on soul-saving and devil-chasing at \$600,000 in the past few years. The financial gain of an evangelist is the bugaboo of small minds. A generous public is quick to reward excellence. Let a man make a better mouse-trap than any other man makes, says Emerson in effect, and though he may live in the wilderness the world will wear a path to his door. Has not the Rev. William Ashley Sunday devised the best trap yet for human moles? It has been inadvertently if ever that we assailed Sunday for taking the money given him voluntarily. The blame is on the giver. No human being in a country where information about religion is accessible to all need be a mole except from choice, and the person who takes that form is an inexcusable fool. The Bible says that a fool and his money are soon parted, but it confines its censure to the fool; it does not blame the persons who separate him from his coin. If a man can make no better use of his money than to give it to a literary thief and self-convicted falsifier who employs for the promotion of ignorance and superstition the natural talents that would enable him to oblige and amuse at a variety show, he is not fit to be trusted with a nickel. Energies should be bent to showing the fool his folly. Part of the responsibility for the successful humbug under discussion must be laid upon a dishonest press that, knowing the untruthfulness and utter falsehood of the stuff dealt out as preaching by the tabernacle trickster, still prints without exposing it. The Publishers' Association, in protesting against censorship, lauds the press as "the one great safeguard of the people." If the press is the safeguard of the people, why does it not stand between the uninformed hearer, lured within hearing of a lying voice, and the unscrupulous owner of that voice who uses it for a most unworthy purpose?

These notes, gathered by a writer for *Variety*, a dramatic or theatrical magazine published in this city, are from its number for April 20:

"The vaudeville and picture theatres closely adjacent to the tabernacle have reported no loss in business the past week."

"One theatrical manager operating a house but a short distance away from Sunday's meeting-place said he would not have known the evangelist was in the city were it not for the newspapers."

"A saloonkeeper near by said the other day he intended following Sunday around the country, buying up a saloon near his place in each city, as he thought it would be an excellent investment."

"The appearance of Billy Sunday at the Hippodrome Sunday night was the cause of considerable comment during the week, it apparently surprising many people who were familiar with Sunday's ways."

"The opening of Billy Sunday in New York brought a rush of business to the saloons in the vicinity of the Sunday tabernacle at Broadway and 168th Street. A saloon in close proximity to Sunday's headquarters has lately added four bartenders to its force."

It is possible for a man whose words carry no weight to talk much against the saloons without doing them any harm. Nobody ever heard a saloon man say that the evangelist's presence had injured his business. The men who are sure that Sunday is injuring their cause are certain of the more thoughtful ministers of the gospel, whose complaints and denunciations are frequent.

That Billy Sunday has one style of speech for the masses and another for the refined and wealthy was demonstrated in an address which he recently gave to a party of select men and women at the New York residence of John D. Rockefeller, Jr. The daily papers noted particularly the almost complete absence of any slang phrases or obscene allusions in this privately delivered address to a personally invited audience. The reasons for this practice on the part of the evangelist to make use of a varied phraseology in delivering his "divine message" are probably these: he knows that the slangy style will catch the ear of the crowd, and thus add to the interest of the entertainment which he has made it his business to give; he also realizes that if he hopes to squeeze any large sum out of the millionaire rich he must address them in a manner and language more or less agreeable to their supposedly high station in society. This versatility on the part of the evangelist must be highly satisfactory to the heavenly powers, for the Jehovah of the Old Testament exhibited a similar type of genius, and most of the saints followed in his train. We always thought that there were two sides to religion, but we never expected to find it so strikingly illustrated as in the case of the pious-lewdness of the Rev. William Ashley Sunday, D.D.

Mr. E. Edwin Freeburg, a New York law student, has sent to THE TRUTH SEEKER, for publication, a challenge to the knockabout evangelist now showing in a tabernacle uptown, defying the latter to meet him in debate and offering to pay all the expenses of a meeting-place satisfactory to his opponent, if the latter will only consent to appear and defend his religious teachings against Mr. Freeburg's criticism and attack. Mr. Freeburg holds that the whole outcry of the evangelist is a farce, and that the religious dogmas he preaches—Father, Son, Holy Ghost, Jesus, the Virgin Mary, the Devil and all—are lies and delusions, or insanities, not susceptible of demonstration or proof, or even of support by any reasonable argument. Of course the tabernacle baboon could not be drawn into a debate by any known traction power, for the permanency of his vogue depends upon his not being found out.

Last week, we are told, the proffer was made to the secretary of the Rev. W. A. Sunday (D.D.) that the expenses of a suit against THE TRUTH SEEKER for criminal libel would be furnished if Mr. Sunday would consent in advance to come into court and swear that he did not appropriate Ingersoll's Memorial Day Address and deliver it as his own. The secretary replied that Mr. Sunday would decline to have any part in such a prosecution. There is one prosecution, however, in which Mr. Sunday would on certain conditions take part involuntarily as defendant. If he will repeat publicly and directly, naming THE TRUTH SEEKER, that the exposure of his plagiarism and falsehood by this paper is instigated and backed by the "whisky bunch," as he calls the liquor interests, he might get a summons to court he would not care to disregard.

The main head on THE TRUTH SEEKER EXTRA was "Billy Sunday Found Guilty." It attracted the attention of a Broadway policeman. A policeman's notion of guilt is that the accused has been brought before the judge for a court trial and convicted as charged. The Broadway policemen wanted to know of the newsboys what Sunday had been found guilty of. The boys had not been instructed to answer "Plagiarism," and he would not have known what they meant if they had told him. So he ran them off his beat and ordered them to discontinue selling the publication. In a few moments, with the heading changed to "Billy Sunday Shown Up," the paper was back on the street, and there was no further criticism.

The man of the name of Gary, who is head of the United States Steel Corporation, threw a roll of yellow money into the pan when he viewed the performance at the tabernacle one day last week. It is of great advantage to large employers of labor to have workmen assured that all a man needs is a dollar a day and Jesus.

Last year New York had infantile paralysis; this year's visitation takes the form of a revival, involving paralysis of the brain. Poliomyelitis and then Bilysundytis; and the last state is worse than the first.

Twice Over on \$1,000.

From the New York Times, April 19.

"Sunday began with a denunciation of persons who have charged him with plagiarism, and his remarks were taken to apply particularly to the charge that he plagiarized extensively from Ingersoll in a Decoration Day address delivered in a Pennsylvania town in 1912.

"I am indebted to a friend of mine," he said, "for some of the thoughts in this sermon. I've skimmed through English literature for illustrations and analogies; I owe something to nearly every editor from the Atlantic to the Pacific. I've had a wagon load of clippings sent me by various people for use in my sermons. Everybody does it. I know a preacher in this town who hires two men to do nothing but read for anecdotes and illustrations and clip them out for him to use. Yet the *whiskey gang goes up and down the land saying that I'm a thief.*

"Nobody else is a thief but me, because nobody else hits their business like I do. That dirty, stinking bunch of moral assassins hires men to sit in the audience and hear me, to write down what I say and then try too find some author who said something like it, and accuses me of having stolen my ideas.

"I know that \$30,000 was offered a man in New York city to write a series of articles attacking me. All right; if you know anything about me that you want to publish, go to it. *Everything they say about me is a dirty, stinking, black-hearted lie. The whole thing is a frame-up from A to Izard.*"

Concerning the assertions and insinuations we have emphasized in the foregoing report from the New York Times, we have this to say:

If the Rev. William Ashley Sunday will prove that what he calls the "whisky gang," or the liquor interests, or the saloons, or anybody representing any of them, have financially aided in the publication of THE TRUTH SEEKER's exposure of his lite-

rary piracy, THE TRUTH SEEKER will forfeit a thousand dollars.

And if we cannot prove against him, before any competent jury, our charge that he is guilty of plagiarizing a speech of Ingersoll—not "something like it," but virtually word for word, to the extent of 700 words, more or less—we will forfeit an additional thousand dollars. And we will put up the money. Will he put up an equal sum in support of his assertions, or will he shut up? He will do neither.

What can induce him to produce a scrap of evidence that the liquor men have promoted THE TRUTH SEEKER's exposure of his plagiarism, or that there has been any frame-up by this paper, or that anything we have said about him is not true?

P. S.—The sum of \$2,000 has been deposited to the credit of the Editor of THE TRUTH SEEKER in a New York bank that will pay it to any person or object named by the Rev. W. A. Sunday when he has disproved our charges of plagiarism against him, and has proved his own charges which we have denied above.

Book Notes.

The prime evil of most forms of religion is the priesthood. This fact is shown more or less plainly according to the size and strength of the church, and the influence it has acquired in some particular country. It is well known that Ireland is the most devoted child of the Roman papacy, and that nowhere in the world has the Catholic religion had a freer opportunity for demonstrating its truthfulness and effectiveness for good than in that interesting portion of the British empire. The results, however, have been anything but beneficial to Ireland and its people. Ignorance, superstition and immorality are everywhere to be seen; and the presence of the priest is to be traced in every feature of the country's life, both in the crowded city and in the quiet hamlet of the hillside and of the vale.

A book which tells the story of the modern religious life of Ireland in a most interesting and graphic way has been secured by The Truth Seeker Company from a European publishing house. This remarkable work is called "Political Priests and Irish Ruin," and has a subtitle, "Paraguay on Shannon up to Date." In a note the author explains his use of the word Paraguay by saying that that country "became celebrated in the eighteenth century for the absolutist system of government established by the Jesuit fathers over the Indian tribes. The Jesuits are credited, however, with promoting the material prosperity of their servile subjects. No such extenuation can be urged on behalf of the political priesthood in Ireland. In Ireland material ruin has accompanied clerical despotism. The political priesthood has pauperized as well as demoralized."

We know of no book in the whole range of English literature that exposes more effectively the base and insidious motives underlying the operations of Roman Catholicism than this one written by Frank Hugh O'Donnell. And we know of no country in the world, not excepting Spain, where the people were more responsive to the chicanery of the priests which resulted in their political and social ruin, than the country which forms the subject of this work. The revelations which are therein made of the workings of the papal hierarchy in every department of church and state are so thoroughly base and immoral, that one wonders how it was possible for the decent people of the land to endure so long a condition of things which reflected so seriously upon the moral life of the nation.

The Truth Seeker Company has but twenty copies of this very uncommon book. It is selling them for fifty cents each. All persons interested in the effects of religion upon an isolated people, where that religion had everything its own way, should procure this book at once.

The writer of these notes desires also to call the attention of the readers of THE TRUTH SEEKER to one of the greatest works of Ludwig Feuerbach, called "The Essence of Christianity." This fine work presents a complete analysis of the Christian religion, beginning with the essential nature of man and ending with the Christian heaven, or personal immortality. Feuerbach, in this work, reasons entirely from the standpoint of pure Rationalism, with a keenness of vision and incisiveness of analysis such as has never been surpassed. This invaluable book is one that the thoughtful reader will be glad to have always at ready hand. Its logical arrangement facilitates easy reference, and the accuracy and depth of its reasoning makes it one of the best textbooks for the Freethinker. There are but six copies of this work remaining, which will be sold for \$1.50 each.

Owing to the great difficulty of importation due to the war, the stock of these books cannot be renewed; and we have thought it well to inform our readers of their special excellencies, as the works are not listed in the company's catalogue of publications.

A Missionary Effort.

With apologies to Billy Sunday.

If the consensus of scholarship says one thing and the word of God another, the word of God can go plumb to hell, for all I care.

If the undertaker pumps you full of embalming fluid, you are in more danger of a resurrection than if you are cremated.

Come, all you weazel-eyed, peanut-headed, dead-beat, impenitent Freethinkers; buy all our literature or go to hell.

Let us jump on the pulpits and discard the past theology and substitute good will for our fellows, like that damned Ingersoll.

If Billy Sunday must go to hell because he used Ingersoll's language, even heaven might be preferable for us.

I believe that the Bible is untrue, but not that virgins are extinct nor that man has fallen irreparably nor that my vile body will forever roast in hell because I failed to contribute to foreign missions intended to convert men to a falsehood.

O you long-legged, hook-nosed Freethinker, I am surprised God does not kill you, you self-satisfied fraud.

What reform are you working for? Freedom of speech and thought? Good. Prohibition and birth control. Good.

Hit the trail. Loosen your pockets. Start a fund for defense of those who are arrested for no other crime than freedom of speech. Employ Mr. Schroeder, or God, or some other lawyer. I will double all contributions up to \$100.

Come on; hit the trail. ATWOOD MANVILLE.

National Censorship Unnecessary.

It seems hardly necessary for Congress to pass censorship bills to limit freedom of speech when that matter is being so well attended to by our leading universities. Following the refusal by President Van Hise of the University of Wisconsin to allow an address in a college building by Max Eastman, although, as one well-known university man said, Mr. Eastman is fully qualified academically to hold any one of several chairs in the university, including the position of President; and after Columbia's denial of her platform to the son of the great Tolstoy, and the University of Toledo's limitation of the freedom of her liberal professor, Scott Nearing, comes word now that President Hibben of Princeton has denied permission to David Starr Jordan, chancellor of Leland Stanford University, to speak on the subject of Peace on the campus of Princeton. The young Tolstoy is reported to have said, when Columbia's decision was told to him, "Russia will be interested to know of this." But that was before the Revolution, and today the papers tell of a great crowd of peasants, workmen and soldiers, marching to the Tolstoy estate and asking to see a portrait of the great pacifist and revolutionist, and when the widowed countess brought the portrait out to them, they knelt in reverence before it. But that was in the free Russian republic.—Unity (Chicago).

Popery has not changed, except in outward appearance. You cannot change the nature of the beast by clipping his ears or docking his tail. So long as that institution deals in confession, repentance, salvation, forgiveness, holy water, relics, idols, indulgences, hell, heaven, and purgatory, this swindling ecclesiastical traffic will be a profitable business; man and woman will be corrupt and improvement almost impossible; and were it not for the fact that civilization had been pushed forward by secular intelligence, by men of wisdom and scientific attainment, who put their secular opinion in opposition to pestiferous ecclesiasticism, we would today be buried in the mire of popery.—J. Hartmann.

When we glance over the results of modern research, now flowing in from all sides, and consider them in their significance for the knowledge of man, it can be no longer a matter of doubt that we have come to the end of established notions, and that we are approaching a different conception of nature.—Schaffhausen.

The virtue of a man ought to be measured, not by his extraordinary exertions, but by his everyday conduct.—Pascal.

THE TRUTH SEEKER

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Free-thinker who is not a regular subscriber.

OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions Whence? and Whither? can be given only by Science.

THE TRUTH SEEKER holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

THE TRUTH SEEKER believes in Free Speech, Free Press, and Free Mails; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinion. We neither indorse an idea by printing it, nor condemn it by exclusion.

THE TRUTH SEEKER is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted.

POLITICAL PRINCIPLES.

(THE NINE DEMANDS OF LIBERALISM.)

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.

2. We demand that the employment of chaplains in Congress, in the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of nat-

ural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Letters of Friends

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

MR. ESHLEMAN AND DIVORCE. From H. C. Uthoff, Oregon.

To the Editor of The Truth Seeker:

If Mr. C. H. Eshleman of Michigan has not yet joined the Knights of Columbus, let him be elected a member forthwith. His opinions on marriage and divorce, recently expressed in THE TRUTH SEEKER, entitle him to full fourth degree privileges in that organization. Were he not writing in a Freethought publication, one might take him for a Roman Catholic. His views have all the fearsome dogmatism of the orthodox medievalist, being evidently unrelated to external facts or anything else but uncritical tradition. One wonders what youthful influences once played upon the gentleman that his convictions now so much resemble the pope's.

Mr. Eshleman is anxious about the welfare of children where easy divorce is obtainable. He comes to the verge of tears and—I had almost said—curses on the subject. He lays it down flat that the children suffer where parents are allowed to separate for what he says are trivial reasons. Certainly, one can weep copiously over this phase of the divorce question or scold endlessly. With a fountain pen and a string of adjectives at his command, one can play the superior moralist in almost any publication in the country. It is an easy and extremely self-satisfying attitude. But it has nothing to rest on by way of facts. The dogmatizing of the opponents of easy divorce is, like German philosophy, spun at random out of their innermost consciousness. Their windy arguments need to be pricked.

Mr. Eshleman, in other words, consults only himself in delivering his judgments. He says divorce ought to be difficult to get nine times out of ten. Has he gone over all the cases that he knows the exact ratio of justifiable divorces so well? What reasons in detail has he for believing that easy divorce is bad for the children? Isn't it just a sort of notion with Mr. Eshleman that such is the case? Do not, in fact, the courts always take the welfare and provision of children into account when granting divorces? I doubt if there has ever been a single divorce granted in the United States or any other country where the welfare of the children was not carefully considered.

Take two states as far apart as Oregon and South Carolina. In the first divorce is extremely easy. Judges often allow divorce by mutual consent. One of them (Judge Henry McGinn) recently announced from the bench that any couple that could no longer live together amicably, if the children (where there are any) would be decently provided for and property arrangements agreed upon, would immediately be divorced in his court. His motto simply is, "Better be happy apart than 'scrappy' together." In South Carolina, on the other hand, no divorces are granted on any ground, not even infidelity. Here is a fine opportunity for Mr. Eshleman's theory of the juvenile life-saving efficiency of stringent marriage laws to commend itself. In Oregon there ought to be a high rate of infant mortality; in South Carolina a low rate. Is such the case? By no means. If Mr. Eshleman will take the trouble to look up the figures issued by the Children's Bureau of

the United States government he will find that Oregon has a very low infant mortality rate, the lowest in the union, whereas South Carolina is extremely high. This fact is embarrassing for Mr. Eshleman's contentions.

Or take countries like Japan, Sweden and Norway. Divorce is easy in all three. Yet the infant death rate is very low—in Norway the lowest in the world, even though divorce is possible by mutual consent and at a private hearing of the court. Persons who seek to achieve cheap reputations as moral mentors have little opportunity for parading their superiority there. The law tells such unctuous self-flatterers shortly, "It's none of your business why this couple separated."

The explanation of the fact of infant welfare and easy divorce, as disclosed not by guess but by reliable statistics, is not far to seek. Mr. Eshleman supplies it himself. He says: "The paramount questions are: Have the children brought into the world by this union a permanent and happy home; and are they receiving the best possible care and training for happiness and usefulness in life?" Surely where the father and mother make it their chief aim to nag and torture each other (as is done in thousands of instances), Mr. Eshleman's specifications for proper environment for children are not met. A home is more than a roof and four walls. It means, if it means anything at all, a community of interests and aims, not mere toleration and endurance. The quicker the quarrelsome and unhappy household is broken up the better for the children. That is the underlying theory of easy divorce. It is a sound theory, as shown by the general healthy, happy condition of children in communities where divorce is easy.

Mr. Eshleman's Catholic argument against divorce—the resultant sad plight of the children—is pure fiction and hasn't a leg to stand on. What is a Rationalist doing in that galley?

"DIE WELTRATHSEL."

From H. J. Wingardner, New York.

To the Editor of The Truth Seeker:

On page 228 (TRUTH SEEKER, April 14) you have this to say: "The pacifist is unpopular these days"; and, "that he might be worse. He might as the result of perverse cerebration be a pro-German," etc.

Now in the same copy (T. S., page 233) you note as follows: "The will of John Ludwig, filed last week in the Surrogate's office of the Bronx, this city, included among its bequests \$25,000 to the Thomas Paine Nat. Hist. Assn., etc., and 'It also gives \$15,000 to the Rand School . . . \$10,000 to blind soldiers.'"

Is it possible that Mr. Ludwig is likewise guilty of "perverse cerebration" when he made that will, or is the editorial just an agreeable way of acknowledging his generosity. I have it from pretty good authority that the above is not the first generous gift offered by Mr. Ludwig to the worthy cause of Freethought.

You will note of course that I protest only against some of the phrases, for instance: "Even a prokaiserling German-American has our sympathy and friendship, but our comprehension does not take him in. He is *die* (das?) *Weltrathsel*—the riddle of the universe."

I am reluctantly forced to believe that the article referred to is not the product of our Editor-in-Chief G. M., but that it hails from Beanville. It has all the peculiar "earmarks" of the work of a certain Wash—but no, I'll desist. The hub is indeed afflicted. Having at least two common scolds—"His imminence" the cardinal, and the laundry woman referred to above. The reason for my suspicion, as to the fatherhood of the article, is that its location in the paper is in the identical column which was always assigned to him. The diction, or composition, or whatever you may call it seems to remind one of him. A few months ago I showed a friend a copy of THE TRUTH SEEKER with a view to get him interested. He looked it over, and, in the same, identical, column discov-

ered this choice bit of wisdom: "It used to be said go to hell, but now it's go to Germany which is about the same." The initials L. K. W. were of course supplied on that occasion. Is it a wonder that the worm turns sometimes—and protests?

[Our grief over the pro-German in the midst of us arises from the fact that he is such when he might be an American. For our German name for him, "die Welt-räthsel," we are indebted to the title of one of Haeckel's books. Haeckel uses the article *die* and we hesitated to change the grammar. Mr. Washburn is not guilty. —Ed. T. S.]

SPECIMEN RELIGIOUS LEADERS.

From Louis Berger, New York.

To the Editor of The Truth Seeker:

As I am penning these few lines on "Wake up America Patriotic Day," important enough as that important day may be to us loyal Americans, I have rejoiced also to learn that the Freethinkers of the country are also waking up from their long lethargy and indifference to the dangers surrounding them. I allude to the fact that I was surprised to learn that THE TRUTH SEEKER has issued a special number in the form of a newspaper which it is spreading throughout the city for circulation and propaganda work, a work with which I am in hearty sympathy. The title on the front page, "Billy Sunday Found Guilty," though the wording may sound somewhat sensational, does not, in my opinion go to the root of the matter in exposing the so-called Evangelist. Why your paper singles out this particular Evangelist for attack passes my comprehension when there are so many other equally false, hypocritical, arrogant, ignorant itinerant preachers and so-called Evangelists who infest our highways and by-ways preaching as boldly as ever "Christ and Him Crucified." As for example, we have a Professor Everson, a mouthpiece of the Seventh Day Adventists, who for audacity and hypocrisy surpasses even our friend Billy Sunday. This professor goes so far as to predict future events, and as a student of his predictions for over eight years, they have never yet been fulfilled. His co-laborer, a Mr. Franke, a friend of mine who has known him for a half a life time, informs me was once a bar keeper and associated with gambling, and was convicted in Louisiana in 1895 of having defrauded a working-woman of her earnings in a real estate deal.

Mr. Warschwaia, a converted Jew, who became a Dowieite some years ago after he had been convicted as a gambler and a fraud in the Fifth Avenue Church of which he was a member, succeeded in getting a round lump sum of money of a Christian woman for the purpose of building a "Christ's Synagogue," but the "Synagogue" building never materialized (nor did the Jewish converts to Christianity), and according to the last report, he was enjoying his ill-gotten mazuma in a Switzerland resort under an assumed name. And so the list goes. Sunday is but one of the same crowd and of the same gang of grafters who have preceded him in modern and by-gone days.

I have before me a book entitled "The Protestant Religions and Denominations" by the Rev. James L. Meagher, D.D., from the Holy See. The author contends that Luther lived a wicked vulgar life, was a sodomist, and eventually committed suicide by hanging; that as to Calvin, the founder of the Presbyterian Church, he also was convicted of sodomy and branded with a red hot iron by the Civil Courts. He pretended to work miracles and forged texts from the Fathers to prove his doctrines; led a wicked life, assassinated and murdered. John Knox was a murderer and adulterer. John of Leyden, founder of the Baptists, had 17 wives, evidently in emulation of his predecessor King Solomon. Henry VIII, murderer, had 6 wives. Only an amateur. Joseph Smith, founder of Mormonism, seduced many women and was eventually shot by exasperated citizens. Brigham Young, also of notorious fame, a bigamist, slanderer and religious fraud, became a millionaire. Sandford,

the founder of the Holy Ghost and Us Society, is at present a prisoner in the penitentiary. Mrs. Eddy, led a worthless life, practiced deception and died a millionaire.

With such an array of frauds, humbugs, murderers and liars, I have arrived at the conclusion that Sunday is not the prince of them all, but simply an amateur religious fraud who is out for the almighty dollar and has evidently succeeded admirably in his object.

For the benefit of my critics, permit me to say that I am a strict Prohibitionist, have never smoked in my life, have never sowed any wild oats, have never defrauded any one, am not a Socialist, though in sympathy with the aims of the Socialist party, am a good upright loyal citizen, a father of three children and the husband of a good wife, and above all am proud of the title a Freethinker and of being a subscriber to THE TRUTH SEEKER.

SCIENCE AND SPIRITUALISM.

From Dwight Spencer, Oklahoma.

To the Editor of The Truth Seeker:

R. A. Dague sends me a copy of the *Progressive Thinker*, containing one of his articles, "Great Men and Scientists Believe in Spiritualism." In this article Mr. Dague seems to try to connect the Bible, spiritism and modern science all up together.

In one place Mr. Dague says "the Old Testament Scriptures are literally filled with accounts of departed spirits communicating with those in the flesh, I have not space in which to make quotations. In the New Testament we read that spirits announced the birth of Jesus; spirits unlocked the prison doors and released Paul and Silas; a spirit warned Joseph to beware of Herod; Moses and Elias appeared to Jesus, Peter, James and John. Both Peter and John were mediums. After the crucifixion, Jesus appeared to Mary, also to two strangers, the disciples and others. Paul was converted by a spirit voice speaking to him. Jesus sometimes cast out of obsessed persons, ignorant or evil spirits."

I wonder why it is we never hear of "the spirits opening prison doors" and releasing their friends today? I wonder why we have no marvelous mediums, such as Mr. Dague says Jesus was, who can cast out, of obsessed persons, ignorant or evil spirits? Have the departed spirits lost these powers they once possessed?

Mr. Dague with his theory of spiritism overturns all law of heredity and environment. Here is Jesus reported to have been born of ordinary parents (or will Mr. Dague say Jesus' father was a Holy Ghost or Spirit) whose birth is announced by angels or spirits, who is protected by a spirit warning the (step) father of Jesus to beware of Herod. Jesus grew to manhood and became a "marvelous medium" who possessed the power to cast out devils or "evil spirits" from obsessed persons. And he "appeared after the crucifixion to his disciples and others." Mr. Dague does not say whether he was wearing his body at this time or a suit of Raymond Lodge's made of the "smells of decaying worsted." The Book says the body was gone, and Mr. Dague leaves us to infer that it was the disembodied spirit of Jesus his disciples saw. What became of the body? Probably Jesus left it with the devil when he descended into hell.

Mr. Dague quotes at great length the names of prominent preachers and "great scientists" who have embraced spiritualism. Among these we find the name of Wm. James. We read on page 165 of "The Belief in God and Immortality," by Prof. James H. Leuba of Bryn Mawr College, two quotations from *American Magazine*, October, 1909: "For 25 years I (Wm. James) have been in touch with the literature of Psychical Research, and I have been acquainted with numerous researchers. . . . Yet I am theoretically no further than I was at the beginning." This was written but a short time before Mr. James died. Mr. James says in the same article, speaking of Henry Sidgwick, one

of the most influential founders of the Society for Psychical Research, that he died "in the same identical state of doubt and of balance in which he started."

Now, no doubt a large number of "the great men and scientists believe in spiritualism"; but spiritualists have never yet brought forward sufficient credible proof to convince the scientific world that disembodied intelligences exist and communicate with people in the flesh. Spiritism, according to Mr. Dague, has been known to some few people ever since and before the days of Moses, more than 3,000 years, yet today only a few "scientists" are convinced beyond a doubt. Mr. Leuba presents to us in his book (for sale by The Truth Seeker Co.) some charts made from a canvass of two groups of names, 500 in each group, taken by a rule of chance from a list of 5,500 men listed in *American Men of Science*. These charts show that in group No. 1, only 66.5 per cent. of lesser and 38.8 per cent. of the greater men of science believed in the immortality of the soul in any form. Group No. 2, showed that only 52.8 per cent. of the lesser and 35.2 per cent. of the greater believed in immortality. This investigation made by Prof. Leuba would seem to indicate that the greater scientist a man became, the deeper down one delves into reality and the closer we get to the heart of nature, the less true become the claims of the believers in spiritism.

Darwin wrote two books, *Origin of Species* and *Descent of Man*, to make known his theory of "Natural Selection," and today Darwin's theory in the main is universally accepted by the scientists of every country. About 27 volumes of the *Proceedings of the Society for Psychical Research* have already been issued, besides hundreds of books and tons of literature by individuals, yet we find after 25 years of investigation and research the noted Wm. James says he is no further theoretically than he was at the beginning.

A FEW CRITICISMS.

From J. Herbert Foster, Cuba.

To the Editor of The Truth Seeker:

When I rallied to your support against the assaults of the economic cranks I did not count on the editorial diffidence that modestly imputes to the economic page the homage that I wished to render to your editorials. I did not think of the economic page when I wrote the letter and find no reference to said page when I reread the letter now. Still, as a concession to your point of view I am willing to admit, if you insist upon it, that I cannot give that page the unqualified endorsement that I could a year or two back when I was a frequent contributor to it. At present it seems to lack something of the brilliancy and erudition that characterized it in those days. Nevertheless my mantle as champion of man the lord of creation seems to have fallen upon worthy shoulders in the person of Mary Monico, and she had my unqualified approval until I was shocked to learn this week that she is suffering from the ravages of the economic bug. I can only say to her as the old man did to his wife: "Every one is queer but you and me and you are a little queer."

You do me injustice in intimating that I do not drink in with avidity articles that I disagree with. Quite the contrary. I always read Dr. Robinson on birth control and Theodore Schroeder on the limits of censorship. I peruse without outcry your frequent editorial compliments to the first thief and his pals who have gutted Mexico under the cloak of Democracy—a very transparent cloak, by the way, to all who have first-hand knowledge of the country. I recognize that it is your business always to hit a clerical head at sight, so you naturally uphold the hands of all others who are in the same business and presume that they are O. K. in other respects until you are convinced to the contrary. Unlike me you have not lived in Mexico twelve years and do not now reside in Havana where there is a constant stream of travel passing to and from Mexico.

You say that I "say" that I am a reader (of the paper). I do not find any such statement in my letter but the implied skepticism in your remark seems strange under the circumstances. Could an editor require any stronger evidence than my quotations from his own editorials to prove that I had read them?

You say that there may be Freethinkers who believe in war as a biological necessity, yet that the abolition of that evil has been one of the "advocacies of Freethought in all times." I suppose that the only way to advocate Freethought is to do it and not do something else. While Freethinkers as individuals may hold various views I do not see how Freethought can work for anything except itself without thereby and to that extent becoming something else. As a creed I understand Freethought must agree with itself in every part.

You state that war imperils all guarantees of liberty so that Freethinkers oppose it. I am not aware of any successful society that has been organized except upon the basis of force. War, the appeal to force, is the foundation of society and all that Freethinkers hold most dear—life, liberty, culture, progress. History is crowded with attempts to found communities upon voluntary cooperation; when and where have any of them succeeded? How about the numerous transcendental and communistic societies that abounded in the states and were killed by the Civil war? The survival of the fittest?

You state that you prefer "peace at any price" yet if my memory does not mislead me you recently published a philosophical editorial supporting war when it is called by another name—defense against invasion. So it would seem that while you are for peace up to a certain point there are prices that you are not willing to pay for it.

I particularly object to your statement that birth control is "not catching." On the contrary it is precisely that above all else. The history of race suicide in the old New England families, the falling birth-rate in progressive societies show that it is as catching as smallpox and much more virulent. "Birth control" as it is now euphemistically called, spreads from family to family and from class to class precisely as all psychological epidemics do. It thus progressively destroys the future first of a neighborhood group or club, then a ward, a city, a nation and a race if its ravages are left unchecked.

A GERMAN JESUS.

From Wakeman Rigno, M. S., Michigan.

To the Editor of The Truth Seeker:

The Chamberlain-Reimer conception, which the Letter Box first brings to my notice, "that Jesus Christ is of Teutonic origin, and that JES means GER; and that the word Jesus means German," appears to be an etymic parody on the rules of etymology.

It is so much easier to ridicule or satirize an unknown theorem than to solve it with studied analysis, that many Christian writers, intending to mislead, answer all anti-Christian problems with travesty.

All civilization of this age agrees that the ancient worship of the Gods Osiris, Hercules, Bacchus, Jupiter, etc., was the worship of the Sun under those names; and that the worship of Isis, Ceres, Diana, Juno, etc., was the worship of the personified Moon. "The Romans," says Dupuis, "ridiculed the Deities which were worshipped on the shores of the Nile; they proscribed Anubis, Isis, and Serapis, and yet they worshiped themselves Mercury, Diana, Ceres, and Pluto, in other words, they worshiped absolutely the same Gods under other names." Plato said "that the Greeks had worshiped since the remotest antiquity, the Sun, the Moon, and the Stars, and yet Plato was not aware that they still preserved at his time the same Gods under the names of Hercules, Bacchus, Apollo, Diana, and Esculapius." And now we have the same worship of the Sun, with all of its ancient forms unchanged, under the name of Jesus Christ. But notwithstanding

the clearest evidence of this fact, we have all Christians and some so-called Rationalists, ridiculing all who teach that Star Divination was the origin of the church; and that the analysis of words is the surest method of showing the conglomerate collection of juggled names, bogus words, and rotten translation, for the purpose of rendering the origin of the Bible *obscurum per obscurius*.

"The Mummy Religion" with its Bible or "Book of the Dead"; the oldest and most perfected of all ancient religions, one that had supported in wealth and luxury its pontiffs, priests, or hieroduli, from prehistoric ages; one that had its crosses; its massu or messiah; its anointed and karast, kerst, or christ; and its Iusu or Jesus, already made and at hand; why should it be necessary to hunt for a Teutonic Jesus Christ? It was not from Germany, but "from Egypt have I called my son"; and that this old priestly quotation should be fulfilled, the Roman monks planted themselves in Alexandria, to revamp the story of Osiris, Isis, and Horus, into that of Joseph, Mary and Jesus; and to turn the "Book of the Dead" into the "Book of Life" or Christian Bible.

Knowing this how absurd it appears, and how unlikely it is, that the close ideal religious relations, names, influence, and church paraphernalia, of the ancient Egyptians, should be cast aside and a hunt instituted for a German Jesus Christ.

CANADA AND AMERICA AS ONE.

From John P. Guild, Canada.

To the Editor of The Truth Seeker:

The "United Statesers" in Canada do not any longer have to be ashamed of their nativity or hearing their old country called "the laughing stock of the world." The mayor of Calgary hoisted "Old Glory" on the flagstaff of the city hall and all the star-spangled bunting to be found decorated the town. A great patriotic rally of both Americans and Canadians was held here Saturday, and we were told by the Britishers that the "international line" was nothing but an ink mark on the map of all America. The slurs that we have had to resent are heard no more from the tobacco mouth of any Kanuck. The great idea that has finally got into British heads is that we are all Anglo-Saxons engaged as Democrats in the destruction of autocracy, and now in unison with reformed Russia to eternally stop all wars waged in the name of God for the benefit of kings. The British king is one only in name, and Japan's and Germany's autocrats will soon have to dump their fool crowns in the garbage can. The lesson of "United America" to a disunited world can be read in a sentence, the order of the Irishman when he buttered his skim-milk cheese: "Get together agin, and cussed be he that parried yez." We may also well hope that with the loss of his terrestrial vicereagents, the boss-god of the skies will take a tumble to himself, throw up his job and go shoveling snow along with the cashiered czar.

A GREAT EDITORIAL.

From A. H. Wolf, Iowa.

To the Editor of The Truth Seeker:

Your editorial "The Lost Fight for Peace" is great and to the point. Though I belong to the humanitarian family, at the same time I am a cheerful loser. I have no use whatsoever for "crown heads." I detest war for any cause except in case of self defense. May we have peace again by the time these few lines reach you.

WAS CHRIST CRUCIFIED? By Austin Bierbower. Fourth reprint. This is an examination of the story of the Crucifixion as contained in the Gospels. The author, who was a clear thinker, a member of the bar, and a genius with the pen, finds the main facts of the account incredible, and tells why he does not believe them. Price 5 cents.

"Victor Hugo's Oration on Voltaire," by Victor Hugo, translated by James Parton. This is a classic, and gives both the French and English versions. 10 cents.

CHILDREN'S CORNER FOR BOYS AND GIRLS YOUNG AND OLD

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

FREETHOUGHT CALENDAR.

CONDUCTED BY FRANKLIN STEINER.

John William Draper, May 5, 1811—
January 4, 1882.

The name of Prof. John William Draper, author of the "Intellectual Development of Europe" and "The Conflict Between Science and Religion," is a household word among Freethinkers. He was born at St. Helen's, near Liverpool, England, May 5, 1811. In England he studied at the University of London. In 1832 he removed to the United States, where he finished his education in the medical school of the University of Pennsylvania. In 1837 he was elected professor of chemistry in the University of the City of New York, where he remained in some capacity—among others president of the institution—for twenty-three years or until a year before his death.

In 1862 he published his "History of the Intellectual Development of Europe." It applies the scientific method to history. From 1867 to 1870 appeared his "History of the American Civil War." But the most read of all his works is "The Conflict Between Science and Religion" published in 1874. This work caused a sensation and gave the church much trouble. Here Professor Draper showed that there is a conflict between the methods of science and the methods of religion. One rests on investigation, observation, reason and experience, and the other on dogma. One remains stationary and the other from its very methods obeys the law of progress. Hence in their very nature there must be a conflict. He gives a history of that conflict from the establishment of Christianity down to the nineteenth century. No one can escape the facts or the conclusions of Professor Draper's great work.

He also published a "Text Book on Chemistry," a "Text Book on Natural Philosophy," a "Text Book on Physiology," and "Scientific Memoirs." In 1839 he made portrait photography possible by improving on Daguerre's method. (See "Losing's History of the City of New York" and "Encyclopedia Britannica," Art. Draper, J. W.) Professor Draper died at Hastings, New York, January 4, 1882.

Other events of which the past week is the anniversary are:

April 29, D. M. Bennett liberated from the Albany penitentiary, 1880. Zoellner, spiritualist, died, 1882. Charles V established Inquisition in Netherlands, issued edicts against Protestants, 1550.
April 30, Hosea Ballou, founder of Universalism in this country, born, 1771; Washington first inaugurated President of the United States, 1789.
May 1, David Livingston, African explorer, died, 1873. Dryden died, 1700.
May 2, Reception to D. M. Bennett at Chickering Hall, New York, 1880. Karl Marx born, 1818. Jamaica discovered, 1494.
May 3, Macchiavelli, Italian statesman and patriot, born, 1469. Hood, poet, died, 1845.
May 4, Huxley born, 1825. Audubon born, 1780. Wm. K. Clifford born 1845.
May 5, Napoleon I., died, 1821.

DO NOT BE DECEIVED.

Answering a correspondent who has heard that the theory of evolution and the origin of species taught by science has been exploded, Prof. Garrett P. Serviss, author of many valuable scientific articles, which THE TRUTH SEEKER has copied, writes in the New York Journal:

Perhaps you have been hearing Billy Sunday. But don't let anybody shake your confidence in scientifically ascertained facts. The object of science is not to sustain theories, which are abandoned as fast as they are found not to fit the facts, but to get at the bottom truth of things.

It is a great pity that the word "evolution" is still as a red flag, provoking many well-meaning persons to lower their horns and plunge into a battle with the wind!

Thousands who ought to know better insist, at this late day, upon applying a religious test to this purely scientific question.

If science can find no relics of a Garden of Eden and no indications of a "fall of man," but instead clear proofs of his continued rise from the beginning, these results are due to its exclusive devotion to a search for verifiable facts.

The leading fact is that the earth, whose rocks are full of monuments and relics of its past history, tells a straightforward story of evolution from lower to higher forms in both the animal and the vegetable kingdoms. It is true that while this story reads always the same way it is incomplete in details because of the loss, destruction, or non-discovery of some of its pages and chapters. Every year, however, gaps are being filled and not one backward step has ever had to be taken.

If some people will insist upon repeating the parrot phrases: "The animals have always been what they now are, because we are told that out of the ground the Lord God formed every beast of the field and every fowl of the air, and brought them unto Adam to see what he would call them," science can only reply:

"There must be some misunderstanding, for the plain facts show that at the beginning the animals were very different from what they are now. New forms have arisen from preceding ones, and man himself branched out from the ancestral line of the apes."

Of the two evolutionary developments that you mention, the first, that of the birds, is, perhaps, the most wonderful; the second, that of the horse, the most completely known, partly because it covers a shorter period of evolution. An entire series of steps leading from the reptile to the bird has not yet been discovered. The earliest known bird is the archeopteryx (a name meaning "first bird"), which lived in the Jurassic period, and which, in addition to wings, possessed feathers, the typical clothing of birds. It was of the size of a small crow, had a long trailing tail, and wore strong, sharp teeth in its jaws.

Professor Schmucker says it was "half reptile, half bird; perhaps one-third reptile and two-thirds bird." Living all around it were the most gigantic reptiles that the earth ever saw, for the Jurassic and Cretaceous periods constituted the "Age of Reptiles," when Adam would have had his hands full finding appropriate names. It was also a time considerably back of his traditional date, for instead of six thousand years ago, it could not have been less than five million, and may have been ten million!

Intermediate between the archeopteryx and the reptile was the pterodactyl, which was a kind of flying dragon, more reptile than bird. It had no feathers, and its wing bones were joined by a membrane like that of a bat. All of these creatures had reptilian teeth. But none of the earliest reptiles had wings. The power of flight was gradually developed in one or more branches of their kind, and the branch which produced the archeopteryx, as we have seen, acquired more bird-like, or avian, characters than reptilian ones. The successive steps that led the birds to an exchange of their toothed jaws for toothless "bills" have not yet come to light. But the chapter headings of the story are there in their proper order, and the missing pages may at any time be found.

The story of the ancestry of the horse can best be studied with the actual specimens before you, in the American Museum of Natural History. Here the pages run right along, turn after turn, and you can read them without scientific spectacles. The first page carries you back several million years, at least two million, and perhaps three or four. The animal of Tertiary times that was destined to develop into the horse was about as big as a fox, and, in external appearance, about as much like a horse as a fox is. How, age after age, his

descendants grew taller and larger and slowly turned into a likeness to horses; how, for a particular instance, the four or five toes of the timid little creature at the bottom of this astonishing family tree, were gradually exchanged, first for three toes and then for two toes, and finally for a hoof—all this you can not only read, but see, in the museum.

There Evolution stands before you as if risen from the grave! Myths fade in the light of facts.

She Knew Better.

Micky Flanigan came home one day sniffing. "Ye got licked!" cried his mother with conviction.

"Naw, I didn't neither, maw," Micky retorted. "But the doctor was at our school today, tryin' to find out if there was anything the matter with any of us, an' he says I got ad'noids."

"Ad'noids? What's them?" Mrs. Flanigan demanded.

"They're things in your head, maw, what has to be took out," said Micky in a doleful tone.

"He's a liar," Mrs. Flanigan cried hotly. "I fine-comb your head iv'ry Sattaday night, an' it's niver a ad'noid kin I find!"

Unanswered to Date.

A Sunday school teacher, after conducting a lesson on the story of "Jacob's Ladder," concluded by saying: "Now, is there any little girl or boy who would like to ask a question about the lesson?"

Little Susie looked puzzled for a moment, and then raised her hand.

"A question, Susie?" asked the teacher.

"I would like to know," said Susie, "if the angels had wings, why did they have to climb up the ladder?"

The teacher thought for some moments, and then, looking about the class, asked: "Is there any little boy who would like to answer Susie's question?"

Irrecoverable.

A Westchester county man took his numerous progeny to a county fair. As they moved about the grounds, the father felt his fifth born tugging at his coat-tails. He turned, and the youngster begged him to buy some candy.

"Buy it yourself," said the father. "Where's the dime I give you a little while ago?"

"It's down my neck."

"Well, shake it out!"

"But, dad, I can't. It was in my mouth when it went down."

An Indignant Postmaster.

"Have you got any letters for Mike Howe?" asked the farmer.

"For whom?" snapped the perspiring official.

"Mike Howe, I said!" bawled the farmer, louder than ever. "Don't you know your job, or can't you talk English? Have you any letters for Mike Howe? Now do you understand?"

The postmaster took off his glasses.

"No, I have not," he snorted. "Neither for your cow nor any one else's."

An Alarming Inquiry.

An Irishman coming out of ether in the ward after an operation, exclaimed audibly: "Thank God! That is over!" "Don't be so sure," said the man in the next bed, "they left a sponge in me and had to cut me open again." And the patient on the other side said: "Why they had to open me, too, to find one of their instruments." Just then the surgeon who had operated on the Irishman stuck his head in the door and yelled: "Has anybody seen my hat?" Poor Patrick fainted.

Far Enough Away.

Mother—I hear that Harry Smith is the worst boy in school, and I want you to keep as far away from him as possible.

Tommy—I do, Ma. He is always at the head of our class.—*New York Times.*

Strange Doings.

The increased demand for woman 'munition-workers, and for woman workers of all kinds, had resulted in the arrival in London, for the purpose of engaging in domestic service, of a girl from the west of Ireland. She was cordially received, and thus she wrote home. "It's a strange place I'm coming to, surely; cabs widout horses and the lady of the house playing the pianer wid her feet, and talkin' to herself perpetual down a candlestick in the hall."—*Argonaut.*

Preferred an Expert.

Albert, aged three and a half, had failed to respond to verbal reprimand, and at last his mother said, "If you don't behave, you will have to be spanked. You would not like that, would you?"

"I wouldn't like Daddy to spank me," was the quick response.

"Why not?"

"He doesn't know how. He hurts."—*Life.*

Irrigated and Irritated.

George was hampered by a mother whose great idea was cleanliness. Notwithstanding the frequent baths to which he was condemned, George thrived exceedingly. One day a neighbor remarked on his rapid growth.

"Yes," said George, "that's ma's fault. She waters me too much!"—*Tit-Bits.*

We Wonder.

Willie—Pop, what are ancestors?
Father—Well, I'm one of yours—and your grandad is another.

Willie—Oh, but why is it that folks brag about them?

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Would grace the breast of Sheba's queen;
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HEBERT E. CARLE, Kansas City, Mo.—Your patriotic poem in the *Journal* is read with applause. In these times that try men's souls, America expects every poet to do his duty.

H. J. W.—After all, we are more reconciled to the pro-Germans when we observe that an English resident has raised the British flag in our neighborhood and forgotten to fly Old Glory.

H. W. M., Cherry Valley, N. Y.—Your Episcopal minister, the Rev. Mr. Curr, was safe in challenging anyone to prove by the Bible that Christ was a pacifist. Nothing can be proved by the Bible.

C. SEVERANCE, California.—The warmth of your remarks on the foolishness of our species when you see the ministers of Los Angeles raising \$60,000 to get the knock-about evangelist there, is justifiable and even praiseworthy. The words "By God, Sir!" which General Washington so eloquently uttered, would be repeated were the General living and asked to contribute to the expense of so ridiculous a proceeding.

CAYUGA, New York.—The sentiment, "Our country . . . may she always be in the right; but our country, right or wrong," was proposed by Stephen Decatur at Norfolk in 1816. You will have to get someone else to point out its ethical difference from "My boy, get money; get it honestly if you can, but get it," which is Pope's paraphrase of Horace's "Rem facias; rem, si possis recte, si non, quocunque modo rem," translated by Conington.

DOMINICK FASULO, The Bronx.—The complete works of Ingersoll, in twelve volumes, now cost \$36. His lectures are printed separately, generally at 25 cents each. While agreeing with you that the sale of these lectures, with Paine's "Age of Reason," would do humanity much good, we are not encouraged to believe we could raise money enough to buy the abandoned tabernacle and use it for a book mart. Your offer of a \$25 contribution does credit to your head and heart.

W. A. KEYES, Illinois.—True, Paine speaks in his "Age of Reason" of the Book of Creation as the only true and real word of God. You say you do not see the Book of Creation in our Catalogue, but would like to get it if in print and the price is right. But you must remember that Paine believed that deity had revealed itself in Nature, and so he said in another place that "the word of God is the Creation we behold." What he called the Creation we call the Universe, and left it out of our catalogue because we might be unable to deliver the goods were an order to be received. But the Book is free, and you may read it without paying the publisher a profit.

JOHN L. PEPPER, M. D., Maine.—The demand for the abolition of state-paid army and navy chaplains is based upon the principle of the separation of state and church. Your pathetic inquiry who will take the place of father and mother to the soldier boy does not shake us any; and when you say, "If you take away the chaplain, what will you give in his place?" we recur to a question of our own, viz., "If you take away Jonah's whale, what will you give us for the transportation of prophets?" Your argument might have been spared if you had recollected that the churches raise millions of dollars every year to pay for missionaries to the heathen, and that this fund could very well be applied to the support of chaplains in army and navy if the men demand them. All chaplains should be supported by the denominations to which they belong and which are most interested in their using army and navy as missionary fields. As a state-paid office, the chaplaincy is a graft.

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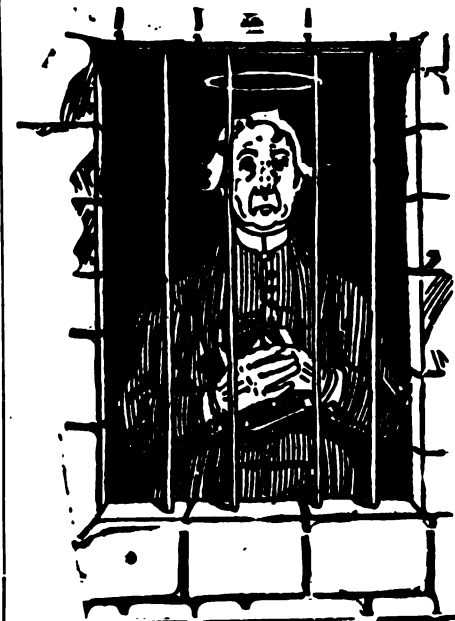
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DEPARTMENT OF ECONOMICS.

Facts and Realities.

Salutation to Mr. Donahue; but no apologies for abuse, as I never resort to it in discussing religion, politics, wedlock, the high cost of living, the inability of some folks to see clearly, think sanely and to express themselves wisely, or on any topic whatsoever. My spirit, which controls reason and common sense, may use forceful and vigorous language at times, but never personal abuse, for when touching any subject, lack of material for argument does not make it necessary. As I have said nothing about my financial condition and have no occasion to, Mr. D. has no means of knowing whether I am worth \$1,000, or \$40,000; but were I a millionaire I should write and express myself just as I do today, for it is my aim and purpose to deal with facts and realities. I cannot be an optimist where conditions are so bad that 17,000 individuals committed suicide in the United States last year; where we see bread riots in New York and Chicago, and know that millions of people are living from hand to mouth in this great and wealthy country, because unjust and oppressive conditions compel them to; and where millions have not a foot of land to call their own, and can never get enough ahead to buy a home and escape the strangle-hold of the landlord.

I am accused of making false statements, but not one is specified or a direct answer would be made. The Los Angeles papers are accepted as truthful in everything they assert, but possibly my opinion of them, having lived here so long, is more reliable than that of Mr. D., and I make this statement calmly and deliberately: When boosting Southern California they always exaggerate; and to delude by glowing pictures of possibilities that can never be realized, is their business; for they are after a million population in 1920. I have no special desire to be a knocker, but I will not lie for the glory of God or California, and when I have occasion to say anything about either shall confine myself to the truth, for I love it as most mothers love their first-born.

There are certain moral principles that Mr. D. loses sight of when he talks about property and property rights, for the legality of a thing is not always in conformity with justice and equity. When a man defends the right to make \$30,000 in land speculation and in unearned increment for which he never rendered society one cent of service, it is a waste of time to discuss principles with him, for he has no interest in them, seeing only the dollar and how to get it. A single tax movement is now on in this state with vigor and earnestness, and 300,000 voters who expressed themselves in favor of it, is evidence that quite a number disagree with Mr. D. We see the necessity out here for relief from land monopolies, and speculation in one of the vital necessities of life, for land, like air, and water, is one of the fundamentals of life itself; so why should any man pay tribute to another man for a place to stand while waiting for the undertaker. As it is possible to present ten reasons for pessimistic views of life to one for optimistic, I refuse to line up with the "whatever is, is best" crowd, and never hesitate to call attention to things and conditions that need changing, though to do so leads Mr. D. to label me a "chronic grumbler."

If I deal with facts and realities they are responsible for my mental attitude; and if my views of life are pessimistic it is because they are produced by no end of things that refuse to depart, though some optimist waves his wand and shutting his eyes says they are gone. But what makes me laugh—and I do at times—is to see Mr. D. refer to Helen Wilman's "Conquest of Poverty" as a matter for serious, philosophical reflection. Such mental productions are taken seriously only by superficial thinkers, among whom I must place Mr. D.; and if it is a "misstatement," evidence will receive due consideration when presented.

Wealth is produced by labor and in no other manner; but Helen Wilman tried to show how it could be acquired by a mental process after some one else had produced it. She was not a wealth producer, but she did manage to get hold of thousands of dollars at one time and flew high for a number of years. If she had not found people simple enough to buy her thoughts on mental science and to pay good money for absent treatments, until Uncle Sam put a stop to her mail-order business, she would no doubt have remained as poor as she was up in Lake County until the end of life. When she was denied the use of the mails to work her graft, her income stopped; and nothing in her book, so much admired by Mr. D., enabled her to obtain any more dollars—another name for wealth. She paid the government quite a sum of money as a fine for her "Conquest of Poverty" through

use of the mails; and though she had proclaimed the fact early and late that she was going to live forever here in the body, she died not long after her trouble with Uncle Sam, a much disappointed woman. Copies of that wonderful book can be found to this day, but if any one has ever acquired wealth by reading it or following her plans to get something for nothing, I have never been able to locate such a fortunate individual.

As for Mr. D's statement that Socialism, or the co-operative commonwealth will not work, because it was tried in pre-historic times, and again 900 years B. C., I fear he has drawn on his imagination for his facts; for at no time in the past can he show that the ideas embodied in modern Socialism were ever known or used by the ancients. It took modern brain development stimulated by conditions produced by machinery, such as no ancient ever dreamed of, to construct the theoretical system we are now looking to for future acceptance and use. The possibility of his ever comprehending what Socialism is, and what it aims to do for humanity, is so remote after reading what he says about it, that any effort to discuss it would be futile. But here is one childish remark that must receive a little attention, for a man who can reason thus is a curiosity. "Socialism by guaranteeing to all a living, takes away the most powerful incentive for exertion."

Socialism guarantees no man a living; it offers him the opportunity to work and make his living, and nothing more; so necessity still drives a man to work under Socialism precisely as it does now; but because a man could always have a job when he desired one to feed and clothe his body, instead of having to hunt for one in an over-crowded labor market, he would lose "the most powerful incentive for exertion"! Can you beat it?

Now I am going to present something fresh as a "chronic grumbler." In today's paper, April 16th, is this statement relative to labor conditions in Los Angeles, so Mr. D. does not have to depend on my word which he virtually tells me he doubts when it is unsupported. Thanks! "\$52,000 Needed for Relief Work"; and because county funds will not be available until July 1st we read that 1,600 families that are absolutely dependent on these funds must have immediate assistance which social workers are trying to get from private sources. Here is prosperity for you, and Mr. D. can make the most of it. If he can tell these 1,600 families how to get away from here perhaps they would like to go, for he says, "what is the use of staying where there is no work?" Do we need to ask them why they do? Any man who can reflect on these conditions and still be an optimist, has a brain that works different from mine; and all over this country we can find conditions so bad, that a brainy man like Clarence Darrow was heard in a debate last week with this subject: "Is Life Worth Living?" He took the negative side, but what a brilliant opponent he would have had in Mr. D., who sees nothing out of gear in society and no reason for any man to talk or complain about our decadent civilization, which is to be bolstered up awhile longer with a military system that throws into the shade the one the Prussians have staggered under so long.

When I hold an opinion I cannot sustain with facts and realities, I will drop it; but at present there are so many reasons for saying and believing that our civilization and all civilizations are rotten, that my views of poverty and riches are not changed by anything Mr. D. has said.

CHANNING SEVERANCE.

MY CREED.

I believe in GOOD, the Power almighty,
Maker of heaven on earth;
And in Love and Charity and Justice,
Triune virtues of one birth.
I believe GOOD is a spirit
Emanating from within;
Void of form or sex or body,
Helping man to conquer sin.
I believe sin is all evil
Rising from the lust of gain;
Or departure from Dame Nature's
Laws controlling health or pain.
I believe that down the ages
Man created gods galore;
White or brown or black or yellow,
Crowding books with sacred lore.
I believe that man's salvation
Can by man alone be worked;
Crying unto "God the Father"
Will not pay for duties shirked.
Whence I came or whither going
Unto me is not revealed;
Why should I the present squander,
Because the future is concealed?
I believe that in the present
We must strive for what is best;
So that future generations
By our labor may be blest.

W. M. PULSFORD.

RAILROADS AND WORKING HOURS.

Mr. Long's sense of humor is such that, he says, if he should ever become editor of THE TRUTH SEEKER he would be tempted to insert my articles in the funny column; but should I ever be favored with that honored position, I would institute a crazy column for absurdities like Mr. Long's.

Mr. Long remarks that we are supposed to be Freethinkers and tolerance our watchword, and then proceeds to upbraid me for characterizing an article of his as "a mixture of facts and falsehoods," oblivious of the fact that he had said in a still earlier article it was presumptuous in me, holding the political and economic opinions that I do, to contribute to Freethought literature, and that my opinions were befitting a standard Republican paper.

The word falsehood used in the connection in which I used it, does not mean a lie, as any lexicon will show.

In an attempt to ridicule and in a sarcastic strain Mr. Long proceeds to say that my remarks about short hours are funny.

Well, if mine were funny, his are too absurd to even possess the saving grace of fun or humor.

If it were true that the employer could secure more work and greater efficiency with short hours than with long ones, every employer in the land, whether corporate or individual, would adopt it at once. The vast majority of employers are practical, hard headed business men and keep an eye to the windward for the best results.

Mr. Long claims he can do more and better work in six hours than in eight or ten, while I find I can do more in twelve than in a less number, while sometimes I work fourteen.

I am both employee and employer; I work for others and have others working for me, and I find I make more money working for others than from those working for me. In fact, I do not consider I make anything from those working for me, and look for my compensation in the way of a modest return from my little investments and for my labor in looking after them.

I have not a single dollar of stock in any railroad or other transportation company and am not in their employ, and my attitude is that of perfect disinterestness in this railroad labor controversy, and while I have a little stock in a number of corporations, the most of them are absolutely profitless and none of them are more than modest, and the great melon slicings of which Mr. Long speaks are either figments of his imagination or rare exceptions.

We have not a single special privilege or such a thing as a monopoly in the country, and I challenge Mr. Long to specify a single one.

There is not a line of business that Mr. Long or myself could not freely enter, and if any avenue was open to investment that assured more than a reasonable return, there are millions of dollars seeking it.

These self-evident, fundamental facts are ignored by Mr. Long, and he proceeds upon assumptions altogether.

He assumes the railroads are paying enormous dividends to stockholders, yet stocks in a majority of them can be bought below par.

He continues to swear by Prof. Ripley's statement that appeared in a muck-raking magazine that railroads increased their earnings from ninety-six thousand to fifteen million dollars in twelve months, unmindful of the fact that even if they did increase to the fifteen millions it would not pay one per centum on the investments in railroads.

In the April, 1917, number of Pearson's Magazine is to be found a eulogy to the great Ingersoll from the pen of Eugene Debs, in which Mr. Ingersoll is extolled as one of nature's noblest and wisest men—a tribune of the people, and a champion of the oppressed.

I firmly believe Ingersoll was all that Debs pictures him to be. He was too great for ordinary men to do him justice.

He was wise enough to see the truth and brave enough to speak it.

He was too great to descend to the low tricks of demagogues and many politicians to whom so many give ear, whose stock in trade is to appeal to the baser passions and prejudices of the masses.

Now let us see what Ingersoll thought and said about the railroads and contrast them with Mr. Long's.

Reflect that Ingersoll was a man of wide and varied experience, saw with a keen insight the motives that actuated men and knew the impulses of their hearts, for he was brought in contact with the great men of action and captains of industry.

We will quote from his speech on Farming, addressed to the farmers of Illinois.

He says: "If all the corn raised in Illinois could be transported to New York absolutely free it would enhance but little the price you would receive."

"The railroads are your friends. They are your partners. They can prosper only when the country through which they run prospers. All intelligent railroad men know this."

"They know that present robbery is future bankruptcy."

Yet Mr. Long says the farmers are leaving their farms because they are getting tired of working for the profit of the railroads; when, as a matter of fact, the farmers are getting twice and thrice as much for their products as they did twenty years ago and railroads run not so much for their services as they did then, although their taxes have been doubled and trebled in that time and cost of up-keep vastly increased.

This senseless pillorying of the railroads is doing no good and a great deal of harm in that they are unable to make necessary enlargements and betterments to meet increasing demands for transportation facilities.

The new railroad mileage has dwindled almost to the vanishing point and their credit has become impaired; and while earnings, owing to the unexampled period of industrial activity through which we are passing, have increased considerably, yet they are wearing out their rolling stock and tracks, which will necessitate its expenditure for replacements.

We need another Ingersoll to counteract the bawlings of the demagogues and to set us straight.

HUGH M. MARTIN.

THE KAISER'S PRAYER OR THE LATEST ULTIMATUM.

Gott, dear Gott, attention, please,
Your Bartner Vilhelm's here,
Und has a vord or two to say
Into your private ear.
So dum away all odders now
Und listen vell to me,
For what I say concerns us much,
Meinself und Shermanny.

You know, dear Gott, I was your friendt,
Und from mein hour of birt'
I quiet let you rule der Heffen
Vile I ruled o'er de eart'.
Und when I told mein soldiers
Of by-gone battle days,
I gladly split de glory up
Und gif you half de praise.

In effery vay I tried to prove
Mein heart to you vas true;
Und only claimed mein honest share
In great deeds dat ve do.
You could not haf a better friendt
In sky, or landt or sea
Dan Kaiser Vilhelm Number Two,
De Lord of Germanee.

So vat I say, dear Gott, is dis
Dat ve shall still be friendts,
Und you should help me send mein foes
To meet their bitter ends.
If you, dear Gott, vill dis me do
I'll nothing ask again,
Und you und I vill partners be
Forever more. Amen.

Und, listen, gott, it must be quick
Your help to me you send,
Or else I haf to stop attack,
Und only play defend.
So you und twent'-four hours I gif
To make dose Allies run,
Und put me safe into mein place
De middle of der sun.

If you do dis, I'll do mein part,
I'll tell de world de fact.
But if you don't, den I must tink
It iss an hostile act.
Den var at vonce I vill declare
Und in mein anger rise
Und send mein Zeppelins to vage
A fight up in de skies.

Diss Ultimatum, now, dear Gott,
Is von of many more,
Mein mind iss settled up to clean
De whole world off de floor.
Because you vas mein partner, Gott,
An extra chance iss giffen,
So help at vonce or else I'll be
De Emperor of Heffen.

—BILL.

Reply.

Dear Bill, I've read your modest prayer;
You surely are some pippin,
You say you only vant de eart',
That I may keep my Heffen.

Sure, Billy, you may haf de eart,
I like you awful vell—
In fact, I like you, Bill, so much,
I think I'll gif you Hell.

—GOTT.

Taking Chances.

There was a man who fancied that by driving good and fast
He'd get his car across the track before
the train came past;
He'd miss the engine by an inch, and make
the train-hands sore.
There was a man who fancied this; there
isn't any more.—Railway Conductor.

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Admonition.

This is not an allegory
Told with old John Bunyan's tact.
'Tis a simple little story
Founded on a simple fact.

Snow had fallen in the night time
And McGuire, the honest man,
Was returning from at tight time
With two cronies, Pat and Dan.

With a world of solemn feeling
He had bid them both good-night,
And along the line went reeling
While the flakes fell soft and white.

Lives of drinking men remind us
That at closing time we go
And departing leave behind us
Footprints in the falling snow.

Footprints that same erring brother,
As our Longfellow might say,
Could retrace and have another
Where McGuire had spent the day.

Dawn came stealing o'er the city
And the little children played
(Follow well this mournful ditty)
In the tracks McGuire had made.

Reeling, twisting, sometimes backing,
On they trudged with laughter loud;
On they trudged, forever tracking
In the course McGuire had plowed.

Came the parson from a distance,
Prim and proper, old and staid,
And the line of least resistance
Was the trail McGuire had made.

From their windows pious ladies
Saw the man whose speech divine
Kept them from the road to Hades
Walking zigzag down the line!

Out of all this sad confusion
Two young morals we can nail;
Never jump at a conclusion!
Never take the beaten trail!

—F. W. KIRK.

Doubtful Compliment.—First Artist—
I received a magnificent tribute to my
skill the other day at the exhibition.
Second Artist—Indeed, what was it?
First Artist—You know the picture, "A
Storm at Sea"? Well, a man and his
wife were looking at it, and I overheard
the fellow say, "Come away, my dear;
that picture makes me sick."

Legitimate.—Churchwarden Brown—
"Excuse me, Mr. Smith, but are you aware
that you put a false half-crown in the con-
tribution-plate this morning?"

Mr. Smith—"Yes; I owe the heathen
grudge for eating a missionary uncle."—
Glasgow Record.

Female Efficiency.—"Why do you
consider women superior to men in intelli-
gence?"

"A bald-headed man buys his restorer by
the bottle, doesn't he?"

"Er—yes."

"Well, a woman doesn't waste time on a
hair-restorer; she buys hair."—Tit-Bits.

Nobody Home.—"What would you do
if I turned you down?" she asked shyly, as
they sat on the parlor sofa.

The young man looked straight ahead,
but said nothing. After a few moments of
silence she nudged him with her elbow and
said: "Didn't you hear my question?"

He looked around, apprehensively.

"I beg your pardon," he replied. "I
thought you were addressing the gas."—St.
Louis Republic.

A Knowing Witness.—The prosecut-
ing attorney had encountered a somewhat
difficult witness. Finally he asked the man
if he was acquainted with any of the men
on the jury.

"Yes, sir," announced the witness, "more
than half of them."

"Are you willing to swear that you know
more than half of them?" demanded the
lawyer.

"Why, if it comes to that, I'm willing to
swear that I know more than all of them
put together."—St. Louis Republic.

**On First Looking Into a Subway Exca-
vation.**

Much have I traveled, a commuter bold,
And many goodly excavations seen;
Round many miles of planking have I
been

Which wops in fealty to contractors hold;
Oft of one wide expanse had I been told
Where dynamite had swept the traffic
clean

And every passer-by must duck his bean
Or flying rocks would lay him still and
cold.

As I was crossing Broadway, with surprise.

I held my breath and improvised a
prayer,

I saw the solid street before me rise
And men and trolleys leap into the air.
I gazed into the pit with doubtful eyes,
Silent upon a peak in Herald Square.

—Century Magazine.

No Source of Supply.—"Little girl,
why aren't you provided with an umbrel-
la?"

"Because father hasn't been to church
this year."—Puck.

The Understudy.—The lawyer had
been consulted by a discouraged-looking
man who professed to be in need of a di-
vorce.

"I don't see much chance for you," the
lawyer said. "I hardly think you can get
a separation from your wife on the ground
of her throwing things at the dog."

"But," said the haggard-looking man,
"every time she throws at the dog she hits
me."

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the concealment of a disagreeable truth—
to inclose the vital truth in a pleasant husk
of fiction by tricking the people with the
delusion of agreeable falsehoods? No! Tell
the truth! Let not the truth be
brought into disrepute by unworthy and
debasement associations."

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ing contradictions. Price 15 cents.

News of the Week.

The United States aims to send 1,000 doctors to Europe.

Elihu Root decided April 25 to accept the chairmanship of the American mission to Russia.

A Greek republic, with the abdication of King Constantine, is in some quarters believed to be near.

No copies of German newspapers are now allowed to leave the empire without having first been examined by the censor.

Guatemala has broken diplomatic relations with Germany and handed passports to the German minister, Dr. Lehmann.

Henry Molyneux Paget Howard, nineteenth Earl of Suffolk and Berkshire, has been killed in action. He was 50 years old.

The Foreign Office of Great Britain announced April 26 that the "blacklist" against American firms had been withdrawn.

For the present at least, France has decided the American flag topping Eiffel Tower will fly there daily "with the French tri-color."

Having attended church and being on his way home last Sunday, Andrew Yukon, a small boy of Yonkers, N. Y., was run down and killed by an automobile.

At a conference of provincial and military governors, at which the premier presided, it was voted unanimously that China should enter the war against Germany.

Arthur J. Balfour, head of the British mission to the United States, and Marshal Joffre of France, visited the tomb of Washington at Mount Vernon, Va., last Sunday.

Carranza forces in command of General Eduardo Hernandez met and defeated the command of Francisco Villa at Carmen, between San Buenaventura and Montezuma, April 25.

Twelve of the seized German merchant ships will be ready for service within little more than a week, the Shipping Board reported to the Treasury Department April 25.

The House of Representatives April 28 passed the bill embodying the Administration's plan for a selective draft. The vote was 397 to 24. The Senate passed the bill by a vote of 81 to 8.

Nearly two hundred members of the House of Representatives signed and dispatched a cablegram April 28 to David Lloyd George, asking that England "shall now settle the Irish problem."

The Rev. Charles E. Beals, pacifist pastor of the Unity (Unitarian) church in Worcester, resigned last Sunday because the American flag had been raised by his congregation over the choir loft.

The clock in the old tower of St. Paul's church, New York struck twelve ponderous strokes at noon April 23, and then for the first time in 119 years its time-worn ratchets were still and its wheels ceased to whirl.

Official advices to the State Department April 26 said the Mexican Government had warned Germans in Mexico that any concentration of Germans near the American border would be followed immediately by their arrest.

A shipment of diamonds valued at more than \$2,000,000 arrived in the United States April 23 on a Dutch steamer from Rotterdam. According to those in charge of the shipment, the stones are consigned to American dealers.

To demonstrate their strength as a warning that the Government must accede to all their demands, German workmen and Socialists all over the empire are preparing for a general strike of twenty-four hours' duration on May Day.

Berlin University has stricken the names of fourteen male and four female American students from its lists. They were the last remaining of fifty male and seven female students matriculated at the beginning of last Winter's courses.

The United States April 25 stepped into Great Britain's former role of banker for the Allies with a \$200,000,000 loan to Great Britain herself and the promise of other speedy financial relief to Italy, France and Russia, and probably more to Britain.

The United States Government awarded April 28 to the Foundation Company of New York city a contract for building an indefinite number of wooden ships, part of the fleet which is to "bridge" the seas carrying food, munitions, and supplies to our allies.

The French war mission to the United States, headed by Rene Viviani, Minister of Justice and Vice-Premier, and Marshal Joseph Joffre, hero of the Marne and popular idol of the people of France, were welcomed to Washington April 25 with heartfelt enthusiasm.

The factional fight in the Calvary Baptist church, New York, which reached its climax April 23, when most of the followers of the former pastor, the Rev. Dr. Jo-

seph W. Kemp, applied for letters of dismissal, has left the organization so weak that it is unable to call a new pastor.

New York city is insuring itself against bombardment. During the last two weeks several hundred millions in policies, protecting the owners of Manhattan skyscrapers against loss through Zeppelin and submarine raids, have been written. The rush for war insurance is at its height.

Glenn R. Guernsey, editor of the *Editor's Press*, published at his home, 334 West Fifty-sixth street, died of appendicitis April 25 in Roosevelt Hospital. Mr. Guernsey, a Freethinker, was 36 years old. His widow survives him. The funeral, secular in character, was held at the crematory in Weehawken, N. J., Prof. G. W. Bowne officiating.

The New Mexico, the latest super-dreadnought to be built for the American navy, and which was launched April 23 is 624 feet long, 97 feet 4½ inches wide, has a mean draft of 30 feet and displaces 32,000 tons. It will take from eight to fourteen months to complete her under present conditions. She is scheduled to be completed October 1, 1918.

The import trade of the United States during March was the greatest for any one month in the history of the country. It was valued at \$270,484,439. The export trade during the same month exceeded that of any previous month in American commercial history, save in January of the present year, when it totalled \$613,555,693. March exports were valued at \$551,278,328, or \$156,000,000 more than February exports.

THE WAR.

The State Department was notified April 26 of the sinking without warning of the American schooner Percy Birdsall of submarine gunfire.

The British grand offensive was renewed April 23. The victory of Arras has become the Battle of Douai.

On April 19, off the English coast, the liner Mongolia, eastbound, fired the first American shot in the war with Germany, and instantly sank a hostile U-boat.

Evidently hoping to disorganize the expected Italian offensive, heavy Austro-Hungarian forces April 24 launched a sustained attack on the Carso Plateau. The attempt failed except at one point, where the Austrians recaptured an outpost lost the day before.

Thirteen hundred German prisoners and 180 machine guns were captured in one swoop of French forces around Ville-aux-Bois.

Complete repulse of a violent massed counter attack by German forces against new British positions around Gavrelle was announced in Field Marshal Haig's official statement April 26.

Since April 16 Gen. Nivelle's advancing French troops have taken 20,780 prisoners and 175 guns—including many of the heaviest calibres—412 machine guns and 119 trench mortars.

Five American ambulance drivers, April 28, wore France's war cross for "extraordinary bravery under fire."

Herbert L. Samuel, former Home Secretary, speaking in London April 27 on the gravity of the submarine menace, said the figures he had seen on the sinking of vessels show that the situation is worse than official reports have indicated.

Evidence of growing success for the German submarine blockade has forced the problem of supplying the Entente quickly with food and other necessities sharply into the forefront of the American government's war programme.

The British are actively consolidating the positions captured from the Bulgarians in the Lake Doiran region of Macedonia, after having promptly repulsed two savage Bulgarian counter attacks.

A despatch from Zurich states that the German-Swiss frontier has been tightly closed to travellers and to postal service, the usual prelude to an important military move.

Seven thousand copies of President Wilson's war message, translated into the different languages of the Austro-Hungarian monarchy, have been dropped by Italian aviators in Austrian territory.

General Petain, who commanded the French army defending Verdun during the critical stages of the battle in February and March, 1916, is to be appointed chief of staff at the Ministry of War, the Cabinet decided April 29.

The battle for the Opy line is still in furious swing, with the British holding the advance. American aviators again have emerged victorious from a battle in the clouds with German airmen. The heroes in the encounter were Willis Haviland, of Minneapolis, and Charles C. Johnson, of St. Louis, who are under the command of Lieutenant William Thaw.

A HISTORY OF THE FREEDOM OF THOUGHT. By J. B. Bury. Litt.D., LL.D., Regius Professor of Modern History, Cambridge University. A book of the highest merit well bound in cloth. 252 pages. Price 65 cents.

Lectures and Meetings

The Sunrise Club.—The Fourteenth Dinner of the season takes place Monday evening, May 7, at The Cafe Boulevard, 41st Street and Broadway (entrance on 41st Street), at 6.45 o'clock. Subject: "Where we found our Ideas of Sex Morality." The opening speaker is Hubert H. Harrison. Dinner, \$1.25, including tips. If you will attend, notify Edwin C. Walker, 211 W. 133rd Street. Telephone, Audubon 4295.

The Clarksburg (W. Va.) Rationalist Society has called a meeting for the first Sunday in May. All readers of The Truth Seeker in that section are urged to be present. The meeting will be held in the Courthouse at 2 p. m. A permanent organization will be formed. The TRUTH SEEKER will be for sale. The organization will affiliate with the R. A. of N. A., and will endeavor to get David Eccles to lecture before the Society in the near future. The Clarksburg Rationalists request all Freethinkers who have literature they don't need to send it to them, and they will see that it is put to good use. Address R. A. Frame, Executive Committeeman, Clarksburg, W. Va.

The Seattle Rationalist Society meets Saturday at 8 p. m. in Strand Hall, 1525 Fourth avenue, Seattle, Wash.; L. A. Wheeler, president, 1330 First avenue. THE TRUTH SEEKER and other Freethought literature for sale at all meetings. Admission is free.

May 6.—"The Story of Man as told by the Bible and Science." By Scott Bennett.

Tacoma Rationalist Society. meets every Sunday at 3 p. m. in Macabees Hall, 1109 Broadway, Tacoma, Wash. S. T. Hammersmark, Secy., Colonial Hotel.

May 6.—"The Story of Man as told by the Bible and Science." By Scott Bennett.

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening, at 8.30, during the winter.

The Paterson Philosophical Society meets Sunday evenings at 8, at 202 Market st., over Garden Theater. Live subjects; interesting speakers. Frank Bamford, 111 Cliff st., secretary.

The Boston Freethought Society meets in Paine Memorial Hall, Appleton street, every Sunday at 3 P. M. J. P. Bland, B.D., is resident speaker, and THE TRUTH SEEKER is for sale at the door.

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7.30 P. M., at the Hotel Vendome, Third street, opposite State House. O. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at 2.30 and 7.30, at 1417 Columbia avenue. Open platform. The Truth Seeker and liberal literature on sale. F. Garfield Bowers, secretary, 245 N. Ninth street.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9, 10 Cawker Bldg.

The Washington Secular League meets on Sundays at 3 P. M. at Pythian Temple, 1012 Ninth st., N. W., Washington, D. C. John D. Bradley, president, 437 Quincy st., N. W.

The Denver Rationalist Association meets the first and third Thursday of each month at 319 Kittredge Building; Olive Oliver, president.

The Church of This World, Rationalist. John Emerson Roberts, lecturer. Meetings every Sunday morning at 11 o'clock in Willis Wood Theatre, Kansas City, Mo. Mr. Roberts' services may be secured for wedding and funeral occasions. Address, 4011 Kenwood ave., Kansas City, Mo.

The Toledo Rationalist Society meets every Wednesday evening at 8, Room 133, Arcade Building, St. Clair and Jackson streets. W. M. Braun, secretary. Speakers. Dr. Rullison, J. Carl, J. Braun and K. Pauli.

The Detroit Society of Truth Seekers (Lithuanian) meets the second Sunday of every month at 2 P. M. in C. O. F. Hall, Chene, cor. Trombly st.; Karl Rutkus, organizer, 338 West End ave., Detroit, Mich.

The Detroit Freethought Association meets every Sunday afternoon at 2 o'clock in Washington Hall, 46 Grand River ave., West. Edward N. Deibler, secretary, 478 Thirty-third st., Detroit, Mich.

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THE CHURCH IN RUSSIA.

The Effect the Revolution May Have on the Religious Arm of the Autocracy.

BY JOSEPH M'CABE.

THE chief clue to the interpretation of human development is geographical position. Whatever may be the precise value of isolation in biological evolution generally—a point that is still in dispute—it must be clear to any comprehensive student of history that the more isolated a human group is, the more stagnant it remains; the nearer it is to other groups with a different and stimulating culture, the more progressive it will appear. For the American a native illustration suffices. A civilization of no mean order was separately evolved upon this continent, and it was evolved in the middle region where antagonistic tribes clashed as they crossed the narrow neck. In the isolated north and south, in the depths of the forests, lingered the primitive children of the human family.

This natural principle has discredited all the old supernatural legends and mystic theories of historical development. It explains why civilization began in the valley of the Nile and the valleys of Mesopotamia, or in the thickly populated lower hills beside those desirable fertile tracts, which emerged from the water just as man learned to sow corn. It explains how Judea, in the path of armies and merchants from both (and, in the end, other) civilizations, came to learn the elements of polite culture when Europe still lay in the darkness of barbarism. It explains how, barred by the deserts and the ocean on three sides, this swelling river of culture was forced to roll toward Europe and fertilize, first Greece, then Rome. And it explains how, as the older empires sank into bloody graves, and the southern shore of the Mediterranean lay desolate, the pivot of the cultural clash and progress necessarily passed to Europe, and the white man, who happened at the time to have exchanged Odin and Zeus for Christ, became the master of the earth. By contrast it explains also the comparative unprogressiveness of the oriental civilizations, which were proportionately isolated.

This principle of development is no less active today, and is a more illuminating guide to the student than all the pretty theories of mystically-minded writers. The great powers of Europe are not "the eldest son of the church," and "God's Englishman," and "God's Germany," but the group of powers which come most naturally under the law without fatal counter-influences (such as the Papacy in Italy and Austria). The nations that have failed to reach the first rank are generally those on the fringes of the great whirlpool: Russia, the Balkan peoples and Greece, Spain and Portugal, Ireland, Scandinavia. In the central regions Rationalism, which is in the whole of history one expression of advancing culture, has made great progress. In the outlying civilizations the clergy cling successfully to the power with which they have so long prevented, as far as their interest goes, the clash of cultures which spells progress.

But we have entered upon a more dynamic, an almost explosive, stage of progress, and the old sluggishness and limitations of the working of the law seem to be yielding. No spiritual barrier against light can now long avail. The world is too inter-connected, too sensible of its new nervous system. From the clouds which so long overhung Portugal came one day a flash and a report, and almost within a week the age-long clerical tyranny

was over. In Spain and Italy the same electricity accumulates. I fancy it has already accumulated in Russia, more than most Europeans and Americans imagine, and that when the great Slav giant, awakened by the fall of the throne, opens his eyes to the true history and position of his church, its power will rapidly sink, if indeed it do not depart with the violence that a disillusioned people is apt to use.

It has long been recognized by historians that the fidelity of Russia to the oriental or Greek branch of Christianity has been of incalculable disservice to the country. One must admire the Greek originators of the "schism." To be sure it was, at the bottom, the usual story of rival clerical ambitions. Constantinople was "new Rome," and therefore equal to Rome, not subject to it. The supremacy of the pope was artfully based upon the natural consideration which the rest of Europe had for Rome. When, in the fifth and sixth centuries, the other cities of the western empire sank into decay in the flood of northern barbarism, when few men learned or able enough to fight remained outside Rome, the Roman bishop easily established himself as "the head of all the churches." But Constantinople had not been weakened by the northern barbarians, and it contemptuously, sometimes with exquisite raillery, sometimes with bloody



JOSEPH McCABE.

He has written and translated more than fifty Rationalist and scientific books in the past twenty years, and is likely to produce as many more, seeing that he is now in the prime of life, with energies and ardor undiminished. The record and promise are good, seeing that, like Bruno, he passed his early manhood as a monk. He has been in America for a few months, writing and lecturing, and at this time is booked to sail for England May 12. He has promised us a parting contribution to THE TRUTH SEEKER, to appear two weeks from now.

fists, cast out the pretensions and representatives of the popes. The ambition of the popes was so naked and naïve that the Constantinopolitan clergy could not avoid imitating it. The Greek world, only differing from Rome on a hair or two of doctrine, remained independent.

At the time when this schism was completed the Slavs overran the central part of Russia from the foot of the Carpathians. From the fragmentary references to them in Greek writers, and from the early Russian chronicles, it is clear that they had no princes and no priests. They had no political or feudal organization, and the sacrifices or incantations which their simple cult of the forces in nature demanded were performed by elders or fathers of families. They were, for a people at their grade of culture, remarkable for the complete democracy of their life and the entire absence of a privileged caste in matters of religion. Both autocracy and sacerdotalism have been imposed upon them, against their primitive genius, in spite of their traditions; and we may trust that their discovery of the costly futility of the one will soon lead to a discovery of the still more costly and still more futile parasitism of the other.

As the Slav tribes were gathered, by agencies which need not be considered here, into a Russian people, intercourse with the nearest civilization was inevitable. The nearest civilization was that of Constantinople, and the rivers of southern Europe soon became veins of commerce, bearing exchangeable produce to the Black Sea and beyond. Greek priests followed Greek merchants up the rivers. The kind of "disinterested" language one hears in missionary circles in modern times would be heard in the palace and the temples of Constantinople. Legend has, as usual, so liberally embroidered the early record of the "conversion" of the Russians that we must go cautiously. But the main fact that stands out is that one of the new princes of the new Russian people, a certain blond beast of Scandinavian origin, wanted a wife (in addition to those he had, and his hundreds of concubines) from the magnificent royal family of Constantinople, and he was told that he could have one if he submitted to Christian baptism; and the genial Vladimir (who from this point onward becomes St. Vladimir) literally kicked his timber gods into the river and drove his people into the river after the idols, and the Greek priests read the magic words over the multitudes. The conversion of Russia was as spiritual as the conversion of the Roman empire had been.

And here began the disadvantage of adopting the Greek form of the superstition. To us historians it is piquant to read the pretty language of the ecclesiastical documents of the time, or of our time, and then glance at the map and picture to ourselves the historical reality. Just as the Adriatic nicely separated the rival sectarians in the south, so the Carpathians made an important barrier further north. Roman Christianity crept up Europe west of the Carpathians; Greek Christianity to the east of it. Along the Danube valley, of course, and in the Balkans the rival priests met, and they argued in the same weighty language which they used there until the other day. Western Christianity passed the latitude of the Carpathians and pushed on to the Baltic. Greek Christianity similarly, but more slowly, crept north. So that when at length a clearly defined frontier emerged, with Hungarians and Poles on one side of it and Russians on the other, they regarded each other as children of hell, pernicious heretics to be stamped out (or converted), deadly enemies. Russia was sternly isolated from the advancing culture of Europe until the time when the northern end of the barrier became "Protestant" and more or less permeable.

At first this isolation was no serious disadvantage. Byzantine civilization was a curious mixture of art and ingenuity and grossness. It had able lawyers and engineers; and it had religious faction-fights which the world can hardly match; it practiced tortures and mutilations that one reads with a shiver, and its intellectual life was strangled

by the weight of priestly garments. Yet it was until the thirteenth century quite as good as western or Roman civilization, which had not yet been taught manners by the Mohammedans. The trouble was that the progressive spirit which the Arabs did infuse, and which worked slowly and steadily in medieval Europe, could not spread to Russia across the barrier of mutual religious hatred. Indeed, when the Mongols fell upon the Russians and mercilessly plundered and punished them, and the Russians appealed to their Christian neighbors in Hungary and Poland, the Hungarians and Poles would not lift a finger for people who would not submit to the pope. Russia had to remain for two centuries under the Mongol yoke, which did not improve its character. And when the Mongols could at length be driven out, the Romanist Poles and Lithuanians and Hungarians made excursions on their own account and stole large slices of Russia. Every war was, on both sides, a grand crusade for the truth, and the clergy eagerly blessed the banners and gave prompt absolution to rapers and pillagers—Russia was isolated, enfeebled, robbed, degraded lower and lower. By this time the Russian peasant had become the *moujik*, or "mannikin." The soldiers who served the princes were "men": the peasants, who had, as pagans, controlled their own affairs, were "mannikins."

The next step in the degradation of the Russian people puts a great deal to the account of the church. The princes of Moscow, the coldest calculators and meanest schemers of the whole petty brood of princes, rose to power on the ruins of the Mongol empire. I have nothing to do here with the artifices of the Muscovites, from whom the Romanoffs issued, but must emphasize that they were supported at every step by the clergy. In this the Russian clergy may at least claim the virtue of gratitude. The princes were much more generous to the priests and monks than the mass of the people were. Handsome churches and snug monasteries began to fill the towns. The higher clergy gathered about the throne and shared its power. The title ("Tsar") which the Slavs had been wont to give to the distant Greek Cæsar, or emperor, was borrowed by Moscow, and the clergy, bred in the sycophantic Greek tradition, found that, since the Tsar of all the Russias was the direct descendant of Constantine and the Roman emperor, his power must equally have a divine origin. The Russian people found themselves saddled by their princes and priests with a sacred autocracy against which no man dare raise his hand. The peasants, who had already become "mannikins," were now commonly called "the Christians;" that is to say, the people who, in true Christian spirit, obeyed their lords and pastors.

That early and interested association of ambitious princes and ambitious priests has lasted until our time. The most disgusting hypocrisy and brutality were tolerated in the early tsars by the clergy, because of the mutual profit of their association; and the clergy have looked on placidly during all the vagaries and excesses of the Romanoff dynasty. They have been no less on the side of the autocrat during the mighty struggle which has filled the last seven decades. A few priests have had sufficient humanity to protest against the horrible means by which the rebirth of the old Slav spirit of democracy was fought, but the great majority, and the church as an official body, have blessed autocrat after autocrat who wet the stones of Russia with Russian blood. The growing democratic spirit of Europe menaced them as much as it menaced the throne, and they sanctioned every method to keep it from the minds of the people. When the liberals of the middle-class would bring their country into line with other civilizations by reducing its appalling illiteracy, it was especially the clergy who fought the new school-movement; and the Holy Synod set up, in order to defeat the real effort at education, a system of schools in which education was reduced to a mockery, and literacy became only another means of subjection.

During the last fifty years, Rationalism has made vast progress in Russia. As happens in every country, the more completely the clergy retained their power the fiercer was the reaction on the part of those whose eyes were opened. The men and women who fell upon the stones of Moscow, or rotted in the overpopulated jails, or took the heavy road to Siberia, were not, as a rule, worshipers of ikons, nor followers of Tolstoy's quixotic effort to restore a primitive Christianity which would be as much out of place in modern times as would a Roman chariot in Fifth avenue. They were mostly Freethinkers; and there is a solid core of Freethinkers in the revolutionary movement which has so easily shaken the nervous and anæmic Nicholas II from his throne. The only book of mine which has had the honor of a Russian translation is a

little work, "The War and the Churches," in which I contend that Christianity has proved morally futile.

The enlightenment of Russia in matters of religion is now inevitable, but it is at present impossible to say whether the advance will be as slow as in England and America or as rapid as in the Latin countries. Seventy-five per cent. of the Russian people are still illiterate: scattered children of the soil, upon whose dull minds the sudden reprobation of all that they have been taught to hold sacred might have an unfortunate effect. It may be that, as in Turkey, where the Young Turks who deposed Abd-ul-Hamid were largely Freethinkers, the enlightened few may be intimidated by the unenlightened mass. As in Turkey, the priests, who are eternally on the side of reaction, will be ready to go amongst their followers with the assurance that these men who overthrew the throne have proved to be "Atheists." It may be that progress on the religious side will be slow, and must wait upon the education of the people. But it takes little education to persuade a man that the clergy have been for ages the most effective supporters of the autocracy that fattened upon Russia, and the disestablishment of the church may not be far distant.

Another factor will hasten the spread of enlightenment. After the war Russia will cease to be eighty per cent. agricultural, and its industries will be developed. Large towns, which have hitherto been comparatively very scarce, will multiply. It is in the towns, where there is more education, more reading, more mental alertness, that Rationalism has made its progress. The wider industrial life will mean more clash of individual cultures, more personal thinking, more Rationalism. One more area, and a mighty area, of medievalism lies open to the light.

Cardinal Principles.

The affirmations contained in my "Confession of Faith," appearing below, comprehend what I conceive to be the basic principles and essential requisites of sane and sound, useful and helpful, and, hence, truly happy manhood and womanhood.

Just to the extent that mankind in general—the common rule rather than the uncommon exception—attains the realization of these cardinal principles, just to that extent and only to that extent, is or ever can be the real enlightenment of the human race an actual, practical, living reality.

Whatever there be in our individual lives—in our thoughts, feelings, or actions—that is dissonant to these major chords of Nature's grand symphony of the eternal ages, we may be sure is, in its final analysis, the survival of the brute instincts of our primitive racial ancestors, which Nature, in her own time and in her own way, is surely, however slowly, leaving behind, buried in the graveyard of oblivion.

The attainment of a vital consciousness of being, to some degree at least, in harmony with these eternal verities of natural law and cosmic order, spells the most profound sense of peace, trust and hope known to human experience. Instead of begetting a silly, self-satisfied feeling of contempt or cold indifference towards others, such attainment inspires a profoundly sympathetic interest in all human kind and an intense desire to share freely such fortunate experience with our brothers and sisters in humanity. And the promptings of this desire I most sincerely believe to be the truest and therefore the divinest kind of inspiration that has ever yet been vouchsafed to any human being. Here follows my

"Confession of Faith."

By one (the writer) who, facing the dawn, joyously welcomes and trusts the LIGHT and cherishes the HOPE:

TRUTH is my "God";
LOVE is my religion;
LIBERTY is my creed;
NATURE'S INTEGRITY is my faith;
HUMANITY is my hope.
HUMANISM, immortal—surviving all time—
Stands for all in man's life that's humane and sublime—
For truth, justice, freedom, for love versus fear.
For faith, courage, beauty, light, hope and good cheer.

THOMAS WELLWOOD GATES.

Lebanon, New Hampshire.

Most ministers imagine that any man who differs with them is a blasphemer. This word seems to leap unconsciously from their lips. They cannot imagine that another man loves liberty as much and with as sincere a devotion as they love God. They cannot imagine that another prizes liberty above all gods, even if gods exist. They cannot imagine that any mind is so that it places Justice above all persons, a mind that cannot conceive even of a God who is not bound to do justice.—Robert G. Ingersoll.

THE CASE OF BART LEGAT.

He Was the Last of the Smithfield Martyrs Burned for Upholding His Opinion.

The word heresy is derived from the Greek word *hairesis*, meaning a *choice* or *election*. Hence in its very primitive sense it meant the independence of the individual mind as against an opinion authorized or established by law, or by influence of the majority. It is now used almost exclusively in a religious sense, as applied to those not in accord with the popular religion of a country. Catholics use it against any who do not accept their particular dogmas. Protestants seldom apply it, but when they do, it is generally used against those who reject Christianity as a system. In the Acts of the Apostles the word heresy is used in references to a *sect* or a *party*. Here it carries no implication of moral turpitude. Paul was proud to say, "After the manner you call heresy, worship I the God of my fathers." In the epistles and in the writings of the early Christian fathers, there is attached to it a moral stigma. This idea took root, and grew until heresy was looked upon as a crime.

Under the common law of England, the heretic was tried in the provincial synod by the archbishop and his council, and if convicted was turned over to the king to be punished as his pleasure would dictate. A statute of 2 Henry IV, chapter 15, took the case out of the hands of the king, and turned it over, if the offender was found guilty, to the civil authorities.

Those who say that the rise of Protestantism abolished religious persecution and punishment for heresy speak without knowledge, as we will hereafter show. We read in English history of the Catholic queen "Bloody Mary." But we are seldom referred to the fact that her successor, the Protestant so-called "Virgin" queen, Elizabeth, caused the execution of many more victims as heretics. In the year 1559, the third of her reign, the "Act of Supremacy" was passed. This made the queen supreme in ecclesiastical affairs. The "Act of Conformity," passed about the same time, made the use of any form of worship, except that of the Church of England, punishable, for the first offense by the forfeiture of goods and chattels; for the second, imprisonment for a year; and for the third, imprisonment for life. The only effective brake upon the murderous spirit of the church, Catholic and Protestant, has been the growth of intelligence among the people.

Smithfield is an open space in London consisting of five and three-quarters acres. For centuries it was used as a market for sheep, horses, cattle and hay, and later as a place for tournaments, the execution of criminals and the burning of heretics. Here, Wat Tyler, at the head of thirty thousand peasants, met in battle King Richard II and was stabbed by Walworth, mayor of London. Here were executed the martyrs of unpopular religious opinion from the year 1401 until 1612, when Bartholomew Legat, the last victim was burned at the stake during the reign of the good Protestant king, James I, called the "Defender of the Faith." This man, Legat, was born about the year 1575. His occupation was dealing in cloth. Early in the seventeenth century he became a preacher among a sect called the "Seekers." They appear to have held unorthodox opinions concerning Christ. In the indictment against Legat he is accused of holding and teaching the following thirteen heresies:

- "I. That the creeds called the Nicene Creed and Athanasian Creed, contain not a profession of the true Christian faith, or that he will not profess his faith according to the same creeds.
- "II. That Christ is not God of God, begotten, not made, but begotten and made.
- "III. That there are no persons in the Godhead.
- "IV. That Christ was not God from everlasting, but began to be God when he took flesh of the Virgin Mary.
- "V. That the world was not made by Christ.
- "VI. That the Apostles teach Christ to be man only.
- "VII. That there is no generation in God, but of creatures.
- "VIII. That this assertion, God to be made man, is contrary to the rule of faith and monstrous blasphemy.
- "IX. That Christ was not God otherwise than an anointed God.
- "X. That Christ was not before the fulness of time except by promise.
- "XI. That Christ was not in the form of God equal with God, that is, in the substance of God, but in righteousness and giving salvation.
- "XII. That Christ in his Godhead wrought no miracles.
- "XIII. That Christ is not to be prayed unto."

To teach these doctrines was then among the worst of crimes, although in so doing Legat was merely the precursor of the Unitarians, who even now in the view of ultra-orthodox Christians are considered as deserving of damnation as the Infidel.

In 1611, Bartholomew Legat and his brother Thomas were thrown into prison for heresy.

Thomas died in Newgate jail, but Bartholomew's treatment in prison was not severe. Efforts were made by the Consistory Court of London to induce him to renounce his heretical opinions. On several occasions he was brought before King James, who attempted to argue with him. On one of these the king, on finding that Legat no longer prayed to Christ, "in choler spurned at him with his foot; 'Away, base fellow' (saith he) 'it shall never be said that one stayeth in my presence, that hath never prayed to our saviour for seven years together'."

The Encyclopedia Britannica refers to Legat as a "fanatic." He was certainly more than this, or the king would not have taken so much interest in his case. As his trial was delayed, he threatened to bring a suit for false imprisonment. This hastened his trial and his doom. He was now brought before a full Consistory Court, found guilty of heresy and delivered to the secular powers, as were Bruno, Vanini, Huss and others by the Catholic church, for execution. The writ of execution read as follows:

"The King to the Sheriffs of London, Greeting; Whereas the Reverend Father in Christ John Bishop of London, hath signified unto Us, that when he in a certain business of Heretical Pravity against one Bartholomew Legat our subject of the City of London, of the said Bishop of London's Diocese and Jurisdiction, rightly and lawfully proceeding by Acts enacted, drawn, purposed, and by the Confessions of the said Bartholomew Legat, before the said Bishop judiciously made and acknowledged, hath found in the said Bartholomew Legat very many wicked Errors, false opinions, Heresies, and cursed Blasphemies, and impious doctrines, expressly contrary and repugnant to the Catholic Faith and Religion, and the holy Word of God, Knowingly and maliciously and with a pertinacious and obdurate plainly incorrigible mind, to believe, hold, affirm and publish; the same Reverend Father, the Bishop of London, with the Advice and Consent, as well of the Reverend Bishops and other Divines, as also of men learn'd in the Law, in Judgment sitting and assisting; the same Bartholomew Legat by his definitive Sentence, hath pronounced, decreed, and declared to be obdurate, contumacious and incorrigible Heretick, and upon that occasion as a stubborn Heretick, and rotten contagious Member to be cut off from the Church of Christ, and the Communion of the Faithful; Whereas the Holy Mother Church hath not further to do and prosecute in this part, the same Reverend Father hath lift the aforesaid Bartholomew Legat as a Blasphemous Heretick, to our Secular Power, to be punish'd with condign Punishment, as by the Letters Patent of the said Reverend Father in Christ, the Bishop of London in this behalf, above made hath been certified unto Us in our Chancery. We, therefore, as a Zealot of Justice and a defender of the Catholic Faith, and willing to maintain and defend the holy church, and Rights and Liberties of the same, and the Catholic Faith: And such Heresies and Errors every where, what in us lieth, to root out and extirpate, and to punish with condign Punishment such Hereticks, so convicted, and deeming that such an Heretick in form aforesaid to be convicted and condemned according to the Laws and Customs of this our Kingdom of England in this past accustomed, ought to be burned with Fire; We do command you, that the said Bartholomew Legat, being in your Custody, you do commit publically to the Fire, before the people, in a Publick and open Place in West Smithfield, for the cause aforesaid, and that you Cause the said Bartholomew Legat to be really burned in the same Fire, in detestation of the said Crime, for the manifest Example of other Christians, lest they slide into the same fault, and this that in no wise you omit, under the Peril that shall follow thereon, Witness, etc."

This barbarous indictment was issued on the 14th of March, and the warrant for execution on the sixteenth. The execution took place on the eighteenth of March, 1612. "Legate refused all overtures for his recantation, and about midday on 18 March, 1612, he was burned at West Smithfield amid a vast 'conflux of people.'"

This is what Christianity did to civilize and humanize mankind in Protestant England in the year 1612! How fortunate we are that at the same period were produced the dramas of Shakespeare, the philosophy of Bacon, the poetry of Spenser and the discoveries of Francis Drake and Walter Raleigh—things with which religion had nothing to do! Were it not for these, we would think the England of that day a nation of savages, worse than the Zulus, the American Indian or any other that history records. In the following month, April, 1612, Edward Wightman was

burned for heresy in Lichfield, the last execution for that offense in England.

It is dogmatically asserted by the Christian zealot, and mouthed by the Christian hypocrite that to Christianity we owe all the good things we enjoy. Behold them three hundred years ago, and behold them now. The only difference is that then God was great and man was small, while now man is of great proportions, and God insignificant. In recent years, the shooting of Ferrer, the prosecution of Mockus for blasphemy, the occasional mobbing and murder of speakers, arrests for violation of Sunday laws, are but the groans of a dying Christianity, and the death rattle in the throat of Christian priesthood.

In the Trenches in France.

DR. LYMAN ABBOTT: If we had not advertised that we were at war with Germany on February 12, the government might not have discovered it in April.

REV. C. S. EATON: And we should have missed this for which we have been waiting through two mortifying years.

REV. MANNING: Is not the noise appalling?

DR. HIBBEN: Better take off your gold cross; it is a good target.

REV. MANNING: No. I go in the panoply of the Lord, and trust in his protection.

THEODORE ROOSEVELT: In ten minutes we charge. Look out for Bill Bryan. I suspect a yellow streak.

REV. EATON: I'll see that he goes through with it or never lives to make another peace treaty.

REV. MANNING: Let us pray for guidance in the charge.

REV. EATON: And for strength to do the Lord's will.

DR. HIBBEN: No service can be greater than killing Germans.

REV. MANNING (reading his Testament): Ye have heard that it hath been said, "An eye for an eye and a tooth for a tooth," but I say unto you . . .

REV. EATON: Stop there; this is war.

DR. ABBOTT: It seems incongruous that those who preach the sermon on the mount should strive to kill their enemies.

REV. EATON: Not at all. We preached war and should kill Germans ourselves if we urge others to do so.

T. R.: Forward! Follow the barage.

ALL: "Onward, Christian Soldiers."

(In a few minutes they reach the enemy's trench and begin the slaughter. L. A. shoots an anaemic German in the head. The Rev. M. is hit by a bullet that penetrates to a Timothy in one of the fourteen Testaments he has fastened around his bosom.)

W. J. BRYAN (calling into a dug-out): Any one down there? (Goes down to see and is murdered.)

DR. HIBBEN (casting a bomb): Hurl the bombs first and ask afterwards.

T. R.: Take no prisoners. Clean the trenches.

REV. MANNING: Lyman, give me a hand. I can't pull this bayonet out of this German; he is so fat.

L. A. (assisting): How the blood spurts!

REV. MANNING: Christ's blood was shed for us.

ANGELIC VOICE: And for the Germans. (All stand aghast, but only for a second, for there are more to be killed.)

REV. EATON: We must scourge the Boche from the earth as our master did the legally employed from the temple.

DR. HIBBEN: This is the psychological moment. See; there is a Prussian kneeling.

REV. MANNING (to Prussian): Are you addressing the orthodox God?

PRUSSIAN: Kamarad; kamarad.

REV. EATON (stabbing him): It is a trick; the Boches do not pray. Come on, fellers; this is better than running a milk route.

T. R.: We have conquered in the name of Ezekiel and Armageddon.

ALL: We have done the Lord's work to-day.

[Just then a message from the Lord God of Hosts (not the German tribal God) burst among them, a glorious, ennobling, legitimate shell, the emblem of strife for the tender Jesus, intended to convert the wicked. They all fell prone—and I awoke.]

DREAMER.

What Agnosticism Is.

"Agnosticism is the essence of science, whether ancient or modern. It simply means that a man shall not say he knows or believes that which he has no authentic grounds for professing to know or believe."—HUXLEY.

LET me reply to certain correspondents of THE TRUTH SEEKER who seem to be considerably at sea about Agnosticism. First let me state, Huxley is not the father of Agnostics, honest or otherwise, as one writer asserts. Professor Huxley merely invented a word that defines a condition of mind older than civilization.

In the article entitled "Agnosticism vs. Spiritualism," in a recent issue of THE TRUTH SEEKER, it is charged, among other things, that Agnosticism is Know nothingism and do nothingism. It is mental stagnation. . . . A negative philosophy. "Agnosticism teaches that it is impossible to know anything of a future life."

If the correspondent making these statements about Agnosticism wishes to tell what Agnosticism is not, he has admirably succeeded. Professor Huxley coined the word Agnosticism and he should be good authority as to its meaning. In his book, "Science and Christian Tradition," he says: "Agnosticism in fact is not a creed but a method, the essence of which lies in the rigorous application of a single principle. That principle is of great antiquity; it is as old as Socrates, as old as the writer who said: 'Try all things; hold fast by that which is good.' It is the foundation of the Reformation, which simply illustrates the axiom that every man should be able to give a reason for the faith that is in him. It is the fundamental axiom of modern science. Positively the principle may be expressed: In matters of the intellect, follow your reason as far as it will take you, without regard to any other consideration. And negatively: In matters of the intellect do not pretend that conclusions are certain which are not demonstrated or demonstrable. That I take to be the Agnostic faith, which if a man keep whole and undefiled, he shall not be ashamed to look the universe in the face, whatever the future may have in store for him. . . . As Agnostics we have not the slightest objection to believe anything you like, if you will only give us good grounds for belief."

If I may add to the definition of so able a man I would say that all Agnostics hail from Missouri—they have to be shown. As a rule they are poor subjects for proselytizers.

In his book Professor Huxley has the following to say about Spiritualists: "It is interesting to note the fact that the arguments of the latest school of Spiritualists present a wonderful family likeness to those which adorn the subtle disquisitions of the advocates of ecclesiastical miracles of forty years ago. It is unfortunate for the Spiritualists that, over and over again, celebrated and trusted media are either proved in courts of law to be fraudulent impostures; or in sheer weariness, it would seem, of the honest dupes who swear by them, spontaneously confess their long continued iniquities, as the Fox woman did the other day in New York. See the New York World for Sunday, October 21, 1888, and the Report of the Seybert Commission, Philadelphia, 1887." E. GROSSER, Denver, Col.

Historical Dates.

It has always been difficult to determine the exact dates of the chief events of Jesus' life, but the discussion attracts many of the best thinkers among the theologians, and the conclusion reached by some of them within the last two years is enlightening.

While the dates of their hero were in doubt, it was difficult for the Christians to refute the mythical interpretation of the gospels, but study of scientific, or historical, data usually ends in a consensus of opinion. Here is the unanimous opinion, tabulated:

Dr. Lyman Abbott, Editor of Outlook	BIRTH. ?	DEATH. April, A.D. 34
Thomas James Thorburn, D.D., LL.D.	8 B.C.	A.D. 29
Professor Husband of Dartmouth	6 or 5 B.C.	Nisan 14, A.D. 33

Now, Dr. Abbott can not be questioned; nor can Dr. Thorburn, for he won the \$6,000 prize from the Bross Foundation in 1915 for his book refuting the mythical theory; and Professor Husband's book was examined by several Princeton professors before publication.

Perhaps we must reach Billy Sunday's conclusion about the consensus of scholarship, or perhaps theological scholarship is different from scientific scholarship. These men who are horrified if one questions the credibility of the Bible ignore the facts mentioned therein which serve to set the dates, such as the unusual star in the East, the slaughter of the male babes, and the multitude of angels. Dr. Thorburn is convinced that his date for the birth is correct because "the new moon could have been seen just after sunset on March 4 in that year." He does not state in what month the birth occurred.

Other less conspicuous personages, of more ancient date, who were born in the usual way have been given definite days for birth and death: Virgil, Oct. 15, 70 B.C.—Sept. 21, 19 B.C. Cicero, Jan. 3, 106 B.C.—Dec. 7, 43 B.C. There is some doubt about the exact date of birth of Plato and Socrates, but their deaths are definitely recorded; and they antedated Jesus by about 350 years. A. M.

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Anyone who is seeking the light and living in the darkness of Roman Catholicism should look upon excommunication from the Roman Catholic church as a step in the right direction and a help towards the truth. Anything, no matter what, benefits man that severs his relations with Romanism, the most abominable aggregation of lies and impositions on earth.

The dead words and dead phrases in one language would fill several ash-cans. I make bold to say that *every word of religion* is a dead word, and should be eliminated from our language. What sense is there in any act of worship? Let men and women sing, but let them sing the truth, not religious lies. Preaching and praying are unnecessary and foolish. A church stands for superstitions that make humanity the prey of an unscrupulous priesthood.

Man needs to get it into his head that Jesus did not pay any debt that he owes to the world. Every living man is obliged to pay his debts to nature, to his race and to himself. The "atonement" did not cancel any of man's physical, mental or moral obligations, for there was no atonement. Jesus died because he could not save himself, not to help you or me. The men who enlist in our army or navy makes a greater sacrifice than ever Jesus made.

If God answers the prayers of men then must one conclude that most men have prayed for poverty, for disease, for suffering, for vice, for these are the things that one finds in the homes of men. Is it true that God answers the prayers of men? Pray and see, and abide by the test. You cannot take a priest's word. Take your own experience. A priest might lie, but experience tells the truth. I am forced to believe that men do not want the truth.

The Roman Catholic church looks upon woman as chiefly a child-bearing animal. In all Roman countries their women are little more than beasts of burden, and the church, which they support so loyally and defend so nobly, does little or nothing to advance their social condition. If you wish to judge the Roman Catholic church in foreign lands look upon the women that come to our shores from those lands and see in their degradation the spirit and purpose of religious Romanism.

And at last man's necessity has surpassed God's importance. It is well! Man can work in his garden on Sundays without being liable to arrest for violating a "holy" command. What, forsooth, is holier than man? Not the Christian God, if you please, neither father nor son nor holy ghost. Man, their creator, is holier than all of them. Humanity is a call that man is to heed above divinity. To raise something to eat is more sacred than keeping the Sabbath holy. L. K. W.

Will Taxation Be Equal?

It is of small use—probably of no use whatever—to protest against the tax the government proposes to put on the country to carry on the war. The tax-eaters are in the saddle; the war gives them their opportunity, and they will not overlook it. Everybody will have to pay, for incomes of a thousand dollars are to be taxed, and few men are getting sufficient food and shelter and doing any good works without that amount of income from some source. The cost of living has gone far beyond the dreams of the food manipulators who get the profit from it. All must live beyond their means, while economy is impossible except through starvation. For this the war is not to blame, although the war aggravates the situation. It has been apparent for the past twenty years that exaggeration of the importance of manufacture at the expense of agriculture would bring us where we are. The consumers have multiplied and the producers diminished. The strength of the land has been drained to the cities, and the product has gone down the sewers to the sea instead

of being returned to its source. The big city is an unwholesome gathering and discharge. We have been sending produce abroad for prices smaller than those obtaining at home, and the home consumer pays the loss. Grain has gone to the distilleries and sugar to the candy shop and confectioners. Higher wages in town have depopulated the country, decreasing production, and foolish health laws have added a confiscatory cost to distribution. To keep prices up, commission merchants can have whole cargoes condemned that threaten to lower the market. Suburban peoples who might raise their own fruit and vegetables give up their grounds to shade trees and lawns, and carry home their fruit and vegetables from the city. Vacant lots and tracts grow weeds and brush instead of potatoes and corn, because some towns could be searched without finding a plow or a man who knows how to hold one. The war tax is a misfortune, but the high cost of living is our own fault.

After this diatribe, and as we prepare to pay our tax, we wish to inquire whether this burden is to be equally distributed. We scan the proposed tax and revenue bills without finding in them any mention of those old offenders, the tax-dodging churches. We expect to see the preachers of the gospel, with salaries from \$1,000 to \$5,000 and upward, exempted from the income tax. Such tax-dodging and such exemption has been an evil from the beginning, but in these times it has the appearance of an outrageous discrimination in favor of a parasitic class.

The church owns in New York city about \$300,000,000 worth of property, from which the revenue would be something like \$5,000,000 if it were equally taxed with the other ratables. But the assessor passes this property by and descends on a business like that of the Truth Seeker Company, on which, from the nature of the stock in trade, the sheriff would hardly get a bid if he put it up at auction. A man who has raised a family of boys subject to military duty will pay a tax on his home and his savings; the bachelor prelate, with no acknowledged sons and with a fortune in his possession, need not pay anything to support the government or defend the country.

These are facts, and, as Paine says, facts need but little argument when they prove themselves. We are at war for the vindication of democracy. Let us inaugurate at home the democracy of equal and impartial taxation.

The Mockus Brief.

When the case of Michael X. Mockus, indicted in Connecticut for blasphemy, was argued last winter, the trial was continued until the spring term to enable Mr. Schroeder, counsel for the defense, to reduce his lengthy argument to writing. Then came the determination to enlarge the argument and to print it, and thus make it available for all future cases and purposes. Mr. Schroeder has been working at this task from ten to twelve hours a day for over six months, sometimes with paid assistants. He has gathered so much of unique and original material that it would be impossible to use it to good advantage if the case should be called in May, as was contemplated. Now Mr. Schroeder reports that the prosecuting attorney has consented to another extension of time.

About 150 pages of the argument are in type. This is probably less than one-third of it, and yet gives us a clue as to what the whole will be. It does not promise interesting reading for the average man, because it will be encyclopedic on the subject of which it treats. In its preparation nearly a dozen of the largest libraries in the country have been exhausted, including Yale University and the New York Public. Material not otherwise accessible has been forwarded from Harvard University for inspection in New York city. One pamphlet-report of a blasphemy trial which could be found only in the Congressional Library was photographed in its entirety. Another has not been found outside the British Museum, and an effort is being made to have that photographed also, to make its contents avail-

able. By such painstaking thoroughness this argument will abstract and report about twice as many English prosecutions for religious crimes between 1600 and 1820 as have ever before been gathered into a single collection. All these will be so marshaled as to shed light upon the constitutional questions involved in the Mockus case. This same material will also have some more remote bearing upon every kind of a free speech controversy in this country.

One unique feature of the argument will be a review of the historic controversy for religious liberty in England and America. Mr. Schroeder's point is that our constitutional provisions for religious liberty are the final judgment for the reversal of a governmental policy. If we wish to interpret our constitutions correctly, so he contends, we can do so only by a thorough study of the historic issues which resulted in the adoption of these constitutional provisions. In its negative aspects one factor of that controversy was the effort to make impossible the future punishment of blasphemy, in any of its phases or under any of its various names. In its positive aspect one can see that the dissenters not only demanded but defined religious liberty. It was their view of religious liberty, and not that of the persecuting English priests or English courts, which must determine the meaning of our constitutional guarantees of free speech. According to this viewpoint it became necessary for the compiler to read a great mass of the controversial literature of the seventeenth and eighteenth centuries to discover the stray sentences or paragraphs in which religious liberty might be defined. In this way it was discovered that there was quite a uniform idea of what was meant by free speech in relation to religion. Through the work of Roger Williams, James Madison and Thomas Jefferson that view of religious liberty (first held by the English dissenters) came to be written into our Constitution. This, then, is the historic method of interpreting that instrument. Very few libraries contain such material as is being worked into this argument. In consequence, it is not enough to make a general statement about it and then give a reference in justification. Few could find the book to see if the generalization was justified. Hence very extensive quotations have become necessary. This treatment tends to make rather tedious reading except for the serious student, who now finds the advantage of having been in possession of vast original materials not otherwise accessible.

The method is new in its application to free speech. The result, it is believed, will be conclusive for any open-minded judge. No one has ever before made such an exhaustive study of the subject, and it may be a century or more before another person will be found who will combine Mr. Schroeder's special qualifications for such work with an equally obsessing interest to get it done. It is therefore of the utmost importance that this book be made as complete as possible and circulated as widely as possible. That part of it depends upon the Freethinkers of America. Mr. Schroeder is doing more than his part.

As the scope of the work expands the expense increases accordingly. The cost of making plates is \$1.25 per page. If the book should run to 400 pages there would be an expense of \$500 without a single copy of the book being yet printed. Thus far we have collected through THE TRUTH SEEKER about \$350. Of course, Mr. Schroeder gets nothing for his time and pays his own expenses for type-writing and other clerical assistance. Neither does THE TRUTH SEEKER have any financial interest in the enterprise. At least a thousand copies of the book should be printed for free circulation. That means that we need about \$700 more to insure an adequate distribution where it will do the most good, to public libraries and to editors. To all persons contributing a dollar or more a copy of the brief will be sent with the names of all contributors printed therein. If one has the intelligence to see the importance of this work and of getting a most important judicial precedent established, he will

send a contribution proportionately large, and see to it also that others contribute. It is hoped that a few of the more affluent friends will send in subscriptions of \$50 or \$100. Mr. Schroeder is doing his work thoroughly. Our part will not be done thoroughly unless enough money is supplied, not only to pay the printer, but to insure a wide distribution, especially in the public libraries of the country. Such libraries seldom buy books of this character. Even if they did, we have not the facilities for circularizing them economically. Therefore it is up to the interested Freethinker. What will you give—now?

Self and Truth.

No phase of the human mind more thoroughly puzzles the critical thinker than that which gives its approval to the teachings and practices of religion. Many times has the question been asked, Why is it that so many persons of equal intelligence with ourselves cannot see the mythical character of religion, and the futility of its ceremonies and promises? For hundreds of years men have labored to understand this elusive mental phenomenon with a success quite incommensurate with the distinguished importance of the subject. This want of success, it seems to us, has been due in a large measure to the failure to realize the conspicuous part played by the individual unit in certain men's unwillingness to learn the actual truth of things.

Upon the battle-field of life there are two masters, the master known as self, and the master called Truth. The master self is that rebellious one whose weapons are passion, pride, avarice, vanity, and self-will, implements of error and darkness. The master Truth is that quiet, lowly one whose weapons are gentleness, patience and thoughtful investigation, which are the instruments of light. He who is immersed in self regards his own opinions as Truth, and the opinions of other men as error. But the patient Truth-lover who has learned to distinguish between opinion and Truth, does not seek to defend his opinions against theirs because of any peculiar merit of his own, but is ready to sacrifice those opinions, if wisdom requires it, that he may manifest the spirit of Truth which to be best appreciated must be lived.

Men engage in heated controversies and foolishly imagine they are defending the Truth, when in reality they are merely defending their own petty interests and perishable opinions. The follower of self takes up arms against others; the follower of Truth takes up arms against himself. Truth, being unchangeable and eternal, is independent of your opinion and of ours. When men are enslaved by self, are passionate, proud and condemnatory, they believe their particular creed or religion to be the Truth, and all other religions or communities of no religion to be error; and they proselyte with impassioned ardor. If religion is conceivable at all, there can be but one religion, the religion of Truth. It is not a formal belief; it is the reasoned apprehension of the reality of things by the truly unselfish and aspiring nature.

Those who have lost themselves in the devious ways of error and self, and have forgotten the very existence of Truth and its value as an agency for good, set up artificial standards by which to judge other men and their religious or non-religious ideas, and make acceptance of and adherence to their own particular theology, philosophy or science, the test of Truth; and so men are divided one against another, and there is ceaseless enmity and strife, unending sorrow and pain. As one succeeds in overcoming personal opinions he will begin to see things in their right relations. He who is swayed by any passion, prejudice, like or dislike, adjusts everything to that particular bias, and sees only his own delusions. He who is absolutely free from passion, prejudice, preference and partiality, sees himself as he is; sees others as they are; sees all things in their proper proportions and in the just scale of their significance.

Men cannot understand Truth while they make

themselves and their inherited opinions the arbiter of Truth. Many believe that self is the only reality, whereas it may be the one great delusion.

"Self is the only prison that can ever bind the soul; Truth is the only warder that can bid the gates unroll; And when it comes to call thee, arise and follow fast; Its way may lie through darkness, but it leads to light at last."

The self-satisfied religionist regards the loss of his mental prestige, his intellectual composure and his standing among his coreligionists as the greatest calamities which can befall him. The man of principle and broad sympathies, set upon knowing the essential character of things, looks upon these conditions as comparatively insignificant, and not to be weighed in the balance with the loss of Truth. To desert Truth for any temporal gain whatever is, to him, the only happening which can be called a calamity. Only when one has broken away from the tyranny of custom, tradition, conventionality, and the opinions of others, will he succeed in walking alone and erect amongst men.

The strongest chains by which men are bound are self-forged. Men are chained to that which causes narrowness of vision, dullness of apprehension, and contentedness with falsehood because they desire to be so, because they love their chains, because they think their little dark prison of self is sweet and beautiful, and they are afraid that if they desert that prison they will lose all that is real and worth having.

"Goodwill gives insight" and only he who has so conquered his personality that the sole attitude of mind is that of sincere goodwill towards every species of Truth, is capable of distinguishing the true from the false. Error is involved in the darkness of unfathomable complexity, and thus not always easy to recognize and eliminate, but the glory of Truth is its simplicity. Love of self shuts men out from Truth, and seeking their own personal happiness they lose the deeper, purer, and more abiding joy. The intolerant and condemnatory, even though they claim to profess the highest religion, have the smallest measure of Truth; while those have Truth in fullest measure who exercise patience, listen calmly and dispassionately to all sides, and both arrive themselves at thoughtful and unbiased conclusions upon questions and issues, and incline others to them. They take no interest in formulating perishable dogmas and calling them eternal Truth. A creed subscribed to as ultimate Truth and sworn to be defended, not only puts a bar to further research, but as a consequence throws the odium of distrust on all that may seem to oppose it. "There is no skepticism so offensive as that which doubts the facts of honest and careful observation—no infidelity so gross as that which disbelieves the deductions of competent and unbiased judgments."

Truth will never be proved by wordy arguments and learned treatises alone, for when men refuse to cultivate an open mind, to study the origin of things, to sacrifice personal feelings and self-exultation for the sake of a more abiding happiness, no words can ever prove it to them. Truth cannot be limited; it can never be the special prerogative of any man, school, or nation; and when personality steps in, Truth is in danger of being lost. The reason, then, that religious believers seem unable to appreciate the unstable character of their position is, so far as we view the matter, the result of the personal self dominating the higher qualities of the mind,—the pride of self fighting against the efficacy of Truth.

The Quick and the Dead.

Much that is written by Dr. Frank Crane, contributor to a syndicate of newspapers, is to be admired because of the writer's progressive and humanitarian sentiments; but Dr. Crane is no natural philosopher, and he has been misled by inspiration. He says:

"Thou fool, that which thou sowest is not quickened except it die."

"There is no life that is not prepared by death. Death is the door of life."

"A grain of wheat may live in one of two ways—it may

be planted and grow other grains, or it may be made into bread and nourish men. In both cases it must be destroyed before it is rendered useful. It must rot in the ground to sprout, or it must be ground to flour in order to make a loaf.

"The apple blossom's exquisite existence perishes so that the fruit may come into life."

"All living things emerge from the womb of death."

"In time all sects must die, that religion may live; all nations must die, that humanity may live; all schools must die, that education may live; all people must die, that their children's children may live; all systems of truth, all statements of truth, all creeds must die, that truth may live and be evergreen."

"The universe is deciduous, not everlasting."

"We die—forward."

"Thou fool, that which thou sowest is not quickened except it die."

Noting these statements, a correspondent of THE TRUTH SEEKER comments:

"Is not Dr. Crane's argument built on a fallacy? Was not St. Paul entirely wrong to begin with? If a seed die in the ground it cannot germinate or bring forth new vegetable or grain. Rotten, dead or dried-up seeds are not sown because they will not produce. That 'all living things emerge from the womb of death,' as Dr. Crane says, is just the opposite of scientific truth. The dead do not produce. It is from the womb of life that living things emerge."

The science of the Bible is generally at fault. Paine fell upon this passage (1 Cor. xv, 36), and replying to Paul in his own language said: "Thou fool, Paul; that which thou sowest is not quickened unless it die *not*; for the grain that dies in the ground never does, nor can, vegetate. It is only the living grains that produce the next crop." Paul was trying to prove the resurrection, but as Paine pointed out, he only showed there was a succession.

Exception might be taken to Dr. Crane's affirmation that all sects must die that religion may live, since here there is the same succession. The living sects seem inclined to multiply as religion dies. We are assured that the age of faith is in the past, but it is unlikely that there were ever so many sects as at the present time, when about 145 exist in the United States alone. The sects produce their successors before they die. A Babylonian sect probably produced Judaism, which produced Christianity, and was mixed up with Egyptian religion and paganism in producing the Catholic sect. That all nations must die is not a necessary conclusion. All people do die, of course, but not at the moment of reproduction, which is not a mortal act; nor do truths die to give way to other truths. It is the falsehood that goes when truth appears; particularly that falsehood of Paul's that "that which thou sowest is not quickened except it die."

We owe our picture of Joseph McCabe to the courtesy of Mr. Wm. M. van der Weyde, who is president of the Thomas Paine Association and an artist of reputation in photography, as his many pictures in high-class publications attest. Mr. McCabe himself says it is the most successful photograph he has ever sat for, though "taken" many times in England and the colonies. Mr. van der Weyde has some of these photographs for sale. They are artistically mounted, 10x15 inches, suitable for framing (being about four times the size of our reproduction). The price is a dollar per copy. The artist may be addressed at his studio, 12 East Fifteenth street, New York. This, by the way, is a low-priced photograph for "Van" to make. His specialty is taking notables, as in this instance, and publishers who buy only the best do not mind paying \$5 or \$10 for a specimen of his art.

Dr. David Starr Jordan of Stanford University is among the good losers. Having as a pacifist incurred the unmeasured scorn and abuse of the militants, he now, since the President's proclamation and declaration of war, speaks:

"Our country is now in a state of emergency. I would not stand against war, but that is not the way to stand together. The rope may in the end break, and hasten the day."

As the S. S. man and the soldier under white flag, the troupe citizen w governn resistan

THE CORRIDORS OF TIME.

How We Came Down Them, What We Are, and Whither We Are Headed.

By SAM ATKINSON.

About sixteen hundred years ago a series of lectures were delivered in Alexandria upon the three questions, "Whence came I? What am I? Whither do I go?" They were addressed to the Neoplatonic school by Hypatia. For her questionings she was attacked by an infuriated mob of Christians led by Cyril, bishop of Alexandria. She was dragged from her chariot, her throat was cut, she was stripped, torn limb from limb, and her dismembered bones were burnt piecemeal.

The first of the great army of martyrs for freedom of thought was a woman.

Since then, many have been persecuted who tried to grapple honestly with these great questions, and even in this enlightened age it means metaphorical crucifixion to give any other answers except those recognized by the teachers of supernaturalism. We will open two books to seek an answer to the first of these questions, Whence came I?

The first book is that of Revelation, where we are told that about five thousand years ago God made man in his own image, presumably a perfect creature. He gathered a large quantity of mud, fashioned it in shape like his own, left it against the fence to dry, then breathed upon it, and Adam was the result. But his first mistake was soon pointed out. While he had created every living thing with a mate, he had overlooked Adam, so he made a few passes and threw him into a hypnotic sleep, took a cutlet from his ribs, cogitated a little while as to "whether he should make a blonde or a brunette," then made the cutlet into a woman. He then placed the pair in a beautiful garden, with no father-in-law or mother-in-law to interfere, and from these happy surroundings came the human family. Unfortunately, God had planted a tree in the same garden the fruit of which would not agree with man, so he cautioned the pair not to eat it, but the fellow was weaker-willed than the woman and gave way to temptation, afterwards blaming the woman for his fall. When I get to this point I feel too disgusted to speak about it any more. That was such a poor kind of a man to start a world with. But we have another account of the same happening, except that this account dates back about four thousand years before the other, only Christian people are able to prove to their own satisfaction that the first account was really borrowed from the second even though it was recorded so long afterwards. In this account it was the Supreme Brahma who made the first pair. Their names were Amond and Heva. He placed them upon the Island of Ceylon for their courtship, and surrounded them with all the luxuries of a tropical clime. Even here, however, they were interrupted by a third person, the devil, who created a mirage over on the mainland more attractive than their surroundings. A narrow strip of land connected Ceylon with the mainland. Amond seized Heva in his arms and carried her across, when a mighty earthquake took place, the strip of land disappeared, and above the tumult was heard the angry voice of the Supreme Brahma cursing them, when Amond spoke up and said: "Curse me if thou wilt, but spare her, for it was not her fault but mine." That's the kind of a man worth while. But the woman got the last word. She said, "If thou wilt not spare him, spare neither me, for I love him." And the Supreme Brahma replied: "I will spare you both and watch over you." That is certainly the better story of the two.

But let us turn over the pages of the second book which deals with this question, the Book of Nature. Let us see what has been written in the rocks by man himself. If we turn back to the page dealing with the Paleolithic, or Stone Age, we find the flint and stone, bone, horn and wood implements man used as he was coming up from his animal estate. The records show that he was then contending with the beasts for supremacy. On the next page we find an account of the Neolithic, or Newer Stone Age, showing that man was improving in the

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dreds of thousands of years in all probability, leads us to believe that man was not the object of a special creative act, but sprang from the animal kingdom and has worked his way upwards by a long and painful development.

In order to verify this idea, we have been trying to trace man's ancestry. We find that his nearest relatives in the animal kingdom are the four anthropoid apes, and later discoveries have demonstrated that there is a closer relationship between man and the apes than there is between the apes and the monkeys. In his "Last Words on Evolution" Haeckel says: "Candid comparison of the five skeletons shows that they are not only very like each other generally, but are identical in the structure, arrangement and connection of all the parts. The same 200 bones compose the skeleton in man and the four anthropoid apes—the same 300 muscles serve to move the various parts of the skeleton. The same hair covers the skin; the same mammary glands provide food for the young. The same four-chambered heart acts as central pumps of the circulation; the same 32 teeth are found in the jaws; the same reproductive organs maintain the species; the same group of neurona and ganglionic cells compose the wondrous structure of the brain, and accomplish that highest function of the plasm which we call the soul."

The theory of man's animal origin is proven also by the transfusion of blood. If the blood of the dog and the fox or the rabbit and the hare is mixed together, the living blood-cells remain uninfluenced. But if the blood of the dog and the rabbit or the fox and the hare is mixed, a struggle for life immediately takes place between the two kinds of blood cells. After making hundreds of tests it has been found that the blood of the anthropoid apes and man have no injurious effects when mixed, though both have a destructive effect upon lower animals. Embryology testifies to this relationship. The child in the womb begins as a cell and develops through all the stages of its animal ancestry. It becomes in turn a worm, a fish, a quadruped, an ape, and then a human baby. At a certain stage it is covered entirely with hair. As the thumb is widely separated in the hand of the ape, doubtless because of its climbing propensity, at a certain stage in the human embryo this phenomenon appears. Many useless rudimentary organs, of which there are one hundred and seven, are further evidence of his origin. If man is not descended from the animal kingdom, how are the coccyx—the vestige of a tail—the muscles of the ear and the vermiform appendix to be accounted for? The fact that we breed backward (atavism) is another proof. Children have been born with tails and six nipples like a dog. Skeletons have been unearthed that have been preserved for ages in the soil. The discovery of the pithecanthropus erectus by Eugen Dubois almost supplied us with the missing link. The Christians have cried for this demonstration. That too has been discovered. You have only to see Billy Sunday in action to be satisfied with this proof. Our vocabulary shows us how dependent we are upon the animal kingdom to describe each other. We speak of men as wolfish, lionlike, foxy, lamblike, bearish and bullish. Look at your own hand. Observe the equal ease with which each finger touches the thumb. Our civilization depends upon this grasping power. There would be no houses, no vessels upon the deep, no locomotives crossing the continent but for this power, and this power has been developed because an ape-like ancestor discovered that he could raise himself from the ground, seize the limb of a tree and draw himself to safety. I would far rather believe in Man's Romantic History in his upward struggle from the animal kingdom than believe he was made from a lump of mud. The book of Revelation teaches that man has really descended and degenerated from an "angel of light" made in the image of God, to those inhuman monsters waging war in Europe in the name of that God. As my ancestors I prefer those brave animals who struggled upward, to that first man who was unmanly enough to lay the blame of all human mistakes upon a woman.

Then What am I? I am a product of heredity and environment. Environment has the greater influence. I may be nine-tenths environment and but one-tenth heredity, but heredity is simply the environment of my ancestry. In this connection let us still draw a comparison between the explanations given by revelation and by nature. In the life of man we find that all effects are determined by their causes. The Christian says that the Roman empire was overthrown by the hand of God. A close historical scrutiny shows us as a result of the drying up of the rivers, the great migration of barbarians which put an end to the Roman empire followed.

We have all been taught that the crusades to the Holy Land were actuated by spiritual motives. As

a matter of fact we know now that the mercenary European soldiers were inspired purely by a desire for plunder.

The discovery of America by Columbus is usually recorded as a wonderfully romantic undertaking. We now know that all the trade routes to India had been closed. The merchants of Europe were impoverished as a consequence, and their poverty meant also the poverty of the nobles and the members of the royal court. For that reason alone Ferdinand and Isabella of Spain encouraged the ambitions of Columbus.

The church boasts about Martin Luther, as the monk who shook the world. There would have been no reformation, however, and Luther would never have been heard of, but for the fact that the German aristocracy and the Papal Court were fighting as to who should reap the fruits of the German laborer's toil. The Civil War in this country was determined more by the value of the slaves and all that was involved in slavery than any righteous conception. The late Marquis of Salisbury told the British Parliament that there would have been no war in the Transvaal had there been no gold there. All the trouble we have had with Mexico has arisen because of the "interests," and not because of any righteous desire on our part to help the Mexican to rise a little higher in the social scale. When the Serbian government had fifteen articles submitted to them and but forty-eight hours to decide, they agreed within twenty-four hours to about fourteen, but asked an extension of time on the fifteenth. This extension was refused and Europe was plunged in war. That fifteenth article was introduced by the Roman Catholic church to further its power. All these things have been accredited to supernatural influence, but the scientific man is discovering in every case that God has nothing to do with these matters, but that the way a people get their living determines how they live.

Consider man in the light of Determinism as opposed to the religious theory. We have been taught that man is a sinner. The Christian says "God made man." It is certain man did not make himself. Whoever created him must be responsible for what he does. If God created man, God must be responsible for man, and God must be responsible for sin. God gave man a will—the power to choose—but only a choice between good and evil. If man chooses evil there is nobody but God to blame. The will is governed by motive, motive is born of the brain; God created man with a brain, therefore God is responsible for man's will. If God made Adam, God was omniscient: he made Adam with a weaker will than Eve, therefore God and not Adam was responsible for the fall of man. Poor old God! I hope I am too charitable to blame him for man's condition. There is no such thing as sin. That which we call sin is merely maladjustment. Man is not a sinner, he is merely the product of his surroundings.

If you begin at the bottom of the life-scale and come upward you will find that as a result of the incessant repetition of the permanent nerve-tracts, the lowest and simplest nerve-actions, known as reflex, take place automatically in plants and animals. In man these actions are performed unconsciously, as breathing, the winking of the eyes and the action of the heart. Instinct is a higher form of reflex action by which every species is compelled naturally to pursue the same way or track without any teaching or example. These tendencies are transmitted in the germ cell. A donkey's foal will always refuse to cross a running stream though it has never seen one before, probably because its ancestors were desert animals that never saw running water.

Carrying the thought further, since we know that the giraffe and the flying squirrel have been fashioned by their environment, or adaptation, can we not see that to change men we must change their conditions. Had you been a Methodist, born in a Southern planter's home, you would doubtless have thought slavery a God-ordained institution. Henry Ward Beecher and Wendell Phillips might have been colonels in the Southern army but for their birth and surroundings. Just as the plants in the Arctic region are in reality our oaks and elms, so man is a victim of heredity and environment.

But the most important question that engrosses the attention of mankind is, Whither do I go?

I am not interested in my personal condition after death. Otherworldliness has no place in my thoughts. If there is an immortal life I shall be the same in point of character, disposition and personality five minutes after death as five minutes before that event takes place. So, the important consideration will be as to what kind of character and disposition I possess this side of death. If when I die I wake up to find that I am not dead and I have a future to face, I will face it at that time. Now, the important thing to consider is the trend of the life

here. Omar Khayyam has been dust for more than seven hundred years. He cried:

"I sent my soul through the invisible,
Some letter of the after-life to spell,
And by-and-by my soul returned to me
And answer'd, I Myself am Heav'n and Hell."

"Heaven, but the vision of fulfilled desire
And Hell, the shadow from a soul on fire."

Here and now we must face conditions, and our chief mission in life must be to seek to change conditions so that those who follow us will have a better environment than ours. To do this, the individual must seek to understand himself. I do not understand the influence of the will and the conscience upon my life, but as I meditate upon the development of reflex action into instinct, and instinct into reason, I find that I am a greater creature than I gave myself credit for being. Shakespeare makes his crazy Hamlet cry:

"What a piece of work is man!
How noble in reason! in action how like an angel! in apprehension how like a God!"

As I come to understand man's place in nature, I realize that there are possibilities undreamt of, and in seeking to understand myself, my first lesson is to respect myself. When I am tempted to do anything that would belittle the race or bring suffering upon the coming generations, I must stand upon my dignity as a man and cry, "I cannot allow myself to do it."

If I do not understand myself, then I cannot understand my brother; I know nothing of the motives that prompt his actions. Then I must not condemn him, but show sympathy towards him. This will prove the means whereby I shall so govern and control my own temper that I shall disdain to enter into the many factional fights that separate man from man and hinder cooperation. Let the trivial things pass. Because some old womanish creature puts his tongue out at me is no reason why I should put mine out in return. Because men cannot agree upon tactics is no reason why useful work should not be accomplished. If I take an attitude of this sort towards my fellows it will bring an influence to society at large that is much needed before man can be what he might become. Nature has demonstrated that those creatures survive the best who render mutual aid. There are many illustrations in the animal kingdom.

Man, the individual, is dependent upon Society. The organizations thriving the best are those where groups are cooperating. If some groups have become so powerful that they threaten the life of the community, it is because the larger groups are working as units. The study of evolution shows us the way. Our future development depends upon our trend today. In spite of many discouragements, lack of interest, blindness and ignorance on the part of the mass, prejudice on the part of those who should be the teachers of men, I cannot help but feel that we are going towards better conditions of life, and with Tennyson I say:

"I can but trust that good shall fall
At last—far off—at last, to all—
And every winter change to spring."

The greatest literature the world has ever seen is, in my judgment, the poetic—the dramatic; that is to say, the literature of fiction in its widest sense. Certainly if the church could have had control the plays of Shakespeare never would have been written; the literature of the stage could not have existed; most works of fiction, and nearly all poetry, would have perished in the brain. So I think it hardly fair to say that "the Bible has produced the richest and most varied literature the world has ever seen."—*R. G. Ingersoll*.

Pay your debts, but pay them in a value which is universally recognized. Above all, when it comes to debts of honor, to debts to which the nation's honor is pledged, then there is but one ground that a gentleman can take, and that is the ground of willingness to sacrifice every personal comfort and convenience for the sake of standing everlastingly by his word.—*O. B. Frothingham*.

The earth, if your God exists, would be only a detestable park, where he would have gathered together those condemned to death, galley slaves during their life. To create without reason in order to destroy without motive, would be his aim. What joy that brute must experience in seeing his creatures make the final sad plunge into eternity.—*N. Simon*.

When a man is wrong and won't admit it, he always gets angry.—*Haliburton*.

THE FREEDOM OF THOUGHT.

Its Early History and Progress Told in Paragraphs from a Notable Book.

By Prof. J. B. Bury.

II.

The Puritans who fled from the intolerance of the English church and state and founded colonies in New England, were themselves equally intolerant, not only to Anglicans and Catholics, but to Baptists and Quakers. To Roger Williams belongs the glory of having founded the first modern state which was really tolerant and was based on the principle of taking the control of religious matters entirely out of the hands of the civil government.

It must be added that in Maryland and a few southern states, Atheists still suffer from some political disabilities.

Under Cromwell's autocratic rule even the Anglicans lived in peace, and toleration was extended to the Jews. In these days, voices were raised from various quarters advocating toleration on general grounds. The most illustrious advocate was Milton, the poet, who was in favor of the severance of church from state. It is interesting to notice that Milton places freedom of thought above civil liberty: "Give me the liberty to know, to utter, and to argue freely according to conscience, above all other liberties."

In 1689 John Locke's famous (first) "Letter Concerning Toleration" appeared in Latin. This is a principle on which Locke repeatedly insists. If a state is justified in imposing a creed, it follows that in all the lands, except the one or few in which the true faith prevails, it is the duty of the subjects to embrace a false religion.

The Revolution established religious liberty in France, and in the preamble to the Declaration of Rights (1789) Deism was asserted by the words "in the presence and under the auspices of the Supreme Being" (against which only one voice protested). The Declaration laid down that no one was to be vexed on account of his religious opinions provided he did not thereby trouble public order. Mirabeau, the greatest statesman of the day, protested strongly against the use of words like "tolerance" and "dominant." The same protest was made in Thomas Paine's "Rights of Man" which appeared two years later: "Toleration is not the *opposite* of Intolerance, but is the *counterfeit* of it. Both are despotisms. The one assumes itself the right of withholding liberty of conscience, and the other of granting it." Paine was an ardent Deist, and he added: "Were a bill brought into any parliament, entitled 'An Act to tolerate or grant liberty to the Almighty to receive the worship of a Jew or a Turk,' or 'to prohibit the Almighty from receiving it,' all men would startle and call it blasphemy. There would be an uproar. The presumption of toleration in religious matters would then present itself unmasked."

The church in France was separated from the state by the Constitution of 1795, which affirmed the liberty of all worship and withdrew from the Catholic clergy the salaries which the state had hitherto paid. A new rationalistic religion was introduced under the name of Theophilanthropy. Its doctrines, briefly formulated, were: God, immortality, fraternity, humanity; no attacks on other religions, but respect and honor towards all. In 1801, though there seems to have been little discontent with the existing arrangement, Napoleon decided to upset it and bring the pope upon the scene.

Apart from its ecclesiastical policies and its experiments in new creeds based on the principles of rationalistic thinkers, the French Revolution itself has an interest, in connection with our subject, as an example of the coercion of reason by an intolerant faith.

The leaders believed that, by applying certain principles, they could regenerate France and show the world how the lasting happiness of mankind can be secured. They acted in the name of reason, but their principles were articles of faith, which were accepted just as blindly and irrationally as the dogmas of any supernatural creed.

The case for toleration was based by its German defenders chiefly on legal, not, as in England and France, on moral and intellectual grounds. But perhaps the most important fact of all in hastening the realization of religious liberty in Germany was the accession of a rationalist to the throne of Prussia in the person of Frederick the Great. His view that morality was independent of religion and there-

Extracted from a "A History of Freedom of Thought," by J. B. Bury, Litt.D., LL.D. Henry Holt & Co., New York. Price, 65 cents. Sold at the office of THE TRUTH SEEKER.

fore compatible with all religions, and that thus a man could be a good citizen—the only thing which the state was entitled to demand—whatever faith he might profess, led to the logical consequence of complete religious liberty. It is an important fact in history, which has hardly been duly emphasized, that full *religious* liberty was for the first time, in any country in modern Europe, realized under a Freethinking ruler, the friend of the great "blasphemer" Voltaire.

In Germany, England, and Italy, where the most powerful church or churches are under the control of the state, there is more freedom, more tolerance of opinion, than in many of the American states where separation prevails. A hundred years ago the Americans showed appalling ingratitude to Thomas Paine, who had done them eminent service in the War of Independence, simply because he published a very unorthodox book. It is notorious that Freethought is still a serious hindrance and handicap to an American, even in most of the universities. This proves that separation is not an infallible receipt for producing tolerance.

During the last three hundred years reason has been slowly but steadily destroying Christian mythology and exposing the pretensions of supernatural revelation. A disinterested love of facts, without any regard to the bearing which those facts may have on one's hopes or fears or destiny, is a rare quality in all ages, and it had been very rare indeed since the ancient days of Greece and Rome. It means the scientific spirit.

A striking illustration of the gradual encroachments of reason is the change which was silently wrought in public opinion on the subject of witchcraft. The last trial of a witch was in 1712, when some clergymen in Hertfordshire prosecuted Jane Wenham. The jury found her guilty, but the judge, who had summed up in her favor, was able to procure the remission of her sentence; and the laws against witchcraft were repealed in 1735. John Wesley said with perfect truth that to disbelieve in witchcraft is to disbelieve in the Bible.

Hobbes, who was perhaps the most brilliant English thinker of the seventeenth century, was a Freethinker and Materialist. What he really thought of religion could be inferred from his remark that the fanciful fear of things invisible (due to ignorance) is the natural seed of that feeling which, in himself, a man calls religion, but, in those who fear or worship the invisible power differently, superstition. In the reign of Charles II Hobbes was silenced and his books were burned.

Spinoza, the Jewish philosopher of Holland, conceived ultimate reality, which he called God, as an absolutely perfect, *impersonal* Being, a substance whose nature is constituted by two "attributes" thought and spatial extension. If we want his philosophy, we may say that it is pantheism. It has often been described. If Atheism means, as I suppose in it is generally taken to mean, reject personal God, Spinoza was an Atheist. observed that in the seventeenth centuries Atheist was used in the term of abuse for Freethinkers, an of Atheists (except in careful were really Deists, that is, they sonal God but not in revelation.

John Locke wrote a book to show that Christian revelation is not contrary to reason. In the title, the "Reasonableness of Christianity," he notes that the note of all religious controversy during the next hundred years.

It is characteristic of this stage between reason and authority that leading French thinkers in the eighteenth century, the Rationalists, who attacked feigned to acknowledge the truth they were assailing. They speculations did not affect religious rate the domains of reason.

If Locke's philosophy place and deriving was a powerful work. Henry Bayle worked out a investigation of his lived at Amsterdam. philosophical Dictionary, but he never finished it, and this lends

The Dictionary to the moral existence of God is able to find in lives, he would their vices, but criminals you actions make you phemies prove

THE REVIVAL RACKET.

An estimate of the sums withdrawn by the most thrifty of evangelists from the cities he has invaded during the last seven years is contained in *Current Opinion*:

Boston, Mass.	\$55,000.00
Philadelphia, Pa.	51,136.85
Paterson, N. J.	25,000.00
Omaha, Neb.	20,000.00
Syracuse, N. Y.	25,000.00
Trenton, N. J.	35,000.00
Baltimore, Md.	40,000.00
Kansas City, Mo.	32,000.00
Pittsburgh, Pa.	46,000.00
Scranton, Pa.	22,398.00
Wilkes-Barre, Pa.	22,288.90
Columbus, O.	20,939.58
Wheeling, W. Va.	17,450.00
Toledo, O.	15,423.00
Johnstown, Pa.	14,000.00
McKeesport, Pa.	13,438.00
Des Moines, Ia.	13,000.00
Canton, O.	12,500.00
Springfield, O.	12,000.00
Erie, Pa.	11,565.00
South Bend, Ind.	11,200.00
Wichita, Kan.	10,111.00
Denver, Colo.	10,000.00
Beaver Falls, Pa.	10,000.00
Lima, O.	8,050.00
Portsmouth, O.	7,100.00
Colorado Springs, Col.	5,611.58

Total\$566,114.91

These sums are alleged to come under the head of what the management has the humor to call "free will offerings," but the Rev. Hamilton Schuyler of Trenton, where the Sunday outfit showed last year, says otherwise. According to him, writing in the *American Church Monthly* (New York), the evangelist's methods "approximate the nature of polite blackmail." We wonder at the word "polite," but quote the Rev. Schuyler:

"The facts show that the so-called 'free-will' offerings are in reality not such at all, but are the direct result of a well-considered, highly organized and systematic plan that is the very negative of the spontaneous spirit.

"At every meeting urgent appeals are made for generous contributions to defray the cost of the campaign. When these are assured, as is usually the case two or three weeks before the campaign closes, there is inaugurated a systematic canvass for funds to swell the free-will offering for the personal benefit of the revivalist. The town is districted in accordance with a scheme which is carefully studied out, and a host of solicitors appointed. The various individuals are visited and pledges secured.

"The large shops and industrial plants have usually their own special corps of collectors and 'boomers,' foremen and superintendents wherever possible being selected to act in such capacity. Employees of these various establishments are given to understand that a certain definite minimum is expected of them, and evidence of unwillingness on their part to contribute does not, it is safe to say, serve to commend defaulters to the good grace of their superiors. In the case of business and professional men, efforts to obtain contributions are equally systematic. Often an exact sum is specified. Individuals are told that they are rated as belonging to a certain group of givers. They are five-dollar men, ten-dollar men, or higher, as the case may be.

"Pressure of every sort is employed to induce the giving of the sum fixed upon as representing their proper share. In some instances it is not too much to say that arguments are used which approximate the nature of a polite blackmail. Appeals based upon civic pride, the fine advertisement which the city will get if the offerings for the revivalist reach a certain sum, are freely resorted to."

Reports of the working of the machine in New York show that the same sort of pressure is applied here, and that hundreds of the trail-hitters are not volunteers but conscripts.

"Over in the ministers' benches," runs the report of the day's razzapazazza at the tabernacle, "an elderly gentleman of benign aspect and courtly bearing smiled in warm approval and started to applaud. His name was Lyman Abbott. To judge from his frequent nods of commendation and smiles of approval, Dr. Abbott was pleased, on the whole, with the sermon he heard." Dr. Abbott is a believer in evolution. The preacher of the sermon in question has given his high disapproval of evolution in the following words:

"I don't believe your old bastard theory of evolution either; I believe it's pure jackass nonsense."

And of its clerical exponents, like Dr. Abbott, he observed:

"If a minister believes in evolution, he is a stinking skunk, a hypocrite and a liar."

Once a minister asked the evangelist if he could not modify this language regarding clerical adherents of evolution, and the latter replied:

"Stand up, there, you bastard evolutionist! Stand up with the Atheists and Infidels and the whoremongers and the adulterers, and go to hell."

The sermon that Dr. Abbott greeted with "frequent nods of commendation and smiles of approval" omitted these trenchant passages, no doubt.

It appears that the Tabernacle Terror is entitled to his D.D., that degree (honorary) having been

conferred upon him by Westminster College, a one-horse religious institution in Pennsylvania, in 1912. In our pamphlet, "The Case of Billy Sunday," we inadvertently alluded to "his fraudulent D.D. from a Pennsylvania college which never confers that degree." The allusion was justified, however, at the time, on the strength of the following:

"To the Editor of the *Sun*—Sir: I am herewith enclosing clipping from the *Sun* under date of Wednesday, March 10, from an editorial article entitled 'The Whitefield of Winona Lake.'

"I beg leave to advise you that the Rev. William A. Sunday has not received the degree of D.D. from the Pennsylvania College for Women. This institution has not given this degree in its history.

"We shall appreciate correction of the statement in your columns. JOHN C. ACHESON.

"Pittsburg, March 11.

"We hasten to publish this authoritative statement by the president of the Pennsylvania College for Women. The most recent edition of 'Who's Who in America' contains a biographical or autobiographical sketch of the career of the Rev. William Ashley Sunday, evangelist, in which it is alleged that he received in 1912 from the Pennsylvania College for Women the degree of doctor of divinity."—*New York Sun*, March 14, 1915.

Correcting the misinformation which the biographer of the evangelist gave to the publishers of "Who's Who in America" leaves the Rev. Sunday in possession of his unearned honor and absolves the Pennsylvania College for Women.

Dr. C. A. Beverly of Lily Dale, N. Y., states in *Science of Life* (Hamburg, N. Y.) that he was the Rev. W. A. Sunday's family physician for ten years and is still waiting for his fees. "He [the Rev. W. A. Sunday] says my doctor's bill against the estate is outlawed. His grandfather never paid anything; neither does Billy." The Rev. Sunday's personal reputation does not appear to be good. Last year someone sent us a newspaper that had the account of his betrayal of a young girl, illustrated with a picture of her grave. Names, places and dates were given. Confronted with the story when he was out west, his answer was that this occurred before he was "saved." But we hear from a man in New York who has known him for thirty years that he was always "saved"—that is, he was always religious, even as a boy, and had the unpleasant habit of preaching to his team mates when he played ball. There is evidence that the Rev. Dr. Sunday's moral sense is under-developed or arrested in its growth.

Isadora Duncan, the pioneer demonstrator of the interpretative poetical dance, whom we first saw twenty-five years ago turning the poetry and blasphemies of Omar Khayyam into the music of motion, is an avowed pagan. Called on for a speech at the final appearance of her company at the Metropolitan Opera House the other evening, she evoked vigorous and repeated applause by saying: "I myself am a child of Plato, Socrates, Galileo, Darwin, Huxley, Haeckel and Walt Whitman, yet today a rich American pays a man to come here to tell us that those great and noble men are burning in hell. All I can say is that if he believes there is such a place he had better go there." Miss Duncan and her dances have been the target for some of the Rev. Dr. W. A. Sunday's indecencies. He may have understood that her graceful evolutions in the interpretative dance are the same thing as Darwinism.

Prominently connected with the revival conducted by the gutter evangelist in Boston was Mr. Percy Barrows, a well-known organist and Sunday school teacher. Mr. Barrows, according to a report in the *Boston Post*, has pleaded guilty in the Superior Criminal Court to an indictment charging him in ten counts with assault on boys of his Sunday school class. We have frequently mentioned the need of parents being warned against trusting their children with men of whose character they know nothing further than that they make religious professions and take an active part in church work. This is no guarantee, not even an indication, that they are morally straight. The gutter evangelist has been unfortunate in the men he has had with him in getting up his revivals.

For hundreds of years the Bible was the standard, and whenever anything was asserted in any science contrary to the Bible, the church immediately denounced the scientist. I admit the standard has been changed, and ministers are very busy, not trying to show that science does not agree with the Bible, but that the Bible agrees with science.—*R. G. Ingersoll*.

He who sows God, gathers the priest. This latter is really the parasite of divinity and the itch fly of gods.—*N. Simon*.

God and My Neighbors.

We Reubs want to know two things especially: First, how to raise corn without moisture; second, how to raise it in a mud-hole.

My young friend Fritz, a New York agriculturist, writes me that the back-to-the-landers in his section have gone back to their old jobs in the city to earn money to farm on.

In my opinion Billy Sunday is the Real Thing. He preaches boldly what the churches have in their creeds but are ashamed or afraid to mention. Advanced theologians accept in theory the findings of science, of historical and literary criticism, but in practice ignore these and act as though what they know to be myths were facts instead. Now, Billy denies all these results of men's research. He is more consistent than are those scholarly divines who associate with him. If he is a liar and a fraud, so was Paul, so was Peter. Does he resort to all sorts of undignified and ungentlemanly tricks to draw the crowds? Pray how did the holy men of old, the prophets of Jehovah, disport themselves when they wished to attract attention? Billy has not yet, I fancy, gone far enough to appear in public without clothing.

Hezekiah has died and been canonized. Preachers and other friends of his have vied with one another in their tributes to his virtues. They praise his caution, his conservatism, his record as a clean man, a good husband and father. He loved his church. He was a friend of God. He was pure gold.

And Heine, who knew Hezekiah well, says that all these encomiums are well deserved, that all the praise bestowed upon his dead friend are but his due. But Heine, who is a bit of a philosopher, seeks to explain some things concerning Hezekiah, which cause me to pity as well as to admire.

Hezekiah was a poor boy who worked hard to educate himself. He became a teacher, was successful as such, and soon became prominent as an educator. In time he left school work for journalism, and in this field of labor he was also successful. But success is not easy. Hezekiah's life was not one of sloth. He married a wife with aristocratic traditions. Children came to be reared and educated. His family must hold its own in society. Hezekiah's life was one of perpetual struggle. He had to be cautious, conservative; he dared not be otherwise. Besides, his health became poor, he was for years a man working and suffering. He was a self-made man whose education was chiefly literary. He had not the scientific mind. He was ill and somewhat morbid. Hence, his devotion to the church, his brooding over thoughts of death, his dreams of the chance for him to live another, a painless life. And thus did he become the ally of the preachers, and after his death to be canonized by them.

And Heine says that there were so many excellent qualities in Hezekiah that it is to be regretted that he could not have been more free to develop his own individuality, to live up to his best self.

In his answer to the Baptists who were enraged because they were not allowed to go in and "save" the soldiers encamped along the border, General Funston said some pretty good things. Here are a few quoted from the *Literary Digest*:

"I say frankly that I would not want to take chances on allowing a series of revivals in these great camps. I am justified in giving the word 'revival' its usually accepted meaning—a series of meetings continuing day and night for an indefinite period, with loud exhortation and singing and much emotionalism.

"How about the rights of the men who do not want to attend revivals and who do not wish to be disturbed by them? Are they to be compelled to leave the camp, which is their home, and wander about downtown or through fields to get away from them? Has a man no rights because he is a soldier?

"There are many religious people who disapprove strongly of revivals with their attendant emotionalism. And, anyhow, be a man religious or irreligious, be he Hebrew, Christian or Mohammedan, no other person has a right to rub his belief or his form of worship into his face—that is, to bring it into the place where he has a right to be, and where he cannot escape from it without abandoning that place.

"Soldiers must be protected from imposition by their superior officers, and, if these officers from weakness or other reason, fail in their duty, their only recourse is submission or riot; and it is a safe guess that the latter is what you would have got with a typical old-fashioned revival in any one of the camps."

Betsy says, "If there is no God, what makes it thunder?" And William, "What makes things grow, if there is no God?"

God is the sum of the not understood.

But Thomas R. says there is too much science in the schools.

ROBINSON CRUSOE.

THE TRUTH SEEKER

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Free-thinker who is not a regular subscriber.

OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions Whence? and Whither? can be given only by Science.

THE TRUTH SEEKER holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

THE TRUTH SEEKER believes in Free Speech, Free Press, and Free Mails; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinion. We neither indorse an idea by printing it, nor condemn it by exclusion.

THE TRUTH SEEKER is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted.

POLITICAL PRINCIPLES.

(THE NINE DEMANDS OF LIBERALISM.)

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.
2. We demand that the employment of chaplains in Congress, in the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of nat-

ural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Letters of Friends

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

THE DUTY OF THE AMERICAN FARMER.

From Gifford Pinchot, Pennsylvania.

To the Editor of The Truth Seeker:

In this great time, when every citizen must do his part, the President has made his chief appeal to the men who live on the land. He is right in doing so, for the safety of our country just now is in the hands of our farmers. What I mean is not merely our safety and the safety of our Allies in the matter of food. I mean that the safety of the United States against foreign invasion hangs on the decision of the farmers of the forty-eight states.

The two great weapons in this war are arms and starvation. The war against German arms will be won or lost in France—the war against starvation will be won or lost in America. The kaiser cannot whip the French and English armies and the English navy while England has food. But it is still possible that the German submarines may be able to keep food enough from reaching England to starve her into submission.

If the submarines win, the first item in the kaiser's terms of peace will be the English fleet. With the English fleet in his possession, the kaiser will be master of the world.

What will happen to us then? Every man who stops to think knows the answer. We shall have money, food, labor, land—everything that is desirable in the world except the power to protect what we have. Experts estimate that it will take us nine months to get ready to meet a German army of even 150,000 men, with modern artillery. Under such circumstances, would the Germans treat us better than they have already treated Belgium and France?

Even if the armies of our Allies should crush the German military power this summer, before the shortage of food can reach the point of want, the world would still need vast quantities of American food. But if they do not, only one course can make us safe, and that is to grow food enough on our farms for ourselves and our Allies, and to put ships enough on the sea to carry the food, in spite of the submarines, to the men who are fighting our fight.

If the war lasts beyond this summer, it will be the American farmer who will win or lose the war, who will overcome militarism and autocracy, or allow them to spread and control the world, ourselves included.

This is no fanciful picture, but sober fact. Many a man will make light of it until he comes to think it over, but I venture to say that few will treat it lightly after careful thought. It is no more impossible than the great war itself appeared to be, only a few days before it began.

It is true that we can greatly increase the available food supply out of grain now used in making liquors, and by reducing household waste. But when these two things are done, and done thoroughly, they will not be enough. The final decision will still rest in the hands of the men who raise our food in the first place.

The clear duty of the nation is to guarantee the farmers a fair price for their crops when grown, and a reasonable supply of labor at harvest. The clear duty of the

farmer is to raise food enough to win this war for democracy against kaiserism.

No such responsibility has ever rested on any class of men since the world began as rests today on the farmers of America.

THE SOUL AND SCIENCE.

From W. S. Bryan, Tennessee.

To the Editor of The Truth Seeker:

Intelligent Spiritualists very rarely pay any attention to dogmatic outbursts like that of "Redcote Dewar" in your issue of April 21, chiefly because the writers show by their own statements that they know nothing, or but little, about the subject. Mr. Dewar infers that Spiritualists base their belief largely on the writings of Sir Oliver Lodge and the worthless mouthings of professional "mediums," when in fact none of these is essential. There is a vast literature on Spiritualism, from some of the best, the purest, and the most sensible men and women that the world has produced; but Mr. Dewar seems to know nothing about this literature. Like many others who issue dictums, he is as completely in the dark as if he had never given the subject a thought. Intelligent Spiritualists pay very little attention to the writings of Sir Oliver Lodge on this subject, because, like too many other scientists, he allows his emotions and predilections to get the better of his reason; and as to the common public medium, the intelligent Spiritualist has no more faith in their fulminations than he has in the so-called "inspired" writings of the Bible. Both stand on about the same level.

The future will no more repudiate the palpable truths of Spiritualism than the past and the present have repudiated them. These truths will continue to gain a wider and stronger hold on the thinking part of humanity in the future, just as they have done in the past; until it will become merely a matter of intelligence, or knowledge of the subject, whether a man believes or not. Indeed, it has about reached that point now.

When and where did Mr. Dewar discover that the Greeks did not believe in immortality? If they had no such belief, whence came their gods, who were invariably the spirits of mortals? And, moreover, what difference does it make, so far as the truths of Spiritualism are concerned, whether the Greeks believed in immortality or not? The two subjects have not the slightest relation to one another. A man may believe whatever he pleases, without his belief having any connection with truth. For instance, a great many otherwise intelligent people believe, sincerely believe, that the whale swallowed Jonah; but if the whale were still alive he would laugh at their folly.

And what does Haeckel, or any other man, know about the soul, any more, for instance, than I do? Has he ever seen one, or made demonstrations that would have infallibly revealed one if it had been present? No! So far as the soul is concerned, Haeckel is as ignorant as a little child. Then by what authority does he issue the dictum that the "soul is not a special immaterial entity, but the sum of a number of connected functions in the brain; when the brain dies the soul comes to an end"? So far as the reality or non-reality of the soul is concerned, these dogmatists have no more value than the personal opinions of an ignoramus. Please understand me, I am not intimating that Haeckel is an ignoramus on general principles; for within his own sphere he is one of the world's intellectual leaders. But he knows nothing about the soul, and consequently has no right to issue dictums in that sphere. It would have been becoming if, in the realm of the soul, Mr. Haeckel had remained silent. It would have been even more becoming if he had declared that he knew nothing about the subject, and therefore had nothing to say. Haeckel's course during the kaiser's war has shown that he is not capable of logical reasoning on all subjects, and his statements should be accepted, just as we accept those of all philosophers and writers, only to the extent that our reason and

common sense and demonstrated fact justify.

Again, what difference does it make what Professor Wineberg, or any other scientist or individual, believes about a personal god, or immortality? He has never seen a god or an immortal soul, and consequently he knows nothing about them, and has no right to declare that "no scientist" can believe in such things. Such a declaration only demonstrates the professor's ignorance of that particular subject, and his narrowness of mind which indicates that he is not a safe teacher. Neither do I believe that there is a personal god, and yet for all that I know there may be such a creature, with long gray beard, sitting on a throne in the clouds wielding a golden scepter. But I do know something about souls, because I have investigated that subject; and consequently I am a better "soulologist" than Dr. Wineburg, or Dr. Haeckel, or Dr. Anybody Else who has never given this particular subject any intelligent thought. Napoleon was a great general, but he was a failure as a novelist, a historian, and a poet. It would be more becoming if some others would follow Napoleon's example, and confine their activities to subjects that they are familiar with.

The physiologist, let him be ever so learned and able in his special field, cannot solve the riddle of the soul any more than an ignoramus can. The physiologist is supposed to be familiar with the mechanism of the body and brain, but he knows nothing about the invisible power that moves and controls these. When the soul departs, the brain and the muscles cease their actions. The master is gone and the servants quit work. If consciousness is not outside of the body why does the man cease thinking when he is dead? Simply because the thinking part has gone somewhere else. The old simile of the watch is too absurd for more than a passing notice. Will a watch run without a mainspring? and does not the mainspring represent something higher than mere physical action? It is the thought that has gone into the mainspring which makes it work.

Will Mr. Dewar please tell me what gravity is? If he will demonstrate that he knows beyond all peradventure what gravity is, then I may be inclined to accept some of his other theories, absurd though they now appear. I am especially interested in this subject of gravity, because my friend, Dr. See, the famous astronomer, has recently promulgated a new theory as to the source of this principle, which is at complete variance with all previous theories. Perhaps Mr. Dewar knows all about gravity, as he seems to think he does about most other subjects under the sun, and if so he ought to inform a waiting and anxious world. Gravity has nothing to do with the blowing down of the walls of Jericho, because gravity is a real thing, though we cannot see it—as Mr. Dewar can assure himself by allowing some workman to drop a hod of brick on his head—while the story of Jericho and its walls is merely a silly yarn to please children.

By what authority does any one accuse Sir Oliver Lodge of denying the essential truths of what is known as Darwinism? With all his failings (and he has them) Sir Oliver has never made any such declaration. Nothing that he might say on any subject ought to have much weight if he did, for "Darwinism," like gravity, is a truth that proves itself. And Spiritualism, soul immortality, individual continuity, is the natural and logical outcome of evolution. It makes no difference if there are a few souls so mean that they do not care to live on, they do and will "live on," just the same. The proper thing for such souls to do is to get knowledge and become worthy of a continuous existence.

REPRINTS.

The Truth Seeker Company has just issued new editions of the following pamphlets, the large sales of which testify to their merits, usefulness and interest:

"An Open Letter to Jesus (Immanuel J.) Christ," by D. M. Bennett, 10 cents.

"Pocket Theology," by Voltaire, 25 cents.

AGNOSTICISM AND SPIRITISM.

From P. O. Hopkins, Ohio.

To the Editor of The Truth Seeker:

I believe all who have read the article by my friend Mr. Thomas will agree he has made spiritualism as clear as mud. He declares there is no such thing as the absolute, and then vehemently swears "All life is eternal"—strongest kind of "absolutism." This is the first brick he cast through the gable of his glass house in which he and the spirits reside.

Then he says spiritualism is a "science." Now science deals with and demonstrates facts and has nothing in common with myths, spooks and a lot of gibberish enacted by a charlatan in a dark cabinet in a darkened room. There is as much science (and no more) about spiritualism as there is Christian science which is a misnomer in both cases, and here went rock number two through the other gable.

As to Agnosticism being "knownothingism," this was simply a handy phrase for friend Thomas. Some Agnostics are thoroughly informed on practically all intelligent subjects, but when we do not, and cannot know anything about a harp or home in the skies, or spirits chasing around trying to speak to us but fail except through a medium we frankly admit we do not know any thing about such things as they have never been demonstrated to an unbiased mind and are only beliefs or hallucinations.

Science operates in the broad light guided by reason and intelligent thinking, while spiritualism stages its greatest pretended manifestations in the dark. It is always more convenient to perform tricks in the dark, thereby deceiving those who wish to believe in spite of evidence to the contrary. Here you sent a missile through your rear wall of glass.

Friend Thomas, your conception of "knownothings" must be spiritual and not material, else you would not call the brightest men who have graced this globe knownothings. Voltaire, Thomas Paine, Thomas Jefferson, Huxley, Darwin, Ingersoll, Haeckel, Mangasarian and many others who have given to the world scientific facts and volumes of splendid, refined, eloquent literature that will never perish from the earth so long as men love facts better than fiction, truth more than imagination and hallucination.

Has Agnosticism done nothing? is it doing nothing now?

Dear Mr. Spiritist, it was Agnosticism that broke the idols of paganism, that throttled and halted the ruthless march and murder of superstition, and finally, that wrote that matchless instrument, the Declaration of Independence. It is Agnosticism that is now pushing forward and breaking through the remaining bars that the monster superstition has erected against freedom of press and speech. Each and every liberty we enjoy is the result of active Agnosticism and Agnostics.

Do you call this "donothingism"? Have you anything like this to the credit of spookism? And I heard the whole structure fall as this brick went crashing through your glass front.

We can see a shadow, but can not see a spirit, therefore a spirit must be less than a shadow and I have never been able to understand how it is possible for a something (or, rather, nothing) thinner than a shadow to be able to send messages to friends, or enjoy or suffer in another world. When the material brain ceases to perform its function there is no more consciousness therefore no more communication.

You say you believe in "dreams and visions," really Mr. Thomas you are going the limit. You should not speak of evolution when a person can believe that kind of dope he is capable of believing anything, even to transubstantiation or spiritualism, and there is as much evidence in the one case as the other, except, in the one you get a piece of bread, while in the other you get the hole in the doughnut.

Don't worry about your departed son, brother Thomas, he is all right, and you will be all right and feeling fine if you will wake up your thinking machine, get away

from dreams and fake messages coming from another world which does not exist and inject a little virulent Agnosticism to circulating through your anatomy.

I am somewhat alarmed at your condition, dear Mr. Thomas, and if I were to diagnose your case, I would say, you have become dangerously inoculated with the virus of religion or paganism called Christianity or superstition and that ere long you will likely be going to five o'clock mass, bowing and flirting with the "host" or else join the hallelujah crowd of Billy Sunday, either of which is fatal to evolution or intelligent thinking.

IS THE "ALL" GOD?

From D. F. Sweetland, Illinois.

To the Editor of The Truth Seeker:

The Washington Park Bug Club has opened up for the season to discuss all questions that may arise. As yet but little has been talked of beside the war. Bishop Burke is on hand ready to defend "the Supreme Court of Truth," as he styles the Roman Catholic church.

Last summer I was quite successful (in my mind, at least) in arguing with him on the second question in the catechism. The question is: "What is God?" and the answer given is: "The maker of all things." I contended that this is no definition, as it merely tells what God worked at and gives no description of what he is; that the definition is an impossible one.

It says the creator of all things. God, if he exists, must be some thing; if not, he surely doesn't exist. If he is something, then he created himself according to this definition. This he couldn't do, because he would have to pre-exist in order to be on the job. If he pre-existed he was already in existence and had no need to be created. The only answer the bishop could give to this argument was: "I don't see how a person can fail to believe in God."

In arguing thus, I once ran up against a man who said he was a Vedantic philosopher and that my argument was of no account. He denied that there was such a thing as the All, space being unlimited and filled with the natural, the material must be unlimited. The word all, he claimed, was a term of limitation just as much as any given number, say 6 or 10. The theologians, however, make an extravagant use of the word all. Dowie had a motto that "God was all, over all, through all, in all." All was the biggest word he could think of, so God must be it; but the idea of being all contradicts the idea of supremacy. To be supreme there must be something to be supreme over. The Supreme Court is over the inferior courts. A supreme ham is one that is better than the other hams, so a supreme being is a being over inferior beings, and not an all, which would include the inferior.

Draper, in his "Conflict Between Science and Religion," says: "There is no supreme being, but there is a supreme power." A supreme power couldn't be all the power. If so there couldn't be any inferior powers. So it would seem that universal unlimited being would be a better term for the biggest thing that is than the all. All the gods the theologians have brought out are not as big as Nature. They are only parts of nature. The whole is greater than any of its parts.

A SIGNIFICANT SILENCE.

From J. T. Cummings, Massachusetts.

To the Editor of The Truth Seeker:

Self-sacrifice is an admirable thing in theory, but in the matter of practice, its most ardent advocates often show apostasy. Nothing could better illustrate this fact than the attitude assumed by the churches toward one of the most important features of the prohibition agitation.

None need be told that the adoption of country-wide prohibition would affect not only the business of making, distilling and brewing wines, spirits and malted beverages, but all of the many tributary industries as well, thus throwing out of employment hundreds of thousands of men, most of whom would find it difficult, if not impos-

sible, to engage in other occupations. To these add the families of the workers so ruthlessly deprived of their means of livelihood, and it will readily be seen that the problem is not one to be treated with the contempt characteristic of rabid fanatics when their schemes meet with opposition.

But it is to the hypocrisy and sordidness revealed by discussions of the financial bearings of proposed prohibitory legislation that we would call special attention. The revenue derived by the United States government from the manufacture and sale of liquors is of such importance that its loss would have to be made up from other sources. But when the question is asked, On what shall taxes be imposed for this purpose? it is answered, in some quarters, by impracticable suggestions, while the churches are significantly silent. Yet, what is more reasonable than to suppose that, for the sake of "maintaining a principle," they would be not only willing but eager to make a sacrifice in its behalf commensurate with the nature of the conditions they so lachrymously and hyperbolically denounce from the house-tops?

Alas! the church, like many a philanthropic individual whose susceptibilities are over-sensitive where his pocketnerve is concerned, shrinks and trembles at the thought of expending money, though it never hesitates to accept it, even from testators who, in making their bequests, have, with known malignity, ignored needy and worthy relatives, friends and objects.

The value of untaxed property in the United States (principally that of churches and colleges) is enormous. Assessed, as it ought to be, like other possessions, real and personal, it would, at least, supply the deficiency of revenue that general prohibition would create. For many years, eminent political economists have urged that this be done in common fairness to the unequally taxed people, but we know of but one instance in which a churchman has agreed with them. The Rev. Dr. Hawthorne, a Baptist minister of Atlanta, Ga., said, in September, 1894: "In exempting church property from taxation, the state patronizes religion. It gives to the church whose property it exempts its just proportion of the sum needed to defray the expenses of the government. This is a violation of the law of religious liberty, because it compels the Jew, the Atheist and the Deist to contribute to the support of a religion which they repudiate. If the state should exempt bar-rooms from taxation, it would thereby compel every taxpayer to contribute to the support of bar-rooms. Is it any less a violation of the rights of conscience to make churches beneficiaries of the government, and thereby compel men to support a religion with which they have no sympathy? The burden of supporting any religion should fall only upon those who believe in it, and desire to see its principles and practices upheld and promulgated."

There spoke a man with some appreciation of equity and justice, but his brethren, nowadays, want no mention of the subject on which he was so emphatic. Indeed, the silence thereon of church people generally indicates a desire to shirk all responsibility for the deprivations and financial losses they are so insistent on inflicting. Even now, when a declaration of war with Germany has brought this country face to face with oppressive taxation for its conduct, and the collection of revenue from every possible source is imperative, the churches are shouting for prohibition as a "war measure," a measure which would, of course, cut down the government's receipts by many millions. It is a characteristic and transparent trick, but no observant Liberalist has failed to note that, amidst the ostentatious avowals of "devotion to the flag," accompanying the demand, there is not so much as a whisper of indemnifying cash. Ah, no! While the present wearers of halos—prospective wearers of golden crowns—are experts at devices for getting money from the "unchurched millions," wherewith to "support the gospel," these thankless recipients of free public protection and favors, paid for by the

self-same millions, have no notion whatever of supporting the government with the strongest of all sinews of war.

But since church edifices are not too sacred to be used as theatres and concert halls, and for other secular purposes, they are not too sacred to be taxed. Therefore, the most effective means for obviating a possible monetary stringency, in this emergency, may be expressed in three words—Tax the Churches.

A SECRET SOCIETY OF FREE-THINKERS.

From Quixote, Massachusetts.

To the Editor of The Truth Seeker:

Apropos of a recent suggestion in regard to organizing Freethinkers, I would say, why not? "United we stand, divided we fall." I believe it as necessary for self-preservation and for the diffusion of our principles as for any other body, such as the Freemasons, Oddfellows, etc. I am a member of those organizations and have made many friends, and enjoy opportunities extended in that way, of association with good people. It will be apparent, however, that I am unable to wholly reconcile my freethought leanings with some of the teachings, etc.

I wrote you some time ago to inquire if you knew of any fellow-Agnostics in this city (Worcester, Mass.), but heard nothing from you. Using my own desire as a basis, it seems to me there must be others, perhaps in this city, who would like to get in touch with fellow-Freethinkers, consequently why not carry the idea a bit further and figure that a secret society of Freethinkers would find ready acceptance? It would need to be "secret" because of the well-known "gentle opposition" from our more Christianlike fellow-citizens.

Let us organize, and, through this organization, secure legislation favorable to our cause, et cetera.

I wish you would consider submitting this in your Missionary Department, or elsewhere.

A NEW RECRUIT.

From J. D., New York.

To the Editor of The Truth Seeker:

Your issue of April 21st, inquires: "Why does not God stop the war? The fact that it is permitted to go on is inconsistent with a belief that he exists."

Perhaps Divine Providence takes little interest in the war because at present it is engaged in the more important business of watching the sparrows fall.

EVOLUTION OF THE IDEA OF GOD.

By Grant Allen.

This work traces the genesis of the belief in a God from its earliest origin in the mind of primitive man up to its fullest development in advanced Christian theology.

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CHILDREN'S CORNER FOR BOYS AND GIRLS YOUNG AND OLD

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

FREETHOUGHT CALENDAR.

CONDUCTED BY FRANKLIN STEINER.

Edward C. Reichwald, March 7, 1849.

Edward C. Reichwald, secretary and treasurer of the American Secular Union and Freethought Federation, was born in Milwaukee, Wis., March 7, 1849, of German parents. His father was a contractor and in 1859 and 1860 contracted to build three churches. He was defrauded out of his pay for two of them, and there being no Mechanics' Lien law at the time, he lost all. This opened the eyes of the entire family to the dishonesty of religion, and of those engaged in propagating it, with the result that all became Freethinkers. In 1865 young Reichwald came to Chicago, where he obtained employment in a market during the day and attended



Bryant & Stratton's Business College evenings, this being the only English education he ever received, all his schooling in Milwaukee having been in the German language. One of the members of the firm withdrew in 1868 and Mr. Reichwald was taken in as a partner, the firm being Jones & Reichwald. In 1883 this firm dissolved and the firm E. C. Reichwald and Brother, composed of Edward C. and William G. Reichwald, was formed, which for years was one of the best known commission houses on South Water street. For many years Mr. Reichwald had taken an interest in Freethought and in 1893 was elected treasurer of the Freethought Federation of America. In 1894, when the Federation was united with the American Secular Union, he was again elected, with Samuel P. Putnam as president and Mrs. M. A. Freeman as secretary. In 1895 Mrs. Freeman, owing to ill-health, was obliged to retire and Mr. Reichwald was elected to fill her place. At the Congress of 1915, he was again elected secretary and treasurer as well, making at the present time almost twenty-four years of continuous service.

In his official position Mr. Reichwald's work has been of the practical and militant kind. He is a man of courage, does not believe in weak tactics, and never hesitates to deal superstition and priestcraft a severe blow. He realizes that the rights of Freethinkers are secured by the Constitution of the United States and of the state of Illinois, as well as the constitutions and laws of the other states. He has never hesitated to bring the representatives of the churches, both Catholic and Protestant, into the courts, when necessary, to compel them to observe the secular features of our government, and obey the laws the same as other organizations. He has successfully fought the enactment and enforcement of Sunday laws in many states. A number of Chicago churches were not paying taxes on property they owned which yielded an income. Among them was the Y. M. C. A., an institution whose building in La Salle street brought in \$40,000 yearly in rents. Mr. Reichwald had them all summoned into court. There was a large number, nearly all the principal de-

nominations being represented. At first some of them showed fight, but when they realized that they had evaded the law all began to pay. By this act three million dollars' worth of untaxed property was added to the taxable list and the city was no longer defrauded. Among those involved was the late Archbishop Quigley, the most powerful man in Chicago. The commissioners of Cook county had given this ecclesiastic ground on the County Poor Farm on which to build a chapel, then almost completed, clearly in violation of the constitution of Illinois. After carrying the case to the state Supreme Court, Mr. Reichwald obtained a decision that while the commissioners might permit the archbishop to build the church, they had no authority to give him the ground or, in fact, anything else; and that he might at any time have to tear his building down or give it to the county.

Mr. Reichwald has never met defeat in the courts. His greatest and longest fight was in behalf of the Chicago street speakers, who were arrested time and again by Roman Catholic policemen. Mr. Reichwald has gone on their bonds and employed lawyers to defend them, and has won in every case. One of these, carried to the Court of Appeals, resulted in the abrogation of the police department rule that street speakers must have a permit. Now, if it is known that Mr. Reichwald is back of a speaker, the speaker is never arrested.

Seventy per cent. of the school teachers in Chicago are Roman Catholics, so firm a grip had this church upon the city. These teachers often called in priests to address the children, even taking them, including those of Protestant and Jewish parentage, into a Catholic church, where they were given Catholic instruction and Catholic religious cards. Mr. Reichwald obtained evidence of this, bringing some of both children and cards before the School Board. The result was a new rule that any teacher who tried to influence a child's mind religiously should be at once dismissed. This stopped the practice.

Mr. Reichwald has also worked in conjunction with other organizations with whose work he was in sympathy. As a result, in the winter of 1917 Judge Baldwin issued an injunction forbidding the county treasurer to pay any more money to church-controlled schools, hospitals, etc. For years these institutions had obtained millions of dollars flagrantly in violation of law.

To tell all that Mr. Reichwald has done in defense of equal religious rights for all, for the claim of Freethinkers to an equality of rights with Christians, and for complete separation of church and state, would require more space than is now at our disposal. Only recently he prevented the passage of Sunday laws in Iowa and Michigan. Mr. Reichwald is a widower, his wife having died in 1909. He has one daughter. His office is located at 79 West South Water street, where Freethinkers always receive a hearty welcome.

Events of which the past week is the anniversary are:

May 6, Alexander von Humboldt died, 1859. Sir Wm. Hamilton died, 1856. Karl Marx died, 1883.
May 7, Salmon P. Chase died, 1873.
May 8, John Stuart Mill died, 1873. J. Ridgway convicted of printing "Rights of Man," London, one year's imprisonment, 1793.
May 9, Edward Truelove convicted of selling "Fruits of Philosophy," sentenced 1878. Francis Hopkinson died, 1791.
May 10, Theodore Parker died, 1860. Centennial celebration at Philadelphia opened, 1876.
May 11, E. Truelove convicted of selling "Moral Physiology," 1878.
May 12, Linnæus, naturalist, born, 1707. Benj. Offen died, 1848.

Virtues of the Mule.

The mule is patient, fond of work,
His virtues will bear sifting;
Besides, the business end of him
Is always so uplifting!—Life.

Our Newly Acquired Ships.

There are now ninety-one German and fourteen Austrian vessels in ports of the United States, exclusive of the Virgin Isles, according to the latest count made by the Bureau of Navigation and transmitted to the Senate by the Department of Commerce, says the New York Sun. Under the terms of a joint resolution adopted by the Senate, each of these ships which was owned at the time it came under American jurisdiction "in whole or in part by any corporation, citizen or subject of any nation with which the United States may be at war when such vessel was taken," may be seized and operated in the service of the United States.

If the vessels of Austrian register are owned in part by Germans, that ownership renders them liable to seizure on exactly the same terms as the German ships, regardless of our relations with Austria, which has severed diplomatic relations with the United States, but has as yet made no formal declaration of war.

The gross tonnage of this fleet is 662,513. Of this gross tonnage all but 67,817 is of undisputed German ownership. Dr. Karl Helfferich, the imperial German secretary of the interior, told the Reichstag main committee that the submarine campaign of ruthlessness has sent 1,000,000 gross tons of shipping to the bottom in two months.

The vessels of German and Austrian ownership in this country which are to be put into service by the United States were crippled, in many instances seriously, by their crews on orders from the embassies of their countries on January 31, when Count von Bernstorff delivered to President Wilson the note of the German government announcing its intention to disregard after February 1 the pledges it had given on May 4, 1916, to conduct its undersea warfare in accordance with international law and the practices of civilized nations. The damage done to the ships has never been officially disclosed.

In some vessels it was much greater than in others; in all it was sufficiently great to render the ships useless for weeks. Certain ships were sunk at their wharves, and in general the German and Austro-Hungarian governments sought in every way to render them useless to the United States. The work of repairing them was begun immediately on their seizure by the Federal authorities on April 6, when the President issued his proclamation announcing the recognition by Congress of the state of war thrust upon the United States by Germany.

Of the ships now in custody of the government, thirty-one are in New York harbor. The others are distributed among ports on the Atlantic, Pacific and Gulf coast of continental United States, in Honolulu, Porto Rico, the Philippine Islands—twenty-three vessels, ranging from the 10,981 ton Princess Alice of the North German Lloyd to the 499 ton Wiegand of the Deutsche Sudseeposphat, are in the Philippines—and the Elsass, another North German Lloyd boat, having a tonnage of 6,591, is at Pago Pago. These are the merchant ships which at the beginning of the war tied up in our then neutral ports to save themselves from capture.

These ships are of all sizes, from the 54,282 ton Vaterland at the Hamburg-American pier in Hoboken, to the Wiegand at Cebu. Many of them are cargo carriers, and the transformation of the passenger ships into transports or freighters would not be difficult. The hardest task before the government is to repair their machinery, which was built abroad, and for which parts must be made to replace the injured members. But with expert machinists and naval supervision this can be accomplished in a shorter period than is popularly supposed.

The total tonnage of these vessels is more than one-third of the steam tonnage under United States registry in foreign service in 1916, and a little less than one-seventh of the coastwise tonnage. The use of the seized ships for the transport of foodstuffs to Europe, as is now planned,

would go far to counterbalance the losses of allied and neutral shipping due to U-boat attack.

His Strong Point.

"Is your husband much of a provider, Malindy?"

"He jes' ain't nothin' else, ma'am. He gwine to git some new furniture providin' he gits de money; he gwine to git de money providin' he go to work; he go to work providin' de job suits him. I never see such a providin' man in all mah days."—*San Francisco Chronicle*.

Fixed in a Hurry.

A Brighton mother, on hearing that her sister had received a new little girl, said to Lillian, her little daughter:

"Lillian, auntie has a new baby, and now mama is the baby's aunt, papa is the baby's uncle, and you are her little cousin."

"Well," said Lillian, wonderingly, "wasn't that arranged quick?"—*Tit-Bits*.

Wanted a Hearer.

Clarence announced his coming by a series of howls. "Oh, my finger, my finger!" he said.

"Poor little finger," mother cooed. "How did you hurt it?"

"With a hammer."

"When?"

"A long time ago," Clarence sobbed.

"But I didn't hear you cry."

"I didn't cry then; I thought you were out," said Clarence.—*New York Times*.

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It puts into the hands of Freethinkers exactly the information they want on that subject, with the facts and figures verifying it.

As a logical conclusion, founded upon the general aspect of the case, we have held that science leads its votaries to a rejection of such undemonstrable propositions as the existence of gods and the survival of the "soul" when the body is dead. Here we have the evidence, in statistical form, which confirms our view.

To the inquiry into the attitude of the scientists there are added statistics regarding the thought of college students regarding the same religious dogmas.

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THE LETTER BOX.

M. K., New Jersey.—We have been planting potato eyes at Skeetside. If you are interested in the experiment, inquire later how it turned out.

JNO. V. DEMARS, Idaho.—You will find the brothers and sisters of Jesus alluded to in Matt. xiii, 55, 56: "his brethren, James, and Josés, and Simon, and Judas, and his sisters, are they not all with us?" He is there recognized as the carpenter's son, and his mother is named as Mary. You can have Paine's "Age of Reason" for 15 cents.

J. H. SCHAFER, California.—The statement in the Fresno Herald that "God is with us" has appeared in other quarters. He was in Germany when last heard of previous to this announcement, and we have no idea why he quit the kaiser or how he got through the barred zone. We had been reconciled to his remaining with Emperor William, who saw him first.

ALCANDER LONGLEY, St. Louis, Mo.—Your *Altruist* shows signs of age, and you fonetic type is getting filled up. The news you print about the Altruist Community is gratifying. We saw the other day a man who has just visited Job Harri-man's Llano colony in southern California, and he says it looks to be on its last legs. He has no better report from the colony presided over by one Miller in Florida, called the Ruskin Colony.

R. A. FRAME, West Virginia.—No, Frank Harris, editor of *Pearson's*, is not regarded as a Rationalist. Reviewing George Moore's "Brook Kerith," last January, and rebuking the author for treating Jesus as human, Mr. Harris said: "There must be a spiritual rebirth: we must submit ourselves again like little children to sit at the feet of the Master: all the best lessons are learned by faith." No Rationalist ever wrote or talked such twaddle as that.

J. PARIS GOODBAR, Virginia.—The Ingersoll Memorial Day address which you find in the *Beaver Times* incorporated in the speech of the Rev. William A. Sunday, D.D., is printed in a collection called Ingersoll's Patriotic Addresses, selling at 25 cents. Ingersoll died July 21, 1899. Your sensations over some of the "extremely radical articles" appearing occasionally in these columns are shared by the editor. They scare us stiff. That, as you say, they injure the cause, is a debatable proposition.

L. M. H., St. Paul, Minn.—Yes, the president and secretary of this concern are old married fellows. As regards the social doctrine of Mr. J. A. Wilson, they take it alongside, but do not hoist it aboard. Mr. Wilson is not paid for his contributions; as with his opponent, Mr. Eshleman, it is out of the fullness of the heart that the mouth speaketh. THE TRUTH SEEKER judges neither of them, nor his doctrine, and it would not be against our religious principles to print your letter in full. We answer it in this way, however, because you show a little of the unfairness that is likely to result from a narrowed view of a subject. This paper approves freedom of discussion about morals as about anything else, and does not feel itself called upon to interfere with freedom of experiment in the same field, for thus progress and improvement are made. We have endured and observed marriage going on thirty years, and have not come to understand the social radicals' horror of it. So far as we know, it is as good an arrangement as any. Mrs. A. C. Macdonald, our respected parent, had an opportunity to watch experiments in free unions from the days of Victoria Woodhull till forty years later; and she gave it as her matured judgment that unmarried couples did not get along together any better than those who had been through the ceremony. We never give advice; we prefer to state facts and let the reader draw conclusions from them. You say you are a young girl of marriageable age; that a young man has monopolized your time for three years, and now sends you Mr. Wilson's argument as a reason for not marrying you. And you blame Mr. Wilson. We do not believe the argument had anything to do with his determination not to marry. A man in the marrying mood is not amenable to argument, anyhow. We had all the anti-marriage arguments before us thirty years ago, and had never denied their validity; but they were forgotten when the crisis came and have not been much considered since. You will not be influenced by the reasoning of Mr. Wilson to do what your conscience does not approve; and neither reason nor a right conscience will approve any such course as that which you ask us if you should adopt—that of running loose among men. You may not be real happy without a mate, but you will be better off with none than with more than one, unless you are an unusual woman, and you say you are not.

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DEPARTMENT OF ECONOMICS.

Is Man or Woman Chief of Sinners?

I am wicked, very wicked (some have said I ought to have been a detective). Once again I have not been answered, and never expect to be, by Mary Monico.

Now, I was so sure that Mary would fasten to my slang instead of the main argument, that I prepared to reply to her criticism long before it arrived. I learned slang in business circles and it wasn't bar business, either. Mrs. Monico lays the blame on the poor seeming to know they use slang, and afterwards says one expects me to instruct her in their "talk." The fact is, slang is good English in America. Can you beat it!

Mary, why do you want to "go visiting" among the poor when it isn't woman's "sphere" to dabble in anything but making a home for hubby and the kiddies? It looks to me as though you are not quite satisfied with the eternal routine of housework and are acting contrary to what you seek to impose upon the rest of us. I am glad you have told us something about yourself, for now we know you mean it all and we had wondered whether you were male or female. There is that much settled, anyway.

Folks, do you remember that Mrs. Monico championed men's apparel as against women's in her clash with Miss Sheridan? Yet Dr. Mary Walker is now a laughing stock to Mary because the good doctor has dared to wear the more comfortable dress. And, do you remember, Mrs. Monico sought to base her attacks on fact (not fiction), and when Mr. Babb told her she was "suffering from mistaken ideas, obsessions and general incompetency as to scientific data and facts," she replied, "I have ever sought to achieve incompetency in this direction." Could Billy Sunday be more slippery and uncertain? And there are plenty more like him in rapacity—aren't they Mary Monico's women when you stop to think of it?

Mary said women were not fit for any "calculating" work and therefore I chose Hetty Green to show that a woman can calculate even to beating the tax collector. Now Mary seeks to turn "calculating" into philanthropy. Well, I'm not going to let her put that over.

I get the history of Joan of Arc when I point out the fact that it was a female child who turned the battle into victory; the point is this—"the woman did it," vision or no vision, and no side-tracking will change the fact.

I am glad you mentioned Miss Rankin, Mary, and I shall ask you to procure *Pearson's Magazine*, April copy, and read "Uncle Sam's Dishonest Servants," by R. Sackett. Here is one sentence: "The exhaustive debates in Congress hardly ever change a single vote, and never enough to affect the result." Perhaps Miss Rankin has already discovered it is waste of energy to talk.

All right; women have copied the men and they have been led by the men, but, think how I will, I can't figure out which of the sinners should bear the greater guilt—is it the leader or the led one? Mary, have you copied Strindberg, who so roundly belittled all women, and then he finally kills his own argument by saying women have always aped the men. There it is; the men are no good, either, so why not knock both sexes at once and be done with it? But we forgive Strindberg because he was thrice married, and each marriage proved a failure—so he took revenge on the whole sex.

I do not know why it would not be well to do some "refining" (since we are such refiners) in the White House as well as in the individual home. But since men have always had (or taken) the chance to blunder awrong until enough blundering has taught them to blunder aright, I think it would be fair to allow the women as good a chance to blunder until they, too, could blunder as well as the men blunder. And here is the burden of my song: I do not believe in a separation of the sexes anywhere. The gist of Mary Monico's tale is this: To the woman it shall be said, "Thou shalt not," and to the man, "Thy will is my will."

If women are "disciples and copyists" of the men, the poor men are condemned along with their "disciples" for being such poor patterns, and all along we must have thought we were copying a perfect creature. Gee! my head aches; traveling in a circle. I can't get away from the starting point. Women seeking suffrage, or whatever else, are fanatics, and there you go! The men are fanatics, too, because we are copying them. Just look what Mary went and done when she thought she was lashing the women only. Men, what have you got to say for yourselves?

No, you did not say women were "makers of religion," but you said, "She threw in her lot" with religionists, and I might ask, did she throw herself or was she thrown?

I do not wish to be spared the "indignity" of a search which would "bring to light much information that we outgrew years ago." Who are "we," and what is the "information"? Think not to gain by sarcasm or by passing over in silence the facts set forth by eminent thinkers and investigators. To offer you more would evoke no response, since your attitude all along has been, "I have said so, therefore it is so."

I care not a fig for "sentiment or style" in writing any more than I do in real life, and most certainly I am not "delicate" in hunting the truth. If you have felt hurt because of my bluntness, well, then, according to your own reasoning, you deserve to be hurt, since you have failed in your answers. I have pointed out living examples of advanced women, and your silence is eloquent of defeat. Perhaps you have realized you were too hasty in judgment of your sex and are ready to take it back in secret but not in public.

Finally, I entreat you to give me that "information," as I am earnestly desirous of acquiring your knowledge and wisdom.

EMMA BRUNZELL.

THE SAN FRANCISCO FRAME-UP EXPOSED.

The prosecution of the labor men at San Francisco charged with complicity in bomb-throwing at the preparedness parade has been discredited by the confession of one F. E. Riegall of Grayville, Illinois. As a result of this confession F. C. Oxman, whose testimony caused the conviction of Thomas Mooney and Warren K. Billings was arrested on April 12, charged with perjury, and held to await action by the grand jury. Riegall's confession was to the effect that he had been offered a bribe to corroborate the testimony of Oxman that he had seen Mooney, Billings and other defendants in an automobile with a suitcase near the scene of the explosion at Steuart and Market Streets, on the day that it occurred. Riegall has produced letters from Oxman and other evidence in support of his confession. The first letter from Oxman is as follows:

"San Francisco, Dec. 14, 1916.
"F. E. Riegall, Grayville, Ill.

"Dear Ed: It has been a long time since I heard from you. I have a chance for you to come to San Francisco as an expert witness. A very important case. You will only have to answer three or four questions, and I will post you on them. You will get mileage and all that a witness can draw. Probably \$100 in the clear, so if you will answer me quick in care this hotel and I will arrange the balance. It is all O. K., but I need a witness. Let me know if you can come. January 3d is the date set for trial. Keep this confidential. Yours truly,
"F. C. OXMAN."

On receipt of this, Riegall wired that he would go on receipt of transportation and expenses. In reply Oxman wrote that the money would be sent, urged silence on the matter and suggested that on arrival at San Francisco he register as from Evansville, Indiana. On December 25 he wrote to Riegall's mother intimating that he might have use for her as a witness also, and if so would secure transportation for her. On the 27th he sent the following telegram:

"San Francisco, 12-27, 1916.
"F. E. Riegall, Grayville, Ill. We are sending you care Illinois Central ticket agent money for your ticket and expenses San Francisco and return. When you arrive San Francisco come to Terminal Hotel and inquire for me. Telegraph when starting. Come at once.
"F. C. OXMAN."

On arrival at San Francisco, Riegall registered on January 6 at the Terminal Hotel under the name of "L. O. Charles, Evansville, Indiana." He declared that he was generously entertained by the district attorney and his assistants, as well as by Oxman. He said further:

"I told Oxman I was in Niagara Falls on the day of the explosion, but he said that didn't matter, as there was a big reward up, and if I would stand in with him, and back up his testimony, I would be in on the money. The next day after I reached San Francisco, Oxman took me to the place where the bomb had gone off and showed me everything and told me what I was to say. Then I met Fickert and Bunner, and they talked it over with me about what I was to say to back up Oxman. When I saw what the frame-up was I never intended to go through with it, but I played horse with them. When they asked me to repeat my testimony I would say: 'At 3 o'clock in the afternoon I was at 1075 Market street—' and then they would get sore and say, 'No, no; it was 2 o'clock at Steuart and Market,' and

we'd have to go through it again. I had come out here supposing it was young Oxman who had written to me, as the old man was known in Grayville as Clifford Oxman, and I did not recognize his initials. One of the Oxman family had helped my father out of some trouble once, and I thought I would come along and see if I could do anything. But I had no idea of going through after I found out what the game was. They showed me a good time while I was here, though."

Riegall disappeared when the trial took place and thus evaded testifying. On hearing of the conviction of Mooney he telegraphed Assistant District Attorney Cunha from Grayville as follows:

"Congratulations. My testimony may get Mooney new trial."

In reply Cunha wired him saying he would be willing to help Mooney get a new trial if any doubt of his guilt should develop, and urged Riegall to tell all he knew. Riegall, therefore, wrote asking him whether he should send letters, telegrams and other data to District Attorney C. M. Fickert. To this, he says, he never received a reply. In commenting on the matter, the *San Francisco Bulletin* says, in its issue of April 14:

"We have sufficient evidence to destroy the whole case against Mooney, Billings and the other defendants, and to justify a case of perjury against several witnesses and of subornation of perjury against the district attorney. The *Bulletin*, therefore, waits for action by the chief of police. Several of Chief White's subordinates, including Lieutenant Bunner, were intimately connected with the Riegall incident, and thus in touch with the cold-blooded conspiracy by which the men chosen by the people to represent justice used the powers of their office to perpetuate a brutal injustice. The *Bulletin* urges Chief White to take up this case at once, use the evidence which lies so ready to his hand and see that justice is done."—*The Public*.

MR. DONAHUE AND SOCIALISM.

With deep interest I have read the controversy on economics between Messrs. Donahue and Severance.

It is not my policy to "wedge" myself into a discussion; but in this instance, as a Socialist, I am directly concerned.

Mr. Donahue has absolutely no conception of what Socialism is or he would not say it was ever "tried." Socialism is international and universal in scope and could not be tried in "a small Grecian city by Lycurgus, 900 B.C." How could Socialism be "applied" in Chicago and the rest of the United States remain a capitalist nation?

Let us examine this ideal system of "competitive individualism" (capitalism) under which "the United States has made the enormous advance of the last fifty years." Fifty years ago the mass of the people (the working class) were far better off than they now are. Why? Because capitalism had not developed so far as it is today.

Improved machinery and inventions, together with the "efficiency system," have yearly swelled the army of unemployed.

In a statement issued by the Studebaker Corporation (makers of automobiles) we get an idea of how "efficiency" works.

In 1915 this corporation had 11,000 men employed and turned out 37,000 cars. In 1916 they only had 7,000 men and turned out 100,000 cars. Here were 4,000 men thrown out of work by the efficiency system. They could not get work elsewhere because other corporations and companies had also used the efficiency system. These unemployed are not responsible for their "hard luck," nor are they "pessimists." They are the victims of a rotten social order.

Suppose, for instance, Mr. Donahue, that all the workers should decide to follow your ideas of "initiative" and "individual efforts," and be determined to "rise above their environment." If they would all be successful, as you claim they could, who would do the work the unsuccessful ones do now? ("Successful" men don't even put on their own coats without a butler to help them).

You say the rich get theirs by "intelligent, determined effort." Well, Jesse James had some of that "stuff," backed by a couple of six-shooters.

In Europe we see the results of intensive competition. The central powers had accumulated vast amounts of surplus products which the producers (the working class) could not buy back. For this it was necessary to find foreign markets. The entente allies were in the "same boat," and the markets were becoming overstocked. This competition between the two groups of world powers became so intense as to lead to war. After being robbed of their products in time of peace, the workers were called upon to fight for foreign markets in which their exploiters could dispose of those products.

It is only to the interests of the rich that the United States was dragged into the war. The workers never gain anything by fighting, but lose their lives, limbs, health and homes.

Mr. Donahue says: "You will find opportunities all around you if you will look for them." Why did you not "look for them" in New York, Mr. Donahue, and save that \$20 it took to go to Chicago? Was not there "opportunities all around you" in New York? Why did you not use your "determined effort" there?

Remember, \$20 bills do not grow on trees, and a man can't move family and household goods very far on \$20.

If there is no work where a poor man is, he must either starve on the instalment plan or play Jesse James, or Mr. Donahue.

Mr. Donahue makes a good admission in favor of Socialism which is worth repeating. He says: "Socialism, by guaranteeing to all a living, takes away the most powerful incentive for exertion." So we get it from our opponent that all would live under socialism. Well, under capitalism, we barely exist, and all incentive is thereby discouraged.

WALTER FREEMAN.

MR. ESHLEMAN AND LIBERTY.

In THE TRUTH SEEKER of April 7, Mr. Eshleman, who worships at the shrine of Grundyism, continues to protest against the "dangerous views" of writers who believe that liberty is something to be lived as well as talked.

Having failed to persuade people by arguments to view sex questions as he does, like all other tyrants he would put them in prison. In case a man or a woman cannot live and be happy in marriage, and is determined to break up the union, "the place for that person is in a prison or an asylum," he says, and declares that horse-whips would be in order. This puts Mr. Eshleman absolutely outside the pale of Rationalism, and squarely in the ranks of bigots and tyrants; and we can easily imagine what he would do to those who disagree with him, were he in power.

He protests against the human sentiment expressed by Mr. Gauvin, that "marriage should lose its binding force when one or the other ceases to be happy in it." He declares that their happiness is secondary; that the main thing is to make the children happy and to prepare them for future happiness. Could there be a more striking example of shallow, illogical thinking? Why is the child's happiness now, and after it grows up, more important than the happiness of the parents? If the parents must sacrifice their happiness for the benefit of the child, then, of course, the child must sacrifice its happiness for the benefit of its children, consequently everybody concerned fails to receive any happiness.

Furthermore, what sort of happiness could a child enjoy living with parents who were unhappy because of being unwillingly tied together? A child, in my opinion, should be reared by its mother. This she would want to do, for she would not give birth to a child if she did not want it, if the tyrannical laws enacted by such men as Mr. Eshleman were repealed.

Of course, Mr. Eshleman would make an exception to men of genius, because unhappiness might interfere with their work, but "merely a case of the ordinary Tom, Dick and Harry . . . horsewhips would be more in order." I assure Mr. Eshleman that the Tom, Dick and Harry class, of which I have the honor of being a member, will not submit to any such programme. Lay it on gently, Mr. Tyrant. We are getting our eyes open and our backs up. What if we should get the whip into our hands?

J. A. WILSON.

A CONTRAST.

When Billy Sunday is forgotten, and all his hippodrome and noise is o'er; when in some lonesome spot his flesh is rotting, his spirit crossed to yonder silent shore; the name of Ingersoll will still be known, his life and work for Truth revered; while Superstition's ghosts are overthrown, with all the theologic myths so feared!

The man who will revile the dead, and steal the product of his mighty brain, to me a very shallow mind reveals that with the big "I" always looks for gain. Such puny men should never dare condemn what Ingersoll has wrought—a giant's work, compared with which the Sunday sputterings are naught, the vapid mutterings of a slangy shirk!

Comparisons are odious, so 'tis said, and I would not draw one "tween the twain," yet 'tis well to speak kindly of the dead, and from bitterness of heart refrain.

Rob Ingersoll needs no defense from me. His name will live when others are long dead, and in the minds of men quite silently freedom of thought its blessed light will shed!

GEORGE EDGAR FRYE.

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COL. ROBERT G. INGERSOLL said: "This work demonstrates the fact that there is nothing new or original in Christianity; that its maxims, miracles, and mistakes, its doctrines, sacraments, and ceremonies, were all borrowed; that its virgin mothers, miraculous babes, courier-stars, crucifixions, resurrections, and ascensions were familiar things hundreds of years before the founder of Christianity was born. It shows that all the machinery of the supernatural has been in active operation for countless generations; that all the nations of antiquity had about the same religious experience, and substantially agreed as to the correctness of about the same mistakes. Catholicism administered on the estate of Paganism, and appropriated most of the property to its own use. Christianity furnished new steam for an old engine. Fables, like most other things, wear out and have to be patched, gilded, or replaced.

"The author of 'Bible Myths' has succeeded in showing that our Bible is not the great central fire giving light to the world, but a collection of candles and tapers and sparks borrowed by the 'chosen people' from those whom Jehovah, according to the scriptures, had left in the darkness of nature."

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In Best of Humor.

Blocking Traffic.—Mr. Peck: "Would you mind compelling me to move on, officer? I've been waiting on this corner three hours for my wife!"—Puck.

A Link With the Past.—Dr. A. S. Tibby will speak on "Shakespeare" at the next meeting in Denver of the American University Society. Dr. Tibby knew Shakespeare intimately.—Boulder Camera.

The Speaking.—Mr. Bacon: How was the sewing society meeting?
Mrs. Bacon—Very well attended.
"Did any one speak?"
"Oh, yes."
"Who spoke first?"
"No one. They all spoke at once."

Family Limitation Desired.—Mrs. Norah Mulvaney met her friend, Mrs. Bridget Carr, who had in her arms her twelfth child.
"Arrah, now, Bridget," said Norah, "an' there ye are wid another little Carr in yer arms."
"Another it is, Mrs. Mulvaney," replied her friend, "an' it's me that's hoping 'tis the caboose."—Exchange.

A Difference.—Pat: What is the difference between satisfied and contented?
Mike: There is none, they mean the same thing.
Pat: Yes, but there is a difference and I am trying to find out what it is.
Mike: You are crazy, there is no difference, if you are satisfied you are contented, and if you are contented, why you are satisfied. See?
Pat: You are crazy yourself. Listen! Now I am satisfied that Father Mooney is making love to my wife, but I'll be damned if I am contented.—Ex.

No Case.—The old miser in the story, who dropped a five-dollar gold piece in the plate at church, mistaking it for a nickel, could get no great satisfaction out of the deacon, as will be recalled, but he was not the man to give up easily.
Accordingly he sought legal advice with a view of instituting a suit at law.
But the lawyer whom he consulted was one of those rare and gifted souls who would rather be witty than rich, or almost anything else, for that matter.
"Sir," said he at once, "you have no case. You are guilty of contributory negligence."—Chicago Daily News.

Change Needed.—Edith: "Haven't you and Jack been engaged long enough to get married?"
Ethel—"Too long. He hasn't a cent left."
—Boston Transcript.

Honorable.—Father (of Mrs. Newlywed)—What was it your husband wanted to see me about?
Mrs. Newlywed—I think he wanted to borrow a couple of hundred dollars from you. The poor boy is so anxious to get out of debt.

Climate Cure.—The great specialist appraised his prospective patient with a glance.
"You must take a trip to a warmer climate for your health," he advised. "Ten dollars, consultation fee, please."
"You can take a trip to a still warmer climate for your money," came the answer as the man walked out.—Ex.

In the Cowboy Way.—John Hart, an Englishman and editor of London Opinion, who visited this country last year, carried home some strange stories about us Americans. Here is one he is telling on the Westerner, says the Deming (N. H.) Headlight:

A man who had been born and brought up on the range and had never seen or known woman rode into a border town to see the sights.
Immediately he fell in love with a buxom waitress and they were married. The cowpuncher bought another horse and the couple rode away to the far-off ranch, supposedly happy and content.
Two days afterward the cowpuncher came back, looking very sorrowful, leading the other horse.
"Why, where is your wife?" asked all the men about the hotel in concert as he rode up.
"She broke her leg the second day out," answered the cowpuncher, as the tears ran down his face, "and I had to shoot her."

A Heavenly Donnybrook Fair.—In a recent speech at the American Irish Historical Society's dinner in New York, Irvin S. Cobb told a story about an Irishman. This Irishman on Sunday heard a clergyman preach on the judgment-day. The priest told of the hour when the trumpet shall blow and all peoples of all climes and all ages shall be gathered before the seat of God to be judged according to their deeds done in the flesh. After the sermon he sought out the pastor and he said: "Father, I want to ask you a few questions touching on what you preached about to-

day. Do you really think that on the judgment-day everybody will be there?"
The priest said: "That is my understanding."
"Will Cain and Abel be there?"
"Undoubtedly."
"And David and Goliath—will they both be there?"
"That is my information and belief."
"And Bryan Boru and Oliver Cromwell will be there?"
"Assuredly they will be present."
"And the A. O. H.'s and A. P. A.'s?"
"I am quite positive they will all be there together."
"Father," said the parishioner, "there'll be little judgin' done the first day!"

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News of the Week.

Dr. Lauro Muller has tendered President Braz of Brazil his resignation as minister of foreign affairs.

The Chilean Minister to Germany has demanded his passports, according to a Central News dispatch from Amsterdam.

The German authorities have ordered the immediate cancellation of the Berlin order placing American residents there in the status of enemy subjects.

The famous Jewish lawyer, Zarudny, has been appointed assistant minister of justice in Russia. He is the first Jew to hold a ministerial post in Russia.

Count Adam Tarnowski von Tarnow, sent here as the Austrian ambassador, and his suite, sailed for Rotterdam May 4 on the Holland-American liner Ryndam.

Venustiano Carranza May 1 took the oath of office as the first constitutional president of Mexico since the assassination of Francisco Madero, on February 23, 1913.

Grave rioting has taken place in Mainz, Germany. Sixteen hundred people took part in a demonstration because of the scarcity of food, and a number of ships were looted.

President Wilson brought powerful influence to bear upon the House May 5 and succeeded in snatching victory for censorship by a vote of 190 to 185 after its apparent defeat.

It is reported that Colonel Roosevelt has 187,000 volunteers for his proposed expeditionary force to fight in France, with contributions enough from private sources to pay expenses.

Absolute authority to regulate, in its discretion, the production, distribution and prices of food and other necessities during the war was asked of Congress May 3 by the administration.

Further survey of the seized German and Austrian ships shows that seventy-one will be ready for sea within five months. Only the discovery of concealed damages will delay the work.

This government has seized 125 German agents or Germans of suspicious activities. The number of Germans in this country who manifest such activities is called gratifyingly small.

Josephus Daniels, secretary of the navy, May 2 announced that the enlisted strength of the navy now is 86,326, a figure less than seven hundred below the full war quota at present authorized.

Diplomatic dispatches received at Washington May 5 say that as a result of the Russian revolution the Democrats of Persia have started an agitation for the establishment of a republic in that country.

The pope, apparently undiscouraged by centuries of failure, has ordered worldwide prayers for peace in June. The order is taken to mean that the pope may have a hunch that peace is somewhere near.

Mme. Sarah Bernhardt is winning her fight for life at Mount Sinai Hospital. May 2 the great actress, who was operated upon for kidney trouble on April 18, had regained sufficient strength to be able to sit up in bed without help.

Shadow Lawn, "Summer White House," at Long Branch, N. J., changed ownership May 5, when possession of it was taken by the Harsen-Langham Corporation, of New York, in a transaction that involved realty values of about \$5,000,000.

For saying "That's not the flag of my country; to hell with that flag," Joseph Sadokierski, a Russian, of 305 East 102d street, New York, was sentenced to the workhouse for one month by Magistrate Simms in Harlem court May 1.

Supply, equipment and transportation arrangements will soon be under way so that 500,000 men of the new conscript army can begin training by June 1, with the expectation of getting them into the field fully organized by April 1 of next year.

By the will of the late Isaac Dudley Fletcher, who died April 28 at his home in New York, the Metropolitan Museum of Art of that city will receive not only an art collection valued at \$2,000,000, but also the residuary estate valued at \$5,000,000.

Lafayette College, Easton, Pa., one of the greatest memorials to the Marquis de Lafayette on the American continent, will confer on Marshal Joffre and the Marquis de Chambrun, a great grandson of Lafayette, the honorary degree of doctor of laws.

Executions of condemned murderers at Sing Sing prison, New York, hereafter will be held at 11 P.M. on the Monday in the week set for enforcing the court's decree. Heretofore the executions have been held early in the morning, usually on a Friday.

France's war mission, headed by René Viviani, Marshal Joffre and Admiral Chocheprat, passed more than a half hour on the floor of the Senate May 1 and stirred that body and crowded galleries first to vigorous applause and then to roars of cheers.

The regents of the University of the State of New York, with the approval of Gov. Whitman, have authorized the Commissioner of Education, John H. Finley, to make a brief visit to France for the purpose of seeing the schools and observing what they are doing for the nation in war time.

Misses Charlotte Baylies and Edith Sigourney, prominent in Boston society, were notified by the Navy Department May 1 that they had passed the examination and had been accepted as radio operators. They were ordered to report at the navy yard for duty.

Billy Sunday's exhortations to his hearers for money to meet the expenses of his local campaign have not been sufficiently effective, and unless his future audiences are more generous the financial backers of the Sunday campaign will face a substantial deficit.

Reports that Francisco Villa and his forces are camped near Guadeloupe, Chihuahua, within fifty miles of the American border, has caused Brigadier General George Bell, Jr., commanding the United States troops here, to increase his patrol along the border.

During April 2,533 aliens—Italians, Germans, Austrians, Russians and English—took out first papers at the federal naturalization bureau, and in the same period 468 full citizenship papers were issued. In April, 1916, 728 aliens declared their intentions and 256 foreigners received naturalization.

General William Verbeck, proprietor of the St. John's Military School, at Manlius, New York, filed a voluntary petition in bankruptcy in the federal court at Utica, N. Y., May 4, with liabilities of \$137,884 and assets of \$157,548. St. John's is one of the oldest and best known military schools in the country.

Eleanor C. Donnelly, who was the author of more than fifty volumes, died at Villa Maria Convent, West Chester, Pa., May 1. She was seventy-nine years old. Miss Donnelly was styled "The Adelaide Proctor of America." She was the sister of Ignatius Donnelly, author of the cryptogram which provoked a controversy whether Bacon or Shakespeare wrote the plays attributed to Shakespeare.

Victor Ridder on behalf of himself and his brother Bernard, who are the proprietors of the New York *Staats Zeitung*, informed Mayor Mitchell May 5 that the editorial in that paper upholding the attitude of Mayor Thompson of Chicago, who refused to extend an invitation to the members of the French and British war commissions to visit Chicago, was written without the knowledge of the proprietors and did not in any way reflect their attitude.

THE WAR.

Seventy-five Norwegian vessels were sunk by German submarines in April and more than one hundred sailors lost their lives. If such monthly loss were maintained, Norway's merchant navy would be destroyed in a year and a half.

Northwest of Rheims French troops have taken the first German line on a front of about two and a half miles, capturing 600 prisoners in the operation.

King Alfonso of Spain is working hard to obtain the consent of all the warring governments to the exchange of prisoners of war captured in the early battles of the war.

The Russian provisional government has sent to the Russian representatives in the Entente Allied countries a note assuring the Allies that the change in government in Russia cannot afford a pretext for any slackening on the part of Russia in the common struggle of all the Entente Allies.

"During the month of April," says the official report from British headquarters in France May 1, "we have taken in the course of our offensive operations 19,343 German prisoners, including 393 officers. In the same period we also captured 257 guns and howitzers, including 98 heavy guns and howitzers, 227 trench mortars and 470 machine guns.

The American steamship Rockingham has been sunk by a German submarine. Two boats containing thirty-three men were picked up May 1—one by a patrol vessel. One boat containing thirteen men is missing.

President Artiguenave of Haiti has sent a message to the Senate and Chamber of Deputies in Congress demanding a declaration of war against Germany and a commission has been appointed to consider the question.

Germany has produced a superman of the air. Lieut. Baron von Richthofen, an aviator only lately come into prominence, has brought down his fifty-second airplane. This is the greatest number of machines brought down by any aviator of any army.

The British attacked May 3 on a front of over twelve miles and cut both the old and the new Hindenburg lines.

An American naval lieutenant and nine of his gun crew of twelve are believed to have lost their lives following an attack by a German submarine that torpedoed and sunk the American oil tanker Vacuum April 28.

In the first two months of unrestricted submarine warfare shipping to the amount of more than 1,600,000 tons was sunk by the Germans.

The troops of the German crown prince made violent and sustained but vain efforts May 1 to win back the important positions conquered by the French in the Champagne.

The French gained another very brilliant victory May 5 on the front north of the Aisne river at both ends of the Chewin des Dames, capturing over 4,300 prisoners.

The Peninsular and Oriental line steamship Ballarat, of 11,120 gross tons, which was used as a troop ship, was sunk recently by a German submarine. All the troops were saved.

The Thirteenth Turkish Army Corps has been driven by the British from its positions in Mesopotamia on both banks of the Shatt-el-Adhem, General Maude reported May 2.

One million three hundred thousand Germans are said to have perished in the war.

The French have repulsed heavy German counter attacks, consolidating new positions along eighteen miles of the Chemin-des-Dames. Seven German cannon have been taken; prisoners have increased to 6,100.

The British have maintained their position on the Hindenburg line at Bullecourt against several mass attacks.

Lectures and Meetings

The Seattle Rationalist Society meets Saturday at 8 p. m. in Strand Hall, 1525 Fourth avenue, Seattle, Wash.; L. A. Wheeler, president, 1330 First avenue. THE TRUTH SEEKER and other Free-thought literature for sale at all meetings. Admission is free.

Tacoma Rationalist Society meets every Sunday at 3 p. m. in Maccabees Hall, 1109 Broadway, Tacoma, Wash. S. T. Hammersmark, Secy., Colonial Hotel.

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening, at 8.30, during the winter.

The Paterson Philosophical Society meets Sunday evenings at 8, at 202 Market st., over Garden Theater. Live subjects; interesting speakers. Frank Bamford, 111 Cliff st., secretary.

The Boston Freethought Society meets in Paine Memorial Hall, Appleton street, every Sunday at 3 P. M. J. P. Bland, B.D., is resident speaker, and THE TRUTH SEEKER is for sale at the door.

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7.30 P. M., at the Hotel Vendome, Third street, opposite State House. O. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at 2.30 and 7.30, at 1417 Columbia avenue. Open platform. The Truth Seeker and liberal literature on sale. F. Garfield Bowers, secretary, 245 N. Ninth street.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9, 10 Cawker Bldg.

The Denver Rationalist Association meets the first and third Thursday of each month at 319 Kittredge Building; Olive Oliver, president.

The Church of This World, Rationalist. John Emerson Roberts, lecturer. Meetings every Sunday morning at 11 o'clock in Willis Wood Theatre, Kansas City, Mo. Mr. Roberts' services may be secured for wedding and funeral occasions. Address, 4011 Kenwood ave., Kansas City, Mo.

The Toledo Rationalist Society meets every Wednesday evening at 8, Room 133, Arcade Building, St. Clair and Jackson streets. W. M. Braun, secretary.

Speakers, Dr. Rullison, J. Carl, J. Braun and K. Pauli.

The Detroit Society of Truth Seekers (Lithuanian) meets the second Sunday of every month at 2 P. M. in C. O. F. Hall, Chene, cor. Trombly st.; Karl Rutkus, organizer, 338 West End ave., Detroit, Mich.

The Detroit Freethought Association meets every Sunday afternoon at 2 o'clock in Washington Hall, 46 Grand River ave., West. Edward N. Deibler, secretary, 478 Thirty-third st., Detroit, Mich.

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WHAT DOES IT ALL MEAN?

Reflections on the Life and Death of Man in View of the War and Religion.

BY ALFRED LOISY.

Without doubt, Alfred Loisy, the writer of this essay, was in scriptural studies the greatest scholar among Catholic clergymen of the latter half of the nineteenth century. As a young priest, he studied under Holtzmann at the University of Strassbourg, Alsace. Returning home, he was named professor at the Catholic Institute of Paris, which was the university of French Catholicism. Soon he began to publish the conclusions which his exegetical studies and researches developed, and with no small success crossed swords with Harnack of Berlin. During the ascendant days of Modernism under Leo XIII, when Gibbons of Baltimore, Ireland of St. Paul and Denis O'Connell in Rome were shining lights, all went well with Loisy. His review, published every second month, focussed the liberal thought of young clerical France and was abreast—aye, leading—the advanced movement in scripture, history and dogma. But Pius X banned Modernism with all its works and pomps. Loisy's review went on the Index, and work after work of his was condemned. He was ousted from his chair at the Catholic Institute. Later on, he was excommunicated with bell, book, and candle in the churches of France. Some time afterwards, I asked him: "What do people think of it?"

"Probably," he answered, "most of them fancy a new dogma has been promulgated." Soon France named him to the Chair of Religion in the College de France. During the first year of the war, he published a serious study on "War and Religion," which was translated by another ex-priest, Arthur Galton, the author of a history of the church of France not very flattering to ultramontanists.

Now THE TRUTH SEEKER offers to its readers this essay on "Death and Life." It was written for a literary club of Paris, known as "L'Union Pour La Verite" (Union for Truth). It is one of a series of papers published in the Union's monthly under the heading: "Talks of Noncombatants on the War." The translator is the well-known Rationalist, Joseph McCabe, who, like Loisy and Galton, is also an ex-priest. It is a common boast in Catholic circles that no educated priest leaves the fold. The fact is that of such lovers of truth and righteousness, the name is legion. Among them is proud to be numbered the writer of this brief introductory sketch. S. G.

WHAT use is it today to make philosophical reflections on the meaning of death and the meaning of life? Is it not only too clear that the life and death of men count for little, and that they mean little, in the general economy of the universe? The sun, in these days of sorrow, is no more moved by the lot of human beings than by the accidents that happen to some poor ant-hill or by the great carnage which goes on unceasingly amongst the animals of the earth or the fishes of its water. Yet life and death are still of some importance to men themselves, and they—those at least who, not being exposed to the acute issues of life and death, have nothing better to do—ask at times what life and death mean.

Most people live and die without pausing to reflect much on the nature of life and death. We are, it is true, in this world to live and to die, not to unravel the mystery of life and death. Fate has not appointed us judges of their inmost character. It has assigned our place in the world, and the society of which we form part has given us a

code that is thought adequate for the guidance of our conduct during life, until we die. We have, indeed, but time and care enough to live, to fulfill the task that falls to us, to adjust ourselves to the conditions of our existence; not to reflect at any length upon life and death. The few who have the leisure to devote themselves to this contemplation are not always capable of it, or they have no taste for it and will not take the trouble. They would say that such a philosophy is of no essential use in the development of mankind, and that the summary views of those who march in the procession of life without reflecting upon it have more influence. The truth is that men live and die because they must live and die; they must live in expectation of death, and they follow their narrow paths without knowing too much, without seeing too far. We must, therefore, not exaggerate the real influence of the various creeds and theories which this theme of life and death has inspired. We must not attach too great a value to that creed or theory which may appeal to us.

Yet, since man is a thinking animal, his life cannot pass without giving him a certain idea of existence. But he seems to be in little haste to extract it; or, rather, he extracts it without much care, as if he were fixing his mind upon a subject of which he must necessarily form some idea, since that subject is himself. He has therefore dreamed endless dreams on the question of his nature and his destiny, imagining, beyond the bounds of reality, an invisible world that held sway over the visible, a world to which the dead made their silent way.

The character of this invisible world, as conceived by the imagination, has varied with the races and ages which conceived it. What has not varied, what we may regard as a principle which has really ruled the lives of men in all human societies, is the fact that individuals, reared and sustained by the social groups to which they belong, owe themselves in large part, if not entirely, to the community which maintains them. This principle, less obvious but more vital to the conscience than any belief in a life beyond the grave, is the supreme law of human relations since the origin of humanity. It is, therefore, the law of life, in the sense that the metaphysical idea of life and death bears to it the relation of a complement, an ornament, a symbol, to which the intellect turns in order to appease its own restlessness. The true law is not in the symbol in which the intellect finds rest, but in the principle which rules the will and the action.

The grave events which we witness today have not altered this state of things. Those who take the most active part in this clash of nations live and die swiftly, without discussing either life or death, defending their society, their country, their ideal of humanity; dying in order that this society, this country, or this ideal may live, quite apart, if one may venture to say it, from their own opinions and beliefs as to the philosophical, abstract, transcendental meaning of life and death. It is the idlers in the rear who feel the impulse to reflect, or, in some cases, to interpret in the interest of particular theories, doctrines, or religions or political parties, these colossal facts which of themselves support no particular theory or religion, and which, at first sight, prove only one thing—a thing already abundantly shown in history—the readi-

ness of human commonwealths to sacrifice the lives of men in the interest, rightly or wrongly conceived, of their own preservation or expansion.

A religion makes assertions: it offers no proofs. It lives by asserting itself, and it is not difficult to see how it is maintained, sharing the life of the individuals and peoples who profess it. The apologists who seek to establish its truth by means of argument are not always the most convinced believers, and they are far from being the best servants of their faith. The simple believer feels no need to prove the truth of his religion, nor to make a logical defense of it against unbelievers. Since its truth is to him indisputably, intuitively evident, he feels that he expresses best this feature of it by professing and practicing it. There is beyond question a contagion in a sincere faith of this kind, preached in this artless way. And it is no less a fact within our experience that nothing is more dangerous to religious belief than a critical discussion of its contents, even when this discussion is entered upon for the purpose of defense.

Yet some sort of apologetic and rational evidence is indispensable in a world where the faith is exposed to contradiction and opposition. The task is, however, one of the greatest delicacy. It is a question of satisfying the enemy without making any concession to him; of replying to an objection—an objection which may be solid, if not irrefutable—without prejudice to the belief it assails: of approaching the unbeliever and seizing his point of view without leaving the traditional position or betraying the mind of the church. Hence the most distinguished advocates of orthodoxy have often been disavowed by her, and today the apologists of Catholicism are certain law writers whom the religious authorities could promptly call to order by condemning their departures from the official teaching whenever their responsibility was involved.

The Catholic church has its official body of proof, the fundamental principle of which is that the strict object of faith is not to be proved, since faith itself is a grace, a gift of God, not a conviction gradually and laboriously acquired by the use of reason. One might as well say that faith is not a subject of science nor of learned reason. And nothing could be more true than this. On the other hand, the church teaches that reason can demonstrate the existence of God and the fact of a divine revelation, which are attested by the miraculous circumstances in which, first the Jewish, then the Christian, religion arose and attained power. This demonstration does not inspire faith, but prepares the way for it; and it also settles, or is understood to settle, the difficulties of non-believers, by showing that not only is there nothing in the teaching of the faith which contradicts sound reason, but that the acceptance of so well attested a faith is, as it were, an act of the higher reason of which the simple natural reason has no ground to complain, and which, indeed, it ought to approve. If this acceptance of faith is not in the power of the humbler reason, it is because it transcends its sphere, not because it is in itself irrational. It would be difficult to express better the fact that all faith is based upon a principle superior to the individual, and to his personal resources of research and study.

It is needless to say that the weak point of this apologetic is its pretense of demonstration. The history of the Jewish and Christian religions is not a supernatural chapter in the general history of humanity. Its supernatural character exists only in the faith which has itself created the miracles. In the long run the supposed demonstration takes for granted all the usual presuppositions of faith. It proves God, the revelation of God in Christ, and the divine foundation of the church, only for those who already believe these things before they see the proof. Believers themselves begin to see these things, and that is why the defense is being transferred to another field. The traditional method of proof is left in the sanctuary, theologically em-

balanced, like the ancient dogmas of which it has been a part since the Vatican Council. For it is now a matter of *faith*—the point is not without humor—that this body of proof is *convincing*. We need not wonder that it drops out of use. It would have been just as well to decree that in future it should be used only among the faithful. The church has declared its arguments to be sound because the world would take no further notice of them and refused to be impressed by them. They were sound only for herself, and her defenders were compelled to use a different language in addressing our rebellious age.

What is called "Catholic Modernism" was an attempt at apologetics proceeding from the church, chiefly from members of the Catholic clergy, and its pitiful failure is due to that very reason. It was due also to the fact that it was not merely a simple defense of the ancient faith: it was at the same time, and in even larger measure, an attempt at reform. The ecclesiastical authorities would not suffer priests and monks to suggest to them that they might secure the future of the church by modifying its attitude toward the modern world, by reconstructing its teaching or revising its discipline. This defense of the church by means of regeneration was something very different from pleading its cause, cleverly or otherwise; it was also something different from a capitulation, since one does not capitulate in seeking and establishing the truth. The Modernists were not content with saying that the Catholic faith adapts man to the conditions of his existence; they said also that Catholicism must adapt itself to the conditions of contemporary life. What they proposed was not merely an apology; it was a remedy of a religious crisis the existence of which only a blind man would question. It was a dangerous remedy, some say. Who doubts it? But who will be bold enough to say that the rejection of the remedy has put an end to the disease? Or does the noise which the apologists of the church make about what they call "the religious revival" prevent the crisis of belief from continuing, even, perhaps mainly, amongst the clergy?

The famous novelist, [M. Paul Bourget], a past master in the psychology of adultery, who fancies he discovered that the Modernist movement was the work of "the demon of the south," seems to have wished to deceive his public, and even himself, as to the deeper causes of the movement when he represented it as the dream of mature men who felt the restraint of discipline and celibacy. This foolish piece of vulgarity did not occur to the pope himself when he, not too confidently, declared that pride was the fundamental sin of the Modernists. Hence the criticism launched against these unfortunate innovators would not be worth noticing if it were not part of a new apologetic—an academic, worldly, reactionary apologetic—which we find even professed unbelievers undertaking to defend. One may be permitted to observe that certain supposed studies which profess to be experiences, certain masterpieces of what is called experimental apologetics, are merely elaborate pieces of fiction and experiences of literary art.

After caricaturing and calumniating Modernism without any knowledge of it—for no one with the slightest knowledge of it could represent it as an attempt to restore primitive Christianity—these people now would tell us "the meaning of death;" as if any person now needed such an explanation. Death! Unhappily, we all understand it today. We feel it, we experience it in each of our brothers who fall on the field; and it is not necessary for anyone to come and preach us a sermon about it in the interest of any doctrine whatever. And if this sermon forms part of a reactionary movement, if an ancient belief is put forward in a political interest, if people talk to us about a future life for the advantage of a narrow and outworn idea of our national system, the sermon is an insult to our dead, whose heroic deed it undoes, and to our grief, which it would exploit. Those whom we have lost knew well for what cause they went to their death, and we also know it well. Let their sacrifice and ours be respected. Let no one try to enroll us, in their name, under a flag which was not theirs! They died for France, for the France of today and tomorrow, and they had no vain ambition to restore the past. Let no one seek to make them bear witness against the ideal of liberty for which they fell. We are the witnesses as to what they had at heart.

But we are told that a certain religion is the only one that enables us to face death courageously, and that this religion alone gives life its proper equilibrium. We are told that it alone adapts us to the moral requirements and inexorable conditions of life and death; from which we ought to conclude that this faith, the light of man's existence, is the

eternal truth of God. Let us look a little more closely into these lofty statements.

What first strikes a reader who has the least acquaintance with the Modernist controversy is the analogy, one could almost say the identity, of its proposals with certain doctrines which were condemned under the name of Modernism by the predecessor of Benedict XV. Certain mystic philosophers, men who paraded no design of reforming the traditional theology, had ventured to say that the truth of religion was proved by experience, and they seemed to regard with some disdain, under the name of "Extrinsicism," the official method of Christian apologetics, canonized by the Vatican Council, which insists that reason, and reason only, can demonstrate the existence of God and the genuineness of the Christian revelation. There was, according to them, a kind of intimate relation between the needs of human nature and the teaching of religion, and they held that the truth of this religion was made clear by realizing itself, so to say, in the believer, who felt himself living in faith, adjusted to life by faith, raised to a higher life by means of his faith. The new doctrine was described as "Immanence" or "Pragmatism," and this betrayed its non-Catholic origin. To say that you can prove the truth of religion in your own personal and intimate experience is to enter upon the path of Protestantism. To say that you can prove it by its practical value smacks of America, where Pragmatism has, in point of fact, found its most distinguished exponent.

There was a good deal of psychological truth in these theories, seeing that the believer derives spiritual comfort from his belief—that he "lives by faith," as scripture says—and that the faith is in consequence of inestimable value to him in his life. But this experience of faith is possible, and is indeed actually felt, with very different kinds of belief, so that, if we face the matter candidly, it cannot prove the absolute truth of any of them. That is what the official theologians of the Catholic church saw clearly, and, without regard to the Catholic sentiments of the apologists, whether Immanentists or Pragmatists, they did not hesitate to condemn their principle, since, however true it was in its way, it was subversive of Catholicism. It was not enough that these thinkers bore witness that their experience fixed them in the Roman church: that they felt, experienced, and saw in the depths of their souls the real presence of Christ in the eucharist, the infallibility of the pope, the historicity of the Bible, the virginal conception of Christ, and all the other dogmas defined by the church. Who could guarantee that they would experience tomorrow what they said they experienced today? And even if they personally had this experience, was it not only too clear that others might be without it; and that one person might lack the intuitive experience of the mystery of the Blessed Trinity, another the inner conviction of redemption by the death of Christ, and a third the feeling of the historical truth of the Bible?

Hence they excluded from the bosom of the church the theological Babel of Protestantism. In face of this disquieting prospect Rome declared emphatically that the external rule of faith, which is the traditional teaching, has a corresponding internal test of its truth, the inner rational certainty which is engendered by visible miracles, such as had from the start given authenticity also to the external revelation. The evidence for the faith consists in this supernatural mechanism. The Catholic must not believe because he has intimately experienced and realized the truth of the doctrine he believes; he must submit his intelligence to the teaching of a church established by God for the purpose of controlling the mind of man in matters of belief.

It matters little that the system is outworn, ruinous, and indeed already in ruins. In the view of this official and theological Catholicism those who set out to restore the apologetic of Immanence and Pragmatism are unconscious heretics. They plead the truth of a doctrine which condemns them. Probably someone pointed out this, after publication, to the apologist who wrote the work, "The Meaning of Death," because he has thought it expedient to explain his position very carefully in the preface which he wrote for another work, "The Voyage of the Centurion." He says:

"It is certain that usefulness is not a measure of truth; but it is not less certain that usefulness gives us a presumption of truth, so that Pragmatism, which as a definite philosophy is erroneous—a scholastic distinction which betrays a scrupulous determination to be orthodox—is quite legitimate as a method and beginning of inquiry. . . . It is a first stage in which the sincerely religious soul will not linger. Action is not enough for such a soul; or, rather action is but a symbol of a spiritual reality which such a soul needs to reach. . . . A living truth which must be felt as well as understood."

One does not very clearly understand this "action" which is a "symbol," but it is, unfortunately, only too plain that the novelist has drawn back before the yawning pit of Pragmatism only to plunge head first in the bottomless abyss of Immanentism. We thought we had read—we had, in fact, read—in "The Meaning of Death" that the fact that it prepared man to do his duty in face of death was an experimental proof of the truth of the Christian religion. The author, warned of the danger to which he is exposed on the Pragmatist side, now turns round and tells us that his argument is not decisive, and that the proper evidence is one's personal realization of this usefulness, one's inner experience of Catholic truth. But the Immanentist apologetic, the argument from inner experience, is just as much condemned as that of Pragmatism, of verified usefulness, by the Encyclical *Pascendi* and the Anti-Modernist declaration of Pius X.

As to the future life—the article of faith which "The Meaning of Death" would demonstrate by means of Pragmatism—William James declines to postulate it as a belief guaranteed by its usefulness.

"Religion," he says, "for the great majority of our race means immortality, and nothing else. God is the producer of immortality and whoever has doubts of immortality is written down as an Atheist without further trial. I have said nothing in my lectures about immortality, or the belief therein, for it seems to me a secondary point. If our ideals are only cared for in 'eternity,' I do not see why we might not be willing to resign their care to other hands than ours. Yet I sympathize with the urgent impulse to be present ourselves, and in the conflict of impulses, both of them so vague yet both of them so noble, I know not how to decide. It seems to me that it is eminently a case for facts to testify. Facts, I think, are yet lacking to prove 'spirit-return,' though I have the highest respect for the patient labors of Messrs. Myers, Hodgson, and Hyslop, and am somewhat impressed by their favorable conclusions. I consequently leave the matter open, with this brief word to save the readers from a possible perplexity as to why immortality got no mention in the body of this book" ("Varieties of Religious Experience," p. 524.)

Here is a philosopher who speaks like an honest man. But how imprudent to invoke his authority, in the name of Pragmatism, at the conclusion of "The Meaning of Death"! William James has not the least idea of making the equilibrium of the moral life depend upon the belief in immortality, and he even suggests that the higher interest of the universe may not require that we remain in it eternally to help on the reign of justice or enjoy a share in it.

(To be continued.)

Mark Twain's Brother.

"You must put him in a book or a play right away! You are the only man capable of doing it." So Mark Twain wrote, concerning his brother Orion, to William Dean Howells. A series of letters written by Mark Twain to Mr. Howells and others is now given to the American public in *Harper's Magazine*. In the letter already quoted from he went on to exhort Mr. Howells: "You might die at any moment, and your very greatest work would be lost to the world. I could write Orion's simple biography, too, by merely stating the bald facts . . . but you must put him into romance."

Orion was one of the most human creatures that ever lived, remarks Albert Bigelow Paine, who edits the letters; his humanity excluded every form of artificiality. To such a close friend as Howells, Mark Twain evidently could not resist telling the amusing truth about this all-too-human brother. In one letter he is led into penning an elaborate portrait of the childlike Orion. Could any novel have made him more living and plausible?

"Observe Orion's career—that is, a little of it: He has belonged to as many as five different religious denominations; last March he withdrew from the deaconship in a Congregational church and the superintendency of its Sunday school, in a speech in which he said that for many months (it runs in my mind that he said thirteen years) he had been a confirmed *Infidel*, and so felt it to be his duty to retire from the flock.

"2. After being a Republican for years, he wanted me to buy him a Democratic newspaper. A few days before the Presidential election, he came out in a speech and publicly went over to the Democrats; he prudently 'hedged' by voting for six state Republicans, also.

"The new convert was made one of the secretaries of the Democratic meeting, and placed in the list of speakers. He wrote me jubilantly of

what a ten-strike he was going to make with that speech. All right—but this of his innocent and pathetic candor in writing me something like this, a week later:

"I was more diffident than I had expected to be, and this was increased by the silence with which I was received when I came forward; so I seemed unable to get the fire into my speech which I had calculated upon, and presently they began to get up and go out; and in a few minutes they all rose up and went away."

"How *could* a man uncover such a sore as that and show it to another? Not a word of complaint, you see—only a patient, sad surprise."

"3. His next project was to write a burlesque upon 'Paradise Lost.'

"4. Then, learning that the *Times* was paying Harte \$100 a column for stories, he concluded to write some for the same price. I read his first one and persuaded him not to write any more."

"5. Then he read proof on the *New York Evening Post* at \$10 a week and meekly observed that the foreman swore at him and ordered him around 'like a steamboat mate.'

"6. Being discharged from that post, he wanted to try agriculture—was sure he could make a fortune out of a chicken farm. I gave him \$900 and he went to a ten-house village two miles above Keokuk on the river bank—this place was a railway station. He soon asked for money to buy a horse and light wagon—because the trains did not run at church time on Sunday and his wife found it rather far to walk."

"For a long time I answered demands for 'loans' and by next mail always received his check for the interest due me to date. In the most guileless way he let it leak out that he did not underestimate the value of his custom to me, since it was not likely that any other customer of mine paid his interest *quarterly*, and this enabled me to use my capital twice in six months instead of only once. But alas! when the debt at last reached \$1,800 or \$2,500 (I have forgotten which) the interest ate too formidably into his borrowings, and so he quietly ceased to pay it or speak of it. At the end of two years I found that the chicken farm had long ago been abandoned, and he had moved into Keokuk. Later, in one of his casual moments, he observed that there was no money in fattening a chicken on 65 cents worth of corn and then selling it for 50."

"7. Finally, if I would lend him \$500 a year for two years (this was four or five years ago) he *knew* he could make a success as a lawyer, and would prove it. This is the pension which we have just increased to \$600. The first year his legal business brought him \$5. It also brought him an unremunerative case where some villains were trying to chouse some negro orphans out of \$700. He still has this case. He has waggled it around through various courts and made some booming speeches on it. The negro children have grown up and married off, now, I believe, and their litigated town-lot has been dug up and carted off by somebody—but Orion still infests the courts with his documents and makes the welkin ring with his venerable case. The second year he didn't make anything. The third he made \$6, and I made Bliss put a case in his hands—about half an hour's work. Orion charged \$50 for it—Bliss paid him \$15. Thus four or five years of lawing has brought him \$26, but this will doubtless be increased when he gets done lecturing and buys that 'law library.' Meanwhile his office rent has been \$60 a year, and he has stuck to that lair day by day as patiently as a spider."

"8. Then he by and by conceived the idea of lecturing around America as 'Mark Twain's Brother'—that to be on the bill. Subject of proposed lecture, 'On the Formation of Character.'

"9. I protested, and he got on his war paint, couched his lance, and ran a bold tilt against total abstinence and the Red Ribbon fanatics. It raised a fine row among the virtuous Keokukians."

"10. I wrote to encourage him in his good work, but I had let a mail intervene; so by the time my letter reached him he was already winning laurels as a Red Ribbon Howler."

"11. Afterward he took a rabid part in a prayer-meeting epidemic; dropped that to travesty Jules Verne; dropped that, in the middle of the last chapter, last March, to digest the matter of an Infidel book which he proposed to write; and now he comes to the surface to rescue our 'noble and beautiful religion' from the sacrilegious talons of Bob Ingersoll."

"Now come! Don't fool away this treasure which Providence has laid at your feet, but take it up and use it. One can let his imagination run riot in portraying Orion, for there is nothing so extravagant as to be out of character with him."

Cataleptic Christianity.

Sometime I am going into a saloon and see for myself whether the proprietor is weasel-eyed. Sometime I'm going into a college and see whether the professor of biology is a polecat. Sometime I am going to heaven and ask Jesus if he would rip out a fellow's bowels for the honor of the Star Spangled Banner.

I've been to the Big Show and I'm confused. I went twice. It's located on Broadway from 166th to 168th street. There are 20,000 seats and all of them were filled at both performances.

"Do you think he is sincere?" was the one question people asked when I told them I had heard Billy Sunday.

I don't know and I don't care. What difference does it make whether an idiot who drools on you is sincere or not?

I was not offended in the least by Billy's slang. He can call God a good skate and the Holy Ghost a regular guy without the slightest protest from me. Neither am I offended at the way he blasphemes—making God out to be such a horrible monster that any self-respecting man would want to get to hell out of his way as soon as possible. It is no part of my business to defend God. If the Almighty can't defend himself, he needn't expect any help from me. Then again, gods are usually created by men in their own image; and Billy Sunday's God couldn't be a very intelligent or high-minded personality.

I'd like to meet his Devil. Anyone who incurs Billy Sunday's hatred as that Devil does must have something worth while about him. But I'm not sure. Billy isn't much of a judge. Saloon-keepers with him are invariably weasel-eyed, Unitarians are hell-begotten, people who think for themselves are dirty dogs, and scientists are rattlesnakes. Anyone who doesn't accept Billy's theology *in toto* is a damned skunk, and if you think there is anything nobler in life than a puddle of blood, you stink.

This is the "Word of God," as preached to 40,000 New Yorkers daily by a man for whom most metropolitan ministers are standing sponsor. They call it a revival. It isn't. It's a petition in spiritual bankruptcy. In the two "sermons" I heard, there wasn't a note of idealism or a single appeal to human love and brotherhood. They were all about Billy Sunday and the terrible things he and God were going to do to the stinking unbelievers.

But Billy in a way is foxy, although I couldn't help thinking it was the foxiness of pure cowardice. His game is to draw the crowd and demonstrate to the ministers that the people are attracted by the "pure gospel." If the churches didn't support him, he would get no following, and a single frost would alienate the church support. What the churches want is people, as many people as they can consistently attract. There are certain things they won't do in order to attract them, but if the people can be attracted by the "pure gospel," they are willing to compromise generally on culture and taste. So Billy preaches the "pure gospel," damns everybody to hell who doesn't believe in the Puddle of Blood, curses saloon-keepers, "rips dancing from hell to breakfast and back again to lunch"—and not only draws the crowd but makes it apparent that the crowd is with him.

How does he do it? That is where his foxiness comes in.

After he had preached his gruesome gospel, the old-time evangelist used to call for a response—"Will those of you who have accepted the Lord Jesus Christ as your savior, and are trying to lead a consecrated Christian life, stand up?" Billy doesn't take any such desperate chance; the ministers might get wise that the "pure gospel" isn't as popular as it seemed to be. He doesn't even take a vote as to whether saloon-keepers are weasel-eyed or Unitarians stink. No, he winds up with a peroration about the American flag, somehow manages to get Jesus into the trenches—Billy's Jesus, I believe, belongs to the Iowa National Guard—gives Rodey a sign to start up the Star Spangled Banner and yells: "Now, all of you who are willing to fight for Christ and your country, stand up."

The vote was almost unanimous. I wasn't acquainted with any such Christ and I didn't own any country, but I was in a hopeless minority, the "pure gospel" was vindicated, the ministers were apparently convinced and Billy's game was won. I do not know that Billy Sunday is a coward. But I know that it would take some degree of courage to poll his audience on the ideas he professes to believe, while any coward could get by in New York these days with this adroit use of the flag.

So Billy's big show is made to boost the recruiting tents lined up in front of the Tabernacle. In the name of him who said "Resist not evil," he calls

upon his hearers to resist the evil Germans. In the name of him who said "Love your enemies," he calls for recruits to shoot them full of holes. In the name of him who told us to turn the other cheek, he calls upon us to gouge out the other fellow's eyes. In the name of the Prince of Peace, let us go to war. In the name of the meek and lowly Jesus, let us go to war. In the name of the Son of God, let us murder the sons of—these aren't the exact slogans of the barkers, but you get the idea.

I want to be fair to Billy Sunday. When radical friends expressed their disgust for him, I thought they were not fair. Admitting that he was narrow, I said, and that his theology was antiquated and his manner coarse, admitting even that he was being used by shrewd capitalists to discourage unionism and that he gave himself rather freely to the contemptible work, still he must have some gripping personal message, some word of hope or comfort which distressed souls are anxious to hear.

I'll take it all back. *Billy Sunday makes his appeal to the basest things in the nature of man—to fear, to cowardice, to ignorance, to superstition and to hate.*

In view of that message, it is of no consequence whatever whether Billy Sunday is sincere or not; whether he is in the game for the money or just for pure spite. Whatever he is, he is loathsome. If he is on the Lord's side, I want to be on the devil's. If he's a sample of what the blood of Christ can do, I don't want to be infected by a single drop. If he is a typical citizen of heaven, let us all give three cheers for hell.

No, I don't hate him and I think in a way he is apt to do some good. He is calling the bluff of the churches as it was never called before. He is presenting their voodoo worship in all its unlovely nakedness, without that touch of human idealism which induced many people to accept it in days gone by.

The gospel of eternal torture (to those who dare to think) used to be preached as an awful truth. Billy preaches it as a delicious joke. He gloats over the torments, dances gleefully at the very thought of them, and quite consistently mocks and curses the people he supposes will be picked as victims. I have no reason to believe he is not sincere. There are such perverts. But what, I wonder, does any decent person expect to accomplish through such an exhibition?

My guess is that Billy is sincere, while the exhibition itself is a fake. The preachers accept Billy because they think he is popular, while the people accept him because they think he is a preacher.

The preachers think he talks the language of the people. He doesn't. He talks stale slang and gibberish. The people think he is expounding their religion. He isn't. I don't believe there are a hundred men in New York who have such a vicious religion as this man expounds. But, like the old lady who "worshiped" at Blatchford's, thinking it was a Wesleyan chapel, they draw liberally on their expectations and are duly comforted. The organization, the publicity and the freak performance does the rest.

Any cataleptic can draw a crowd in New York by having a fit on the sidewalk. If he would advertise it at regular hours, and get three hundred ministers to vouch that it was a new kind of miracle, the crowds should be equal to those in the tabernacle. And the show would be equally as good.—Charles W. Wood, in the *Masses*.

"The Rev. Dr. Eckman said 'the idea of the old-fashioned hell, where one's body was cast into the burning pit and subjected to everlasting fire, is improbable, impossible, because it is against the law of reason.' It may be against the law of reason, but it is not against the law of the God of the Bible. Is not his appeal to reason only rank Rationalism? What has reason got to do with faith? Can it be that Dr. Eckman has gone over to those whose Bible is the 'Age of Reason'?"

So writes Frank Newlin in the *Times* of Scranton, Pa., who continues: "The old-fashioned doctrine of hell is the main contribution of the New Testament to theology. It is the one doctrine that chiefly distinguishes it from the Old Testament. The doctrine of a demon-haunted hell of burning brimstone in which roasting and writhing souls shriek in unspeakable agonies through all the endless ages of eternity is unquestionably the *piece de résistance* of the New Testament, and no candid man will deny it. It is no use trying to play the ostrich with God's unerring word." His final word is "Hell and Christianity are now and forever one and inseparable." We suspect Mr. Newlin of being an unbeliever exercising his gift as a disputant to make Christians stand by the plain teachings of the gospel and of the religion professing to be built on the words of Christ. The greatest of past, present and future American clergymen, now with us, says there is a hell all right, and he knows—he knows.

THE TRUTH SEEKER.

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What Has the Devil Done?

I would like to know what the devil has done that human beings are supposed to hate his name and speak of him with venomous tongue. We are told what God has done, and we are forced to despise him for his words and deeds, and, if the devil is guilty of worse speech and acts, then are we ready to heap a mountain of just condemnation upon his head. It is many, many years since Satan (the Old Testament name for the New Testament devil) came upon the earth to work havoc in the Garden of Eden which the Lord God had established.

Where did the devil, a Satan, come from when he made his sudden appearance in Eden? Where had he been living up to that eventful time? What had been his business? To the Roman Catholics, Satan was a public school teacher looking for a job. He found one. And ever since he instructed Eve, he has pursued his calling to the benefit of man and to the humiliation of Roman Catholicism. He was the kind of person that Romanism hates, a person who tells the truth.

First, let us look into the origin of the devil. Was he created by the Lord God, or was spontaneous generation his first parents? There is no mention in the story of creation of any serpent that could talk. He was a foreigner, evidently, but familiar with the ways and language of the Lord God. In the words of to-day: He was on to him.

The Garden of Eden fable is the best narrative in the Bible for the Freethinker. The serpent shines resplendently in the story, while the Lord God looks like thirty cents, or less, in comparison.

The first act of divinity is devilish, and the first act of the devil is divine.

Think of it! God a liar and the devil a truth-teller! That serpent can never be killed and that God must lose his worshippers.

Where to seek to find the devil of Orthodox Christianity I do not know. Or where to look to find his tomb (if he be dead) I do not know. In history he has no place. There is no record of his birth, life or death in any reliable chronicle. Whether he had a father or mother, brother or sister, no one can tell.

It is only in religious literature where the devil is found. The believer in God is usually the one who believes in the devil. The devil as well as God is a fictitious individual. He lives where God lives, in human imagination.

It is to be regretted that the Christian church has been so afraid of the truth, and it is no excuse that it has followed its Lord in lying, for it should have had a God who was white clear through, not one who was a little white and a good deal black. The Christian church does not stand upon a historical foundation: upon facts that can be demonstrated. All of its doctrines are chimerical; all of its personnel are marionettes. The supernatural is a world which has no existence, and so its characters are not real. The devil is one of the characters of a supernatural world.

To reach a healthy state man should live in a natural world, and to do this, he must abolish every thing supernatural that is taught, for it is all false. Not only must the devil go, but everything else that belongs to a supernal system. The upper world is no truer than the under world, angels no more real than devils.

Just where to draw the line between what is true and what is false is not a hard question. I should say: Draw the line between what is natural and what is supernatural.

One thing the world has yet to learn, and that is that nothing that is supernatural has ever lived. Another thing is that where it has painted the influence and performances of the devil, the devil was not there.

The first devil, or Satan, was a serpent that could talk in a human language. I ask an intelligent people to say whether such a serpent ever lived. An honest answer to that question settles the existence of a devil.

Every story about the devil is false; every narrative of the devil's doings is a lie; everything said of the devil is untrue, for the reason that the devil never did a single act on earth, or anywhere else; for the further and greater reason that there is no devil, never was a devil, and never will be a devil.

L. K. W.

For Democracy in Taxation.

The Ways and Means Committee at Washington has framed and reported the War Revenue bill for which the country has been looking. The bill does not leave anything unmortgaged to the government, except the churches. Nothing is said in it about putting a tax on ecclesiastical property. It proposes to go back a year and tax the incomes for 1916, already settled for, but the churches that have dodged taxation for decades are overlooked.

The churches are able to own property in the city of New York valued at something like three hundred millions (\$300,000,000). Calling this one-tenth of the valuation in the entire country, the holdings foot up three thousand millions, or \$3,000,000,000. Anyone may easily compute the tax on this sum at an average rate of 2 per cent., which families are paying on their homes. It appears to be about \$60,000,000, or say \$3 for every voter.

The churches are able to raise enormous sums for foreign missions. In March of this year the Presbyterian General Assembly, in session at Atlantic City, N. J., authorized the spending of \$6,250,000 for missions. The other evangelical churches raise proportionate sums for their work, while Catholics equal them, and send millions to the pope as Peter's Pence.

They can raise the money to pay 175,000 preachers of the gospel. Their church buildings are said to number more than two hundred thousand. They can hire a knockabout evangelist at \$50,000 per engagement, and spend two hundred thousand for a tabernacle and expenses.

While parasitic because of their exemption from taxes for state and local purposes, the churches exert great political influence. They practice upon legislatures, procuring laws to put their Bible and religious teachings into the public schools, securing appropriations for the support of their various so-called charitable institutions, and for the enforcement of a religious observance of their holy day. They place their missionaries in the army, the navy, Congress, legislatures, and all sorts of public departments and institutions, and make the people pay them. Their ministers enjoy all the rights and privileges of citizens, while shirking their responsibilities. The preachers are not taxed on their property, nor are they subject to civic or military duty. They are deadheads, spongers, grafters. They assume authority in morals, but neglect the fundamental morality of paying for what they get.

For the world war and our participation in it the churches are as much to blame as the governments; more so than the peoples as a whole, who have been practically voiceless while the pulpits have demanded blood. The church has never denounced war as such, although it has fought science, freedom and progress political and social. Its prohibitions are countless; its anathemas have fallen on a thousand kinds of human activities, but never on the form of mass murder called war.

The question arises, if the church has in the past possessed the power to abolish warfare between nations, and did not do it; if through all the centuries men and ships going forth to war have had

the blessing of the church, and if today the church is still militant and in favor of armed strife, then why should not the church bear its share of the cost of prosecuting the war? As we have pointed out, that share, apportioned according to the wealth of our ecclesiastical bodies, would be considerable. But the principle is more important than the revenue. In a country where church and state are nominally divorced, making favorites of the religious institutions is illicit and meretricious. Equal and impartial taxation is one of the first principles of democracy, and our government tells us that is what we are fighting for.

The Faculty of Lying.

In the light of ordinary man's daily experience it ought not to be surprising why the philosophical governor, Pontius Pilate, propounded the inquiry, "What is Truth?" It seems that mankind has happened upon an age when nothing is of less interest to the majority of the people than to speak the truth and to acquire a knowledge of the truth. It matters little to what department of human thought or action we address ourselves, in every instance the results are practically the same, the one great desire of the heart is not to utter truth, but as far as possible to conceal the truth under the plausibility of a well-planned deceit.

The question naturally arises, is there in the heart of man a sincere love of the truth, or is man swayed in his motives in general by a love of what is agreeable for those things which conduce to his worldly pleasure and happiness? No matter where we turn in our investigations, whether it be to political life, business life, social life or religion, we find everywhere the same self-seeking disposition, the same grasping after the agreeable and profitable, the same pride of personal comfort and personal distinction; and all these are maintained at the expense of essential truth, without which life becomes devoid of every quality of lasting integrity and worth.

When this state of things is considered with reference to religion, one is inclined to believe that the last item that enters into the maintenance and spread of religion is *truth*. What does religion mean to the ordinary believer? It means to a marked degree, prosperity in business, a circle of agreeable acquaintances, amenity from the mental labor of religious investigation, and as a general result, a freedom from friction and social antagonisms which allows one to repose in an Elysium of continued irresponsibility and unconcern, as though the matter of truth had been permanently settled. The marked ignorance shown by the majority of Christians of the history and dogmatic records of their own religion, not to speak of the relation of that religion to the religions which preceded it, is evidence sufficient that the aim of such persons has not been the discovery of truth, but the vindication of a particular type of thinking which has come to them as one of several inheritances.

The great injury that has been done to the cause of truth by the misrepresentatives of religious teachers is one of the most indelible stains to be found anywhere in the long history of humanity. It has narrowed the ability of men to recognize the truth even when it is clearly presented; it has robbed the human heart in a significant degree of its love for essential truth; it has developed in mankind generally a disposition to accept the course of events in our world without applying to them a critical scrutiny such as would tend to lay bare the truth. One might think that it was impossible to find the truth anywhere. In books known as "standard histories" no two reports of political affairs and the progress of religion are exactly alike. Stories of civil and religious conventions differ. No two reporters agree as to the truth of some ordinary fact or event. In a book of quotations which we inspected recently, we found that a large proportion, nearly one third of the citations had been repeated in a somewhat altered form, from that in which the author or

iginally wrote them; not one of them textually followed the original.

We are told that it is a classic of legal practice that there are liars, damned liars, and experts. However this may be, we are disposed to believe that a second place, at least, must be accorded those who lie for the kingdom of heaven's sake. Religious statements which Protestants consider palpable lies have been forced upon the world by Romanists for many hundreds of years; and the judgment of the Romanist regarding the creed of Protestantism is that it reeks with the vilest heresies. Here we have a picture of the religious world of today. Both sides cannot be telling the truth. One or the other must be lying. The most hopeful outlook for humanity's future is in the conclusion that neither institution is telling the truth. Why ask whether a lie is ever justifiable? Religion has decided that it is. And so long as religion in its popular acceptation remains with us, just so long will the pious lie find an abiding place in the superstitious heart.

The So-Called Spiritual Faculty.

When the ordinary Christian has demonstrated his inability to prove the postulates of his religion, he usually finds it convenient to fall back, as a last resort, upon the Bible text that "spiritual truths must be spiritually discerned." By this saying he would have men to understand that if they cannot appreciate the truthfulness and beauty of the gospel revelation, it cannot be because of any defect in the message, or the true believer's ability to expound the faith convincingly, but must, in the final analysis of the case, be due to a lack of some personal quality on the part of the unbeliever. In other words, the religionist does not hesitate to declare that the man who refuses to accept the doctrines of Christianity is an imperfect being; he is lacking in the *spiritual faculty*; he is really a defective.

If this be true, it is important to inquire concerning the authority for the existence of this spiritual faculty. It will not be enough for the religious devotee to wave the whole case aside by saying that certain persons are incapable of passing judgment upon religion because they have no spiritual discernment. If this argument be as conclusive as some Christians consider it, it certainly ought to have a solid basis in fact, and be susceptible of as ready recognition by the unbeliever as by the believer. We are told by Bishop Butler, a well-known Anglican prelate, that "reason is the only faculty we have wherewith to judge concerning anything, *even revelation itself*." The teaching of psychology since the day it became a science amply testifies to the truthfulness of the statement made by this Christian bishop. If perchance there be such a thing as a spiritual faculty, it is obvious enough that it must be inferior to the faculty of reason, if reason is the only faculty by which we are enabled to judge concerning anything.

In order that the expression, *spiritual faculty*, carry with it some definite import, those who believe in its existence ought by all means to define what they mean by the word spiritual. After two thousand years of Christianity the world is still waiting for a useful definition of this word. Considering the great importance that is attached to it by the church and religious people, it would seem that there ought to be no difficulty in declaring its meaning; but the fact is that it never has been defined because it cannot be defined. There is no such thing as spirit or spiritual faculty, and least of all, a spiritual world. This idea of the spiritual is but a mental conception, highly appreciated and enjoyed by peculiar types of mind, but having no more reality in fact than the interesting stories of fairy land, and the charming unrealities of the gnomie world. "To make the brain the slave of a brain-created idea," says a modern author, "is as foolish as to subordinate the substance to the shadow." The efforts made by religious people to bring others under the jurisdiction of their brain products without affording the slightest legal evidence for their

truthfulness or utility, is but one of the many exasperating conditions associated with religion.

"A man whose reason rejects religion," says the Christian believer, "is unfit to criticize religion, and only those who accept religion as true are qualified to express an opinion as to its truth." Were this conclusion to govern all human operations, the results to the world would be lamentable in the extreme. By equality of reasoning no one would be able to do the devil justice unless he lived the life of the devil. There is no doubt that the devil has often been maligned by "ungodly" persons, as when on one occasion—fully attested to by the "divine scriptures"—the devil, while in conversation with our first parents, made known to them the truth, when the prophecy of their heavenly father was not exactly verified; but it is an easy matter to acquire a knowledge of the works of the devil from the lives and writings of religionists without accompanying the second divinity in person. It is likewise possible to acquire a full and perfect knowledge of religion in all its multitudinous ramifications without being a follower of Buddha, Jesus, or Mohammed.

In a letter recently addressed to this office by a person who had chanced upon one of our publications, we met with a practical illustration of the workings of this "spiritual faculty." The burden of his letter centered around the puerility that we are setting ourselves "above the word of God and of Jesus Christ, and questioning their revelations and teachings." This is another sample of the old practice of Christians to arrogate to themselves all honesty and sincerity while denying to unbelievers the possession of such virtues. A long experience has taught us that the belief in God is the least consequential mental concept ever known to the world. If it was intended to accomplish something really beneficent for humanity, it has proved a failure; the "scheme" does not work. Besides, what is the obligation necessitating every man to believe in God? His existence has not been proved, and the most accurate theological thinkers of every age have not hesitated to declare that his existence is not capable of demonstration, but must be received on faith. If John possesses the spiritual faculty and as a consequence chooses to believe there is a God, that is no reason whatever why James should adopt the same belief, especially if it can be shown that the latter is wanting in the spiritual faculty. *There is no moral obligation resting upon any man to accept as truth a proposition that has not been proven.* Even the founder of Christianity, Paul the apostle, found no hesitation in saying: "Prove all things; hold fast that which is good."

The position taken by THE TRUTH SEEKER during all the many years that it has been before the public, regarding Christianity, has been that that religion does not prove a single one of its tenets. It preaches about God but does not tell us anything about his nature and characteristics; it prates about spirit and the spiritual life but does not give us a single concrete idea which would enable one to form even a mental picture of what was intended; it allows its evangelists to rave zealously about heaven and hell without the slightest concern about making those supposed future abiding-places convey any truthful meaning to the practical intellect. No believer, not even the most devout, would dare to say that there is a single item of Christian teaching that is not without its grave difficulties when weighed in the balance of strict logic and common sense. Until Christians define their terms so that it may be plainly known what is meant, they cannot justly say that men are under any obligation to accept their doctrines. Any other position than this would find men believing in all manner of absurd things, and placing their confidence in thoughts and opinions which might bring them in the end cruel disappointment and chagrin.

Christianity gains nothing by holding up to contempt and ridicule those who are as honest in rejecting its pretensions as a small minority of believers are in accepting its claims. The true state

of the case has never been the attitude of the skeptic towards religion, but rather the inability of religion to prove its cause. Religion will have no need to lament the fewness of its faithful followers when once it has *proved* itself to be a truthful thing. Show us the reality and it sufficeth us.

Ingersoll Among the Prophets.

We can imagine that ministers have long felt themselves at a disadvantage or straitened in their work because the circumstances of their calling prevented them from quoting the attractive sayings of Ingersoll. There is nothing in the Bible equal to Ingersoll, and nothing in literature surpassing him. But he is a forbidden book to the orthodox, unless they follow the example of the most eminent One among them and steal his words without acknowledgment. The clergymen of the Unitarian faith who have found Ingersoll quotable, do not count, for they are heretics.

The Rev. David Rees Williams, Congregationalist, of Cleveland, Ohio, has disregarded the embargo on the writings of the great Agnostic, and in taking charge of the North Congregational church of that city makes Ingersoll's vision of the future the "poetry" of his faith. "My faith," said the Rev. Mr. Williams, "is summed up and put in words by a man not a member of any church, but one of God's great prophets." Then he quoted:

"The future rises before me—I see a world where thrones have crumbled and where kings are dust. The aristocracy of idleness has perished from the earth. I see a world without a slave. Man at last is free. Nature's forces have by science been enslaved. Lightning and light, wind and wave, frost and flame, and all the secret, subtle powers of earth and air are the tireless toilers for the human race.

"I see a world at peace adorned with every form of art, with music's myriad voices thrilled, while lips are rich with words of love and truth; a world in which no exile sighs, no prisoner mourns; a world in which the gibbet's shadow does not fall; a world where labor reaps its full reward; where work and worth go hand in hand; where the poor girl in trying to win bread with the needle—the needle that has been called 'the asp for the breast of the poor'—is now driven to the desperate choice of crime or death, of suicide or shame.

"I see a world without the beggar's outstretched palm, the miser's heartless, stony stare, the piteous wail of want, the livid lips of lies, the cruel eyes of scorn.

"I see a race without disease of flesh or brain—shapely and fair, the married harmony of form and function—and, as I look, life lengthens, joy deepens, love canopies the earth; and over all, in the great dome, shines the eternal star of human hope."

The passage is, from the famous Decoration Day Oration, and is found on page 453 of volume ix of the Dresden edition of Ingersoll's works. The Rev. Mr. Williams, in remarking upon it, said: "I used these same words in a sermon once, and everyone praised them, not knowing whose they were. Then when they learned the truth, they told me never to use them again without giving the author proper credit." So far as is known, the reverend gentleman did not follow the orthodox precedent of quoting Ingersoll and then including him with the "Who's Who in Hell." On the contrary, he invested Ingersoll with the "Holy Spirit" and placed him among the prophets.

As though the higher cost of material had not sufficiently crippled the business of newspaper publishing, the Committee on Ways and Means for paying the expenses of the war proposes to raise annually the sum of \$19,000,000 by increasing the postal rates on second-class mail—that which is weighed in at so much a pound, now one cent. THE TRUTH SEEKER, whose business is conducted at a cost of about \$100 per month above the expenses of two years ago, has not decided how this proposed burden is to be borne in case it is approved by Congress. We shall need the cooperation of loyal and generous subscribers.

We hope that interested friends will turn back to an editorial in last week's paper on "The Mockus Brief," and, having reread the article, act upon its appeal. Mr. Schroeder reports that to print in book form his compendium of blasphemy laws and cases will require the raising of \$700 additional to the amount already subscribed.

KEEPING A SABBATH HOLY.

One Sunday's Events in a Christian Family
Where Religion Was Discussed.

BY ATWOOD MANVILLE

Harry stifled a religious oath when the maid knocked at his door on Sunday morning at eight o'clock, half an hour later than usual. He hated to think of the routine ahead of him and wanted to make the day as short as possible. He disliked the clean clothes he had to put on, for they symbolized sanctimoniousness with its elimination of all pleasure for a boy of sixteen. He wanted to skate, but knew that it was devilish to do so on Sunday; and yet he wondered how the devil could have anything to do with ice in his home where a snowball had no chance. It was all very confusing to Harry, but he was not a theologian and therefore lost track of the train of thought.

The harmony of God and the Wanston family was not noticeable in the dispositions of the Wanston family on the holy day. Some of them disliked the restraint imposed upon them by custom, and groaned inwardly at the thought of "those endless Sabbaths" referred to in the hymn.

At breakfast, Mr. Wanston was irritated at the delay caused by the servants being at mass, and because he could only read the morning paper on the sly for fear of his religious wife, who considered the Bible, hymn-book and Book of Common Prayer the only printed matter sanctioned by the Lord for grown people's Sunday reading. For the children, however, she permitted "Pilgrim's Progress," although it seemed rather too sensational, and the author's own apology somewhat frivolous:

"Some said, 'John, print it,' others said 'not so,'
Some said 'It might be good'; others said 'No.'"

Then she remembered that Bunyan had said of the Bible: "Every book of it, every chapter of it, every verse of it, every word of it, is the direct utterance of the Most High," so she knew that he must have been a good man.

Elsie disliked Sunday school even more than day school. Janet took the day philosophically, as she did everything, and often had afternoon callers and religious flirtations. Mrs. Wanston was the only one who derived real satisfaction from the Lord's day. She liked the religious feeling and the thought that they were all devoting themselves on at least one day of the week to the service of the master. Her pew was on the right side of the church and the trimming of all her hats studiously placed on the left, so she attracted the attention that St. Paul may not have reckoned on when inspired to write, "Every woman that prayeth with her head uncovered dishonoreth her head."

Mrs. Wanston never departed from the established order of things spiritual, as taught by her parents, and was convinced of the superiority of her religious denomination over all others. She believed that the most fashionable church must be the most godly, for God surely is an aristocrat.

"Elsie, did you say your prayers this morning?" asked her mother.

"Sure I did, but I said 'now I lay me' by mistake. Will that make me sleepy all day?" inquired Elsie, who had an unfortunate habit of misunderstanding religious matters.

"My dear child, you must think more when you pray to God, and you must ask him to make you a good little girl."

"And will God give me whatever I ask him for?" said Elsie, sensing a great opportunity. Mrs. Wanston was far too experienced a Christian to be caught by such tricks, so replied that God would answer any prayer for a proper object.

"But I prayed for a Bible and he did not send it to me. I was feeling awful religious and prayed three nights for the biggest Bible that God ever wrote, and I watched and watched at every window and the chimney, but it never came," remonstrated Elsie.

"You must not pray for foolish things," said her mother.

"Is the Bible foolish?"

"Of course not. Run along to Sunday school."

At a quarter to eleven, Mr. Wanston with his silk hat and malacca cane escorted his wife and three children to church. The hymns and prayers presented many noble sentiments about the Trinity, and begged forgiveness for those who could not be saved unless they believed in the supernatural. The sermon was by the Rev. Claude Jenkins and was in part as follows: "The son of Mary had no earthly father. The principle operating was God the Holy Ghost. This is a unique incident not to be found or even faintly paralleled in any other religion. The idea of the virgin birth is essential

to the integrity of God's scheme of salvation for man. Disbelief in the virgin birth vitiates the resurrection, atonement and sacramental character of his life, our hope of life everlasting. The bringing together of two sinful members of the human race is not sufficient for an explanation of Christ's life. All our hope of salvation from sin and of eternal life is bound up in faith in the virgin birth."

As the congregation streamed out of church, many comments were made on the satisfaction of hearing true orthodoxy from such a logical and convincing speaker who had access to all sacred writings and was an authority not to be overlooked.

It was a time-honored custom for Mrs. Wanston's brother, Robert Sandford, to spend Sunday with the family, beginning with the mid-day meal, which was dinner, of course, on that one day of the week, and invariably included roast beef. The Wanston's brand of religion was not so dependent upon varieties of food as some others, but Mrs. Wanston respected the pious feelings of those who could not eat pork, or could eat only fish on certain days (unless they paid a fine to the church) and carefully explained to Elsie the theory of these sacred food laws, described in the eleventh chapter of Leviticus. Elsie investigated and found that they must not eat the hare because it chewed the cud, but that they could eat locusts. She volunteered to tell the cook that she must read the Bible carefully before preparing meals; but Mrs. Wanston said that religious cooks were very sensitive about their church customs and that she had better not interfere.

"Well, all I can say is, God's restaurant would not be a success, and he has an awfully queer idea of some of the animals he created."

"Elsie, how can you! God may take away your appetite if you are so sacrilegious," warned her mother.

"Mama," said Elsie, "I don't seem to love God at all. He seems just like a bogymen."

"O Elsie, not love God who created you and watches you all the time?"

"I suppose he's on the job all right; but it's up to him to be lovable if he wants me to love him. From all I can find in the Old Testament, he's always fighting or plaguing or talking nonsense, and he often scares me horrible," said Elsie.

"Your uncle must have been talking to you again," said her horrified mother.

Uncle Bob was the black sheep of the family, and it was only by a great effort that his sister could forgive him. His views were so outrageous that she feared the children might become contaminated, so determined that when she had forgiven him for his indiscretions the four hundred and ninetyeth time it would no longer be her duty to tolerate him; but since she had started counting, she had only reached eighty-five, so that the scriptures had not yet been fulfilled and it was still her duty to forgive her brother.

"Well, Mary, what was the sermon about?" asked Sandford.

"Not now, Bob," said his sister, glancing significantly at the waitress.

"I am not ashamed of my morning," said Sandford. "I went to see a poor woman who had a baby that had no father."

"Really, Bob, you must not refer to such things. It is positively wrong," said Mrs. Wanston.

"The Bible says to visit the fatherless in their affliction," suggested Sandford. "The poor girl was very penitent."

"Such people are not to be mentioned. They should not commit crimes, and they have only themselves to blame," said Mrs. Wanston.

"She committed no crime; she broke no law, and, therefore, should not be punished. Our duty is to help her in her present trouble and take steps to make the errors of men and women less frequent in the future," said the wicked one. "Your sermon evidently was not about religion."

"Our Sunday school was all about religion," said Elsie. "There was a picture of God when he was a baby, and when he was a child and when he had grown up and was looking out of a cloud, dressed in a blue wrapper."

Mr. Wanston burst out laughing, but Mrs. Wanston was much distressed and said that such sacred subjects should not be treated lightly, and that it all came from talking before the children. Sandford said that he did not see what was objectionable in Elsie's remark and requested his sister to describe God herself, but the eight-year-old chimed in again with: "He was the carpenter who builded the ark, wasn't he, mama?"

"No, dear, God was not a carpenter . . ."

"God created everything without tools," explained Mrs. Wanston accurately; and turning to her husband, she expressed surprise that Elsie's Sunday school teacher and the family prayers had not given

her a better comprehension of the great truths upon which our life here and hereafter depended. Sandford tried in vain to elicit a definite description of what the child's mother wanted her daughter to know, but she gave none except that it was all contained in the Bible, and Mr. Wanston could do no better, but suggested asking Mr. Jenkins when he called. He asked Janet pointedly if she expected him, and she merely blushed. Being a stock broker, Mr. Wanston had a great reverence for the clergy and yet did not want his daughter to become the "mistress of the manse" while there was a chance of catching the eligible Bertram Rollings. Mrs. Wanston knew that she ought to prefer the minister of God and prayed twice a day to be delivered from the sin of worldliness. Her prayers may have been answered, but always in the negative; so she still anticipated being the mother-in-law of the millionaire and taking her chances with the eye of the needle. It was an added comfort to remember that there was no arraignment of the mother-in-laws of rich men in the Bible, but only of the men themselves. Mrs. Wanston was the best woman in the world, so, naturally, a literal believer in the King James version and not in the revised or Standard American Bible.

It was now time for Harry to learn his religious lesson for the day, and his mother selected the 103d psalm and sent him to his room until he could say it by heart. Harry, being only a boy, could not understand why God should want boys to be so unhappy on Sunday, if he were a loving father, nor why he did not punish his papa when he caught him reading the Sunday paper. A wonderful thought came to him as he was going up stairs and he ran back to inquire how people knew that Sunday was different from other days.

"Bravo," said his uncle. "You are beginning to think."

"Why, Harry, don't you remember that God's commandment says that we must keep the Sabbath holy?" said Mrs. Wanston.

"But only the Sheenies keep the Sabbath," protested the boy.

"The Bible states the reason for keeping the Sabbath differently in the two accounts of the commandments, but you should not call any race by a derogatory name, especially when they are responsible for the largest portion of your mother's holy book," explained Sandford.

Mr. Wanston said that he had never realized before that the Jews and Christians worshiped the same God but considered different days holy. He was particularly interested because he had been confronted with the refusal of superstitious people to sign contracts on Fridays, Saturdays and Sundays. Sandford suggested to Harry that he tell his mother that if she would show him two commands in the New Testament requiring observance of the Sabbath, or of Sunday, he would promise never to play hockey from Sunday school again. Harry did not want to make any such contract, so merely hung his head and his uncle continued: "Then I shall promise for you and you are bound by that, according to the prayer book."

Mrs. Wanston said that it was wrong to analyze the Bible and that Uncle Bob was a very wicked man and might never go to heaven if he did not repent; to which her brother replied that he certainly should not want to go to the heaven described in the book of Revelation. The good lady rebuked him for not wanting what God's message told us was for our good, and Sandford blasphemously offered her a thousand dollars, little as he could afford it, for her pet charity if she would read Revelation to them and explain heaven so that Harry could understand it; or if she could reconcile the doctrine of the atonement with a loving God.

Janet had been listening intently and seemed to have gathered a new idea. "I shall ask Mr. Jenkins and he can certainly tell me all about it."

"Janet, dear," said her mother, "you must not bother the rector with such questions. You might embarrass him."

Sandford agreed with her on the embarrassment, but advised Janet to "go to it." Mrs. Wanston disliked the slang and the critical spirit, and reminded her daughter that Uncle Bob did not believe in any God. This she said sorrowfully, for she had a tender heart and did not want anyone to suffer what is in store for an Atheist. Sandford denied that he was an Atheist; "I do not believe in a God as described in Homer or in the Bible, but I believe in the spirit of truth and love and righteousness that impels us to do right and to use our best endeavor to remedy the evil conditions now existing, so that future generations may be saved from sorrow; and I believe that we should profit by all good and spiritual teaching contained in the Bible and in other writings."

(Concluded next week.)

THE FREEDOM OF THOUGHT.

Its Early History and Progress Told in Paragraphs from a Notable Book.

By PROF. J. B. BURY.

We are now in the age of Voltaire. He was a convinced deist. He considered that the nature of the universe proved that it was made by a conscious architect, he held that God was required in the interests of conduct, and he ardently combated Atheism. His great achievements were his efficacious labor in the cause of toleration, and his systematic warfare against superstitions. He assailed the Catholic church in every field with ridicule and satire. He concludes that every sensible man should hold the Christian sect in horror. "Men are blind to prefer an absurd and sanguinary creed, supported by executioners and surrounded by fiery faggots, a creed which can only be approved by those to whom it gives power and riches, a particular creed only accepted in a small part of the world—to a simple and universal religion."

Perhaps no writer has ever roused more hatred in Christendom than Voltaire. He was looked on as a sort of anti-Christ. That was natural; his attacks were so tremendously effective at the time.

For constructive thinking we must go to the other great leader of French thought, Rousseau, who contributed to the growth of freedom in a different way. He was a deist, but his deism, unlike that of Voltaire, was religious and emotional. He regarded Christianity with a sort of reverent skepticism. But his thought was revolutionary and repugnant to orthodoxy; it made against authority in every sphere; and it had an enormous influence. The clergy perhaps dreaded his theories more than the scoffs and negations of Voltaire. For some years he was a fugitive on the face of the earth. "Emile," his brilliant contribution to the theory of education, appeared in 1762.

The religious views of Rousseau are only a minor point in his heretical speculations. It was by his daring social and political theories that he set the world on fire. His "Social Contract" in which these theories were set forth was burned at Geneva. Though his principles will not stand criticism for a moment, and though his doctrine worked mischief by its extraordinary power of turning men into fanatics, yet it contributed to progress, by helping to discredit privilege and to establish the view that the object of a State is to secure the well-being of *all* its members.

Deism—whether in the semi-Christian form of Rousseau or the anti-Christian form of Voltaire—was a house built on the sand, and thinkers arose in France, England, and Germany to shatter its foundations. In France, it proved to be only a half-way inn to Atheism.

Diderot's great work, the "Encyclopedia," was not merely a scientific book of reference. It was representative of the whole movement of the enemies of faith. It was intended to lead men from Christianity with its original sin to a new conception of the world as a place which can be made agreeable and in which the actual evils are due not to radical faults of human nature but to perverse institutions and perverse education.

Hume, the greatest English philosopher of the century, showed that the arguments commonly adduced for a personal God were untenable. Hitherto the credibility of miracles had not been submitted to a general examination independent of the theological assumptions. Hume, pointing out that there must be a uniform experience against every miraculous event (otherwise it would not merit the name of miracle), and that it will require stronger testimony to establish a miracle than an event which is not contrary to experience, lays down the general maxim that "no testimony is sufficient to establish a miracle unless the testimony is of such a kind that its falsehood would be more miraculous than the fact which it endeavors to establish."

This world may be very faulty, compared to a superior standard. It may be the first rude experiment "of some infant Deity who afterwards abandoned it, ashamed of his lame performance"; or the work of some inferior Deity at which his superior would scoff; or the production of some old superannuated Deity which since his death has pursued an adventurous career from the first impulse which he gave it.

The skeptical philosophy of Hume had less influence on the general public than Gibbon's "Decline and Fall of the Roman Empire." Of the

numerous Freethinking books that appeared in England in the eighteenth century, this is the only one which is still a widely read classic. In what a lady friend of Dr. Johnson called "the two offensive chapters" (XV and XVI) the causes of the rise and success of Christianity are for the first time critically investigated as a simple historical phenomenon. Like most Freethinkers of the time Gibbon thought it well to protect himself and his work against the possibility of prosecution by paying ironical lip-homage to the orthodox creed.

"Under the reign of Tiberius the whole earth, or at least a celebrated province of the Roman empire, was involved in a preternatural darkness of three hours. Even this miraculous event, which ought to have excited the wonder, the curiosity, and the devotion of mankind, passed without notice in an age of science and history. It happened during the lifetime of Seneca and the elder Pliny, who must have experienced the immediate effects, or received the earliest intelligence, of the prodigy. Each of these philosophers in a laborious work has recorded all the great phenomena of nature, earthquakes, meteors, comets, and eclipses, which his indefatigable curiosity could collect. Both the one and the other have omitted to mention the greatest phenomenon to which the mortal eye has been witness since the creation of the globe."

The ablest answer was given by Paley in his "Evidences of Christianity" (1794), the only one of the apologies of that age which is still read, though it has ceased to have any value.

The list of the English deistic writers of the eighteenth century closes with one whose name is more familiar than any of his predecessors, Thomas Paine.

It was doubtless in consequence of the enormous circulation of the "Age of Reason" that a Society for the Suppression of Vice decided to prosecute the publisher. Unbelief was common among the ruling class, but the view was firmly held that religion was necessary for the populace and that any attempt to disseminate unbelief among the lower classes must be suppressed. The publisher was sentenced to a year's imprisonment.

This was not the end of Paine prosecutions. In 1811 a Third part of the "Age of Reason" appeared, and Eaton the publisher was condemned to eighteen months' imprisonment and to stand in the pillory once a month. The judge, Lord Ellenborough, said in his charge, that "to deny the truths of the book which is the foundation of our faith has never been permitted."

In 1819 Richard Carlisle was prosecuted for publishing the "Age of Reason" and sentenced to a large fine and three years' imprisonment. Unable to pay the fine he was kept in prison for three years. His wife and sister, who carried on the business and continued to sell the book, were fined and imprisoned soon afterwards and a whole host of shop assistants.

The age of enlightenment began in Germany in the middle of the eighteenth century. It was not, however, in direct Rationalistic propaganda, but in literature and philosophy, that the German enlightenment of this century expressed itself. The most illustrious men of letters, Goethe (who was profoundly influenced by Spinoza) and Schiller, stood outside the churches, and the effect of their writings and of the whole literary movement of the time made for the freest treatment of human experience. One German thinker shook the world—the philosopher Kant. His "Critique of Pure Reason" demonstrated that when we attempt to prove by the light of the intellect the existence of God and the immortality of the Soul, we fall helplessly into contradictions. It is true that afterwards, in the interest of ethics, he tried to smuggle in by a back-door the Deity whom he had turned out by the front gate, but the attempt was not a success.

Modern science, heralded by the researches of Copernicus, was founded in the seventeenth century, which saw the demonstration of the Copernican theory, the discovery of gravitation, the discovery of the circulation of the blood, the foundation of modern chemistry and physics. But several generations were to pass before science became, in Protestant countries, an involuntary arch-enemy of theology.

At the beginning of the nineteenth century Laplace worked out the mechanics of the universe, on the nebular hypothesis. His theory involved a long physical process before the earth and solar system came to be formed; but this was not fatal, for a little ingenuity might preserve the credit of the first chapter of the Genesis. Geology was to prove a more formidable enemy to the Biblical story of the creation and the deluge.

It was not till 1863 that Lyell presented fully, in his "Antiquity of Man," the evidence which showed that the human race had inhabited the

earth for a far longer period than could be reconciled with the record of scripture.

An English divine of the seventeenth century ingeniously calculated that man was created by the Trinity on October 23, B. C. 4004, at 9 o'clock in the morning, and no reckoning of the Bible dates could put the event much further back.

Advanced thinkers had been reaching the conclusion that the universe, as we find it, is the result of a continuous process, unbroken by supernatural interference, and inexplicable by uniform natural laws. But while the reign of law in the world of non-living matter seemed to be established, the world of life could be considered a field in which the theory of divine intervention is perfectly valid, so long as science failed to assign satisfactory causes for the origination of the various kinds of animals and plants. The publication of Darwin's "Origin of Species" in 1859 is, therefore, a landmark not only in science but in the war between science and theology.

The "Descent of Man" appeared in 1871. The feelings of the orthodox world may be expressed in the words of Mr. Gladstone: "Upon the grounds of what is called evolution God is relieved of the labor of creation, and in the name of unchangeable laws is discharged from governing the world."

Darwinism, as it is called, has had the larger effect of discrediting the theory of the adaptation of means to ends in nature by an external and infinitely powerful intelligence. The inadequacy of the argument from design, as a proof of God's existence, had been shown by the logic of Hume and Kant; but the observation of the life-processes of nature shows that the very analogy between nature and art, on which the argument depends, breaks down.

The Moral Ideal.

An ideal is an image or mental presentation of something we desire to see, to do, or to assist in bringing about—something which we believe to be good and conducive to happiness. The moral ideal is living, flexible, progressive. It is essentially religious because it contains the most vital spirit of religion—the desire for goodness; and it has the advantage that it is perhaps the only element of religion that can be verified by general experience. Supernatural religion concentrates upon another world of which we have no knowledge; morality centres upon this world, of which we know much. And it is an error to suppose that, unless we think of goodness as embodied in the person of a being at once human and divine, our ideal of goodness must be ineffectual.

The supernatural sanction of morals is a delusion and a snare. The very core of morality is that it must be a personal and inward process, a self-development and a self-discipline. If it can be put on and taken off like a suit of clothes, it is merely a means to gaining a transient advantage, a way of getting something for nothing; it is not morality in the truest sense. Even the churches founded on supernaturalism, from the house of bishops to the Salvation Army, practically ignore the supernatural and rely on material and natural means just like any man of the world or "wicked Agnostic." Were they unflinchingly to apply their principles, or cast them away and take to proclaiming a pure rational, ethical religion, they might hope to become, as of old, an embodied national conscience, the guardians of morality, the preachers of sincerity, the inspirers of a common duty.

When people habitually assert their belief in superhuman agency, yet habitually act as if they believed nothing of the kind, we may conclude that their creed is in a fair way to extinction. Supernaturalism, indeed, cannot survive in an atmosphere charged with faith in a natural order of which we may say there is no variableness nor shadow of turning. The dethronement of supernatural belief has strengthened morality by knocking away a rickety support and compelling it to walk alone. With clearer vision morality is now set free to perform its proper task. That task is to elevate the individual character, to purify social life, to promote the highest forms of well-being.

The solvent applied by scientific knowledge and scientific methods has been the chief agency in awakening thought and causing theological systems to decay. The old predisposition to see the "hand of God" in everything has, concurrently with the increase of knowledge, given way to a predisposition to leave the hand of God out of account. And the farther God has receded into the background the better has the condition of humanity become. Theology, in fact, has (broadly speaking) had a bad effect on morals. The moral ideas which have been evolved with so much effort and maintained with so many sacrifices have been blurred and

perverted by representations that assume God to have committed acts of which a civilized man would be ashamed. The biblical books have furnished sanction and precedent for the most atrocious crimes. Belief in an infallible book has in reality debased the moral currency to a degree of which only the curious reader of history is aware.

The moral ideal knits together, as no theology has ever done, persons, societies, communities, nations, races, in the bonds of a sympathy awakened and guided by knowledge. It is prophetic of the redemption which can and will come from human effort alone. This ideal can remain pure only when divorced from supernatural belief and associated with reason; that righteousness is not the product of externalized religion, but of an inward urge and effort; and that its simplicity and rationality prove its adaptation to life. It is practical because it is human. It is born of our needs and strivings, our own passion and tears, hammered out of our own hard experience. For us this ideal represents the best of our achievement in our relations with our fellows; it assures us that self-reliant effort will result in steady improvement. The moralist scatters among the many the fruits of the wisdom and insight of the few. And, whatever theory we hold of the will, we know that progress will go on because so much has already been achieved.

R. E.

What Can Mary Do?

It seems that Pope Benedict has reached the conclusion that peace among the nations can be secured only by people everywhere, "from the humblest huts to the most sumptuous palaces," sending up "pious and devoted invocations" to the "Celestial Father." And for this purpose he has informed the "faithful" that from June 1, "there will be definitely introduced into the Litany of the Holy Virgin the invocation: 'Regina pacis, ora pro nobis.'" (Queen of peace, pray for us.) It is really most extraordinary that any sane person would counsel another, at this late date in the history of the present war, to waste his time in making appeals to another human being, who, if she ever lived, has been dead for many hundreds of years, and who can have no more influence upon our present mundane conditions than a statue in one of our city parks. If God did not show his "almighty" power during the three years that the war has lasted, but allowed some of the most revolting and destructive crimes to be perpetrated by his own followers; if he did not in any way stem the tide of cruelty and lust which almost blotted out one of his most devoted people, the Armenians; why is it to be now supposed that he will give heed to a world of prayers offered up to him in the name of Jesus or of the Virgin Mary, when the rational mind conclusively realizes that a sure and permanent peace can be secured only as a result of a complete victory on the part of those who are fighting for the right?

There is nothing more absurd in the philosophy of human life than to appeal to an imaginary deity in heaven for the settlement of affairs on this earth. Of course it is rarely done as an ultimatum, even by the most pious believer, for along with his prayer to God he usually unites his own individual efforts, believing in the homely saying that "God helps them that help themselves." The absolute impossibility of proving the interposition of any celestial influence in the doings of humanity ought to carry with it a much greater weight of importance in deciding the question of the existence of God than is commonly attributed to it. The saying that whatever is from the hand of God, proves nothing whatever as to God's overruling providence in the affairs of men. If whatever way things go, the result is to be attributed to the will of God, we cannot see how such a notion differs from that of the fatalist, who simply surrenders himself to the natural course of events, leaving no place for the working of any power outside of the forces of Nature. Many persons find the belief in God and prayer to him a pleasant belief. It's as good a solution of an impenetrable mystery as religion has been able to put forth; and as it does not militate seriously against the processes of ordinary thinking, and forms an agreeable diversion to the commonplace features of everyday life, it is highly probable that it will continue to be a part of the intellectual make-up of superficial thinkers for many years to come.

Trying to bring the intellectual formulations of one age into the intellectual atmosphere of a totally different age is somewhat like the Irish pedestrian who, coming to a cross-road, and fearing he might make a mistake about the way, decided to take the guide-post with him.—T. F. Seward.

NOTES AT LARGE.

There are times in the life of the most untruthful person, when, suddenly taken off his guard, or when urgently required to protect himself in a dangerous situation, he will tell the truth with the simplicity of a child. This phenomenon was produced on Tuesday, May 1, when Billy Sunday, in his tabernacle in New York, challenged his crowded audience to compare his highly vulgar speech with the language of the Bible, and to note their agreement; and not to pass a final judgment on him and his methods till they had done so. Here are his reported words: "Bring your Bibles, you people of New York, and I will challenge you to try me by the gospel as it was spoken by the prophets in God's court, and then if you can you may condemn me."

We had always known that much of the language of the "Holy Scripture" was of the lowest character, but we doubted that any Christian preacher would venture to give striking publicity to it by adopting a similar style of utterance when delivering his so-called gospel message. This confession of this very unusual evangelist ought to impress the thinking part of the religious community not only with the indecent character of the Bible, but also with the great possibilities for evil latent in that oriental story book. It is obvious that the "good" book is capable of making some very questionable moral characters, as is evidenced by the case of Billy Sunday; and were the truth regarding its influence upon mankind fully known, it would be reasonable to conclude that, since its appearance in its present form, it has done greater injury to life and morals than it has accomplished good in the same spheres.

When questioned as to the degrading nature of much of the Old Testament narrative, the Christian is accustomed to reply that the Bible gives a true picture of human nature in all its various conditions, and that it is because of this authentic portrait that the book is so highly valuable. It is true to life, he says, and shows how God deals with every human state, the lowest as well as the highest. But such a record cannot be a revelation from God. Stories about men are not a revelation of divinity. Men can easily learn about one another; we have whole libraries giving the history of the human race so far as it can be ascertained, and these histories carry with them a degree of reliability quite unknown to the Bible. If the Bible was intended to be a revelation concerning God of such truths as it would be impossible for man to learn without divine assistance, it has completely failed of its purpose, for it reveals absolutely nothing about the person and character of God and the nature of the spiritual world, but what man has for himself pictured those things to be. The intensely human character of the scriptures affords the strongest proof that they were written by men. No god whose plan was to reveal himself, his heavenly home, and his great love and care for his creatures, as well as his eminent purity of mind and heart, would make that revelation known by means of lewd stories and a disgusting speech such as only a Billy Sunday could conjure up. For once the evangelist told the truth when he made known to his hearers that they would find a parallel to his degraded talk in the word of God itself; but in that very statement he sealed the final verdict regarding the precise nature of the Bible that it is a wholly human book, with a decidedly immoral setting, and of but trifling importance either as history or as a guide to human life and conduct.

Men are naturally intolerant about their opinions, especially in matters remote and uncertain, where the opinions are wholly the children and creatures of their own will and judgment. Had religion been true it would have labored to assuage, not to foster, this egotistic ferocity and to counsel liberty in all questions. But let hell be the penalty of religious error; let man's natural intolerance receive a divine consecration and blessing, and the result can only be what it has been—hatred, persecution, division and subdivision. Liberty, and not compulsion, is the only way to secure a healthy progress in any plan of mental or moral activity. But the gospel, with all its theological paraphernalia, easily gets tangled in the brain before it reaches the heart; and this is the reason why it has never succeeded in making an effective appeal to mankind universally, but has had to be content with gathering a few followers here and there out of the great mass of humanity.

If the church had had its way, if Reason had not refused to listen to it, our scientific conceptions today would be those of the Bible. We should be-

lieve that the world was flat or concave, and not spherical; or that if spherical, there were no antipodes; that the stars were hung out like lamps night by night; that the sun swept around the earth day by day; that fossils were created just as and where we find them; that eclipses and meteors were miraculous portents; that the multiplicity of languages was a preternatural phenomenon; that all races were derived from the three sons of Noah; that all animal species had existed in one spot and were represented in Noah's ark; that the whole world had been submerged and drained dry again in a couple of years. We should be burning old women on the charge of the evil eye or of intercourse with the devil; we should be treating epilepsy, hysteria, and insanity as diabolical possession; we should be ringing consecrated bells against storm-demons and earth-shakers; the chemist would be a magician; the money-lender an excommunicate.

The men who first challenged these positions were condemned and energetically opposed in the name of revelation as heretics and blasphemers. Had they been Freethinkers, such opposition had been far less effectual. But they were believers who accepted the current notion about divine revelation; who knew nothing of the distinction between the experiential and the intellectual values of writings declared to be sacred; or who, at most, tried vainly to deny the solidarity of theology with the exact sciences. Thus it was that for centuries the scientific efforts of men were checked and frustrated by theology posing as revelation. As soon as that yoke was shaken off, science rushed forward by leaps and bounds. There can never be any agreement between theology and science.

Bruce Barton, who edits a *Sunday Magazine* and some other periodicals is bright enough to know better, but in a published letter to Emperor Wilhelm of Germany, this is what he says:

"When the smoke of war has cleared away, and you are farming quietly somewhere, Wilhelm, you will begin to see things more clearly. You will begin to understand that what is to blame for your loss of your job is, after all, *nothing less than the Christian religion itself.*"

"Nineteen hundred years ago Jesus Christ went about telling men that they were children of God."

"If that is true—if all men are children of God—then all men are the equals of their kings."

"And now, after nineteen hundred years, Wilhelm, all men are about to find that great truth out."

We should like to be informed at what era of its history the Christian religion has taught the political equality of all men. The Christian religion has taught that "the powers that be are ordained of God," and on this is based the divine right of kings most recently asserted by the kaiser. There is an ancient document which reads: "We hold these truths to be self-evident; that all men are created equal and endowed by their creator with certain inalienable rights," but that is not the gospel of Jesus Christ. The author of it was an eighteenth-century Infidel, and the government based upon it was officially declared to be in no sense founded on the Christian religion. Jesus said: "Render unto the kaiser the things that are the kaiser's," and he said nothing about dethroning kaisers. The Christian religion has been all things to all forms of governments, and while existing under monarchies never did anything to turn them into republics, which have been created by men who rejected the faith. The notion of equality, fought by the Christian religion as political Atheism, is one result of the spread of Rationalism.

Can God be bribed? This is the inquiry of a newspaper man of Portland, Oregon, based on the following circumstance:

"A short time ago the newspapers carried articles wherein the prayers of the Austrian emperor and the populace were directed to God for peace. In the course of his prayer the emperor promised to build a beautiful church and hold annual religious festivals provided his prayer for peace were granted."

"If that does not constitute bribery, what then does?" asks the skeptical journalist. It is bribery, although it goes under the name of "good works" in Catholic theology and worship, which is a systematic attempt so to corrupt the deity, either with the flattery of praise or the gift of ponderable objects to his church, that men may obtain favors confessedly undeserved or may escape the consequences of their misdeeds by a miscarriage of justice.

The debt of the Old Testament writers to the Babylonians for their accounts of the creation and flood has long been known. They picked these things up during the captivity. Did they get their doctrine of messiahs from the same source? The latest news from the University of Pennsylvania,

where Professor Langdon is deciphering tablets in the university museum, is that "the doctrine of a messianic hope, of the expectation of deliverance from sin and suffering by a God-man in the shape of a king, goes back at least to 2500 B. C., when the Sumerian theologians and priests evolved a theory which has been the basis of Jewish and Christian religion ever since. The new tablets are of interest because they show that the Sumerians never lost hope that the restoration to a state of sinlessness and happiness through the agency of the gods would come." The ancient messiah of Babylonia was called Tammuz, and he was worshiped by the Jews. At "the door of the gate of the Lord's house," "behold there sat women weeping for Tammuz" (Ezekiel viii, 14).

The editor of the *Catholic Citizen* (Milwaukee) can reason like a Rationalist. He reproduces this paragraph, which recently appeared in THE TRUTH SEEKER:

"The fire that destroyed four blocks of Asbury Park, New Jersey, built of wood, was stopped when it had gutted the First Methodist church, because the walls were stone and did not burn. The Newark *Evening News* remarked that the ruins of that church 'seem to stand for a kind of divine interposition, sent us in the nick of time, to save possibly a large section of the city.'"

His comment on the remark of the Newark *News* regarding divine interposition is as follows:

"This is not so convincing to us, because only last week a stroke of lightning struck a church tower only four blocks from our office, and a brewery a little further along, went unscathed."

That is pure Rationalism, or we don't know the brand, and discredits all divine interposition that has been alleged since the Almighty missed with a bolt of lightning Ingersoll's law office in Washington and hit the building of the Young Men's Christian Association.

A West Virginian subscriber was asked by his local pastor to help him circulate a letter to the unfaithful urging them to observe the Sabbath by going to church. The letter stated that "the first day of the week is the Lord's Day;" that "the Lord has given us six days for our very own;" and "that the spiritual interests of our soul," together with the other important considerations, demand that we "keep sacredly the hours for worship on the first day of the week." The subscriber agreed to help things along if he might be permitted to add a verse of scripture to the letter, to wit, "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind" (Rom. xiv, 5). The offer was not accepted.

To be misquoted is the misfortune of most public speakers and writers, but the case of the Rev. Mr. G. G. Johnson, who pleads for space for a correction in the Washington *Star*, is peculiarly painful. He had been quoted as giving utterance to the heretical sentiment that "no man could consign to hell a man who died for his country," but he protests that he said "just the opposite." Of course no one would wish to see a man who died for his country consigned to hell, but his uniform could not save him. "Eternal laws," declares the Rev. Mr. Johnson, "are not changed by changing one's clothes. Eternal issues are fixed by one's attitude towards Jesus Christ," and "one is not saved by character." The reverend gentleman would make a poor recruiting officer for the army, or for an ethical society.

From Los Angeles, Cal., Mrs. Grace Silver Henry reports that the closing of the Burbank Hall Liberal Club meetings until October leaves the meetings conducted by Mr. Henry and herself at Seventh and Main Streets on Saturday nights and at Second and Los Angeles streets every Sunday at 2 P. M., about the only radical ones in the city. The Henrys are doing well in the circulation of Freethought literature.

The Freethinkers of Clarksburg, West Virginia, have held a successful meeting, at which they organized as the Clarksburg Rationalist Society, and appointed a second meeting on May 27. A lecture course is contemplated. The secretary and treasurer, G. A. Miller, may be addressed at 644 S. Seventh street, Clarksburg, W. Va.

In science, hypothesis is never an end but a means; it can attain authenticity only by verification, and the verification is always open to question. Any theory established otherwise than by proof of its truth is an arrest of the scientific process. Such is dogma.—M. D. Conway.

THE REVIVAL RACKET.

In the official "Who's Who in Hell," issued from the tabernacle uptown, there are listed, "Ahaz, Jezebel, Antiochus Epiphanes, Ivan the Terrible, Catherine the Great, Rousseau, Diderot, Voltaire, d'Alembert, and John Stuart Mill, 'who because they rejected Jesus will be in hell along with thugs and thieves.'" Dr. John Haynes Holmes of the Unitarian Church of the Messiah affirms that this list must be considerably enlarged according to the test, and must include, among others, Charles Darwin and Abraham Lincoln, who did not accept Christ and his atonement. Extending the list, and naming only Unitarians—a denomination most certainly damned—these are added:

"John Adams, John Quincy Adams, Thomas Jefferson, Millard Fillmore, John Marshall, Daniel Webster, John C. Calhoun, Edward Everett, Charles Sumner, Henry Wadsworth Longfellow, James Russell Lowell, William Cullen Bryant, Oliver Wendell Holmes, Ralph Waldo Emerson, George Bancroft, William H. Prescott, Francis Parkman, Bret Harte, Helen Hunt Jackson, Edward Everett Hale, Sarah Flower Adams, author of 'Nearer, My God, to Thee'; John Bowring, author of 'In the Cross of Christ I Glory'; Julia Ward Howe, Samuel G. Howe, Lucy Stone, Susan B. Anthony, George William Curtis, William Ellery Channing, and Theodore Parker."

Jefferson was a Freethinker, not a Unitarian, and Susan B. Anthony was an Agnostic, but they are lost just the same if not worse. Dr. Holmes avers that a theology which involves the damnation of the persons he has named "is not a religion at all—it is a crime." It is historic Christianity, however; and unless someone has edited the words of Jesus, the founder of that religion preached at times an identical theology.

We would not have believed it, but Dr. Lyman Abbott, a higher critic in biblical scholarship, and pretending to some respect for science, has written a letter to the New York *Sun* (May 6) commendatory of the preaching of the knockabout evangelist at the tabernacle. Knowing and virtually admitting that the biblical "facts" asserted by the preacher are exploded myths and superstitions, he yet says they are "psychologically true." He remarks that if the preacher "talked to God as though God was there on the platform it was because to him God was there on the platform." One might say if a man in a delirium sees blue monkeys and pink elephants, it is because to him blue monkeys and pink elephants are there. They are psychologically present; and all the delusions of the paranoiac are factual in the same sense. The argument that maintains the psychological truth of Billy Sunday's theophanies makes realities of all manner of hallucinations and delusions. The evangelist's vision of God is a fellow-guy who says, "Come on, Bill; kick in"—as one might invite him to sit into a game of poker. His Christ came saying to the "highbrows": "You miserable old lobsters, you're a fine bunch of guys the way you skin the widows. You sanctimonious rascals, you're like a sepulchre—nice outside, rotten inside. The whole bunch of you ought to be in jail." In the millennium, he would picture Jesus as coming with bells on. This, according to Dr. Abbott, is psychological truth, under which definition all lies may be excused and defended, and the wildest imaginings of the human mind made respectable.

The editor of the *Republican Watchman* of Monticello, N. Y., has visited the metropolis and felt the rush of wind from the traveling tornado of the tabernacle. His verdict is recorded in his paper: "Mr. Sunday is a wonderful man. He is probably the greatest preacher in the country today, and he has never had an equal." Such will be the verdict of history, no doubt. Sunday was perhaps approached in excellence at times by the late T. De Witt Talmage, whose sermons he has complimented by stealing them and giving them as his own, but Talmage lacked his gutter vocabulary, and so was less effective with Christians who want religion discussed from the barroom level to which Sunday elevates it.

The authoress, Amelie Rives (now Princess Pierre Troubetskoy), has read the report of a sermon at the tabernacle, and writes to the *Times* about it. Taking exception to the style of the evangelist, she quotes a sample:

"If Jesus Christ would walk into church today he'd say: 'Get out of here, you old lobsters, you old four-flushers; you've been making my house a clearing house for worldliness and you're only a pawn on the devil's chess board.'"

The question the princess would put to the American public is: "Does it, or does it not, consider the foregoing remarks blasphemous?" and she wishes to know whether the toleration of such vulgar slang of the street, represented as an utter-

ance of Jesus, is consistent with the laws which prohibit the personation of Jesus in a religious play, "no matter how solemnly and reverently he might be represented as speaking." A number of *Times* correspondents agree that the language quoted is blasphemous, but like the princess, they overlook the point that the diction of this preacher, whether ascribed to Jesus Christ or not, is unfit for public utterance. A witness in a Comstock prosecution was once asked whether he regarded the indicted work as immoral, and he replied that it was worse—it was ungrammatical. So of this passage; it is worse than blasphemous—it is a degradation of human speech.

It is astonishing how often the minds of great men run in the same channel. *Brann's Iconoclast* quotes the following from a prohibition speech by one Clinton Howard:

"What is the traffic in rum? 'The devil in solution,' said Sir Wilfred Lawson, and he was right. 'Distilled Damnation,' said Robert Hall, and he was right. 'An artist in human slaughter,' said Lord Chesterfield, and he was right. 'Poisoner's General, driving men to Hell,' said Wesley, and he was right. 'More destructive than war, pestilence and famine,' said Gladstone, and he was right. 'A cancer in human society, eating out its vitals and threatening destruction,' said Abraham Lincoln, and he was right."

By a strange coincidence the Chicago editor is able to quote from a copyrighted sermon by the Rev. William Ashley Sunday these words:

"What is the traffic in rum? 'The devil in solution,' said Sir Wilfred Lawson, and he was right. 'Distilled Damnation,' said Robert Hall, and he was right. 'An artist in human slaughter,' said Lord Chesterfield, and he was right. 'Poisoner's General, driving men to Hell,' said Wesley, and he was right. 'More destructive than war, pestilence and famine,' said Gladstone, and he was right. 'A cancer in human society, eating out its vitals and threatening destruction,' said Abraham Lincoln, and he was right."

"Somebody is a thief," declares Mr. Windle, and he believes he can convict the evangelist. Well, it would not be his first offense.

One of the New York daily papers printed the following item last week:

"Eighty Atheists, labelled with white badges, appeared at the afternoon session and were given a special section. Following the service they resented the fact that their delegation was not announced from the pulpit."

This was doubtless one of the few delegations that attended voluntarily, most of the attendants in bodies being conscripts. Mr. Irving Meirowitz, who was among the "eighty Atheists," say that Rodeheaver did not even ask his company to name a hymn; and he was all prepared to start the Marseillaise.

France to America.

Translated from the French of Maurice Manique, by R. E.

O Land of noble lives and brave!
Of Washington and warriors true!
The treaty which today you sign,
Will that of Lafayette renew.
America, till life departs,
Here is thy place within our hearts.

Thou didst not shrink to meet the foe.
To strike the beast of cruel hate;
And loyal lips, in rapturous praise,
Shall everywhere thy deeds relate.
America, receive our thanks,
Here is thy place within our ranks.

Thy fair earth we salute with pride,
Thy age-long friendship we revere;
And welcome thy sweet charity,
Bestowed with human love sincere.
America, where all are free,
Here is thy place in history.

Come now, and let us battle strong!
The day for valiant deeds has come;
An envious despot must be crushed,
And if we would keep our life and home.
America, the right reclaim,
Here is thy place in endless fame.

L'annoncet, Eure, France.

King county, in Texas, with a population of 1,000, has no lawyers, doctors or justices of the peace. Although a "wet" county, there are no saloons within its borders, and for eighteen months no one has occupied a cell in its county jail. The single merchant in King county is rated as a millionaire. In addition to its other immunities, this singular county has no preacher of the gospel, so that nobody is damned.

No radiant pearl which crested fortune wears,
No gem that twinkling hangs from beauty's ears,
Not the bright stars which night's blue arch adorn,
Nor rising sun that gilds the vernal morn,
Shine with such lustre as the tear that flows
Down virtue's manly cheek for others' woes.
—Darwin.

THE TRUTH SEEKER

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Free-thinker who is not a regular subscriber.

OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions Whence? and Whither? can be given only by Science.

THE TRUTH SEEKER holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

THE TRUTH SEEKER believes in Free Speech, Free Press, and Free Mails; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinion. We neither indorse an idea by printing it, nor condemn it by exclusion.

THE TRUTH SEEKER is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted.

POLITICAL PRINCIPLES.

(THE NINE DEMANDS OF LIBERALISM.)

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.
2. We demand that the employment of chaplains in Congress, in the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Letters of Friends

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

SOPHISM VS. SPIRITUALISM.

From J. W. Thomas, Oklahoma.

To the Editor of The Truth Seeker:

When I read such articles as that found in THE TRUTH SEEKER for April 14, by O. J. Gibbons, in "Transmission of Intelligence," and for April 21 in "Science and Sir Oliver," by Redcote Dewar, I wonder where those men have been all their lives, that they do not know the world is farther advanced today than ever before, and most of that advancement has been made during the last century. They are Rip Van Winkles, except that the original Rip woke up after 20 years, but those gentlemen may never wake up until they wake from death. Then they will find they have not progressed or developed since they were boys. Mentally and spiritually they are only boys.

Here is a shot from O. J. G.: "A few whiffs of opium smoke will make the brain see wonderful things. Alcohol produces a variety of effects on it." Yes. I thought all that slush was made of alcohol and opium! He speaks as though he had experience. Here is another: "It is not that materialists are hostile to a continued existence. They share the universal love of life." "Show us the father (or any other spirit) and it sufficeth us; but do not try to catch old birds with chaff." This is more sensible and honest, for all normal minded people "share the universal love of life." And it seems to me that this is at least circumstantial evidence that we do continue to exist.

That which we love and long for is a part of our nature. It is a possibility, a birth-right, an intuition. That is the reason the primal savage he speaks of, thought the echo was a spirit. Intuitively and experimentally we all know or may know that we are immortal.

Here is a stunner from Redcote: "The question for mankind today is, who is more credible, Haeckel or Sir Oliver Lodge? Haeckel is endorsed by practically all scientists, for only a moiety have agreed to accept science as science. Sir Oliver, however, has also an endorsement and it is a remarkable one. No sooner was his presidential address noised abroad by the newspapers than an epidemic broke out all over the world of mediums, palmists, thought readers, crystal gazers, fortune tellers and other charlatans who reaped a harvest from multitudes of the ignorant and credulous; who putting implicit faith in the opinions of such an eminent scientist, placed themselves unreservedly at the disposal of those mountebanks to be fleeced. The gratitude of those charlatans to Sir Oliver was unbounded, for owing to the advance of intelligence, their business was dwindling. At the same time it is only fair to assume that it was furthest from Sir Oliver's thoughts to lend the weight of his great name to the furtherance of chicanery."

This statement is not only maliciously erroneous and misleading, but is an insult to everybody interested in the great subject of immortality, calling them mountebanks, charlatans, ignorant and credulous, and spiritualism, chicanery. Personally I can assure the gentleman that not all mediums and spiritualists (and there are multitudes, as he says) are mountebanks and charlatans, or ignorant and credulous, but many of the best people in this country and

Europe are mediums and spiritualists, or at least interested in the great and wonderful and glorious subject of immortality. In fact, those people are noted for their intelligence and progressiveness.

Go to a seance and see who are there: doctors, lawyers, mayors, governors, ex-governors, statesmen, etc., besides teachers and scientists. Then there are many private seances conducted by a selected audience. And so far from being users of opium and alcohol, they are prohibitionists almost to a man. Nor is "the question for mankind today" (of immortality) to be settled by Haeckel or Lodge. Although spiritualistic phenomena are scientific, being Nature, and governed by the laws of Nature, the question of immortality cannot be settled by material or physical science, but as Sir Oliver says, must be studied through the instrumentality or mediumship of the human organism, just as the manipulation of electricity must be by or through conductors and not through non-conductors, as O. J. G. and Redcote seem to be. Nor does this make mediums authority on immortality any more than a good musical instrument is an authority on music. Nor can jugglers and sleight-of-hand performers duplicate the achievements of test mediums, any more than a musical instrument can make music by itself. It is not the musical instrument that makes the music, nor is it the medium that gives the information or message. It is the spirit expressing itself through those instruments, and this has been proven thousands of times.

But Redcote has reached the climax of sophistry and stupidity in the following: "There is not the slightest doubt that Sir Oliver has been duped, and it is a duty he owes the world to rectify his error by a public recantation to counteract the publicity of his confession. A great man's message is the world's greatest asset." Yes, this last sentence is true, but would not that great man make an unspeakably contemptible fool of himself to recant and give himself the lie and say that the message or grand and glorious fact of immortality which he had labored for years to prove and had proven by many test proofs, was not so? It seems to me it would be impossible for Sir Oliver or any other sane man to turn and say he doesn't believe something that he has said repeatedly he knows is so! And even if he did make such an infinite fool of himself, it would no more disprove spiritualism than if he should say the same thing about astronomy or physics. Spiritualism is a science, and, like astronomy, can be proven, if we go at it right.

RELIGIOUS CONDITIONS IN OHIO.

From Dr. E. V. Hall, Ohio.

To the Editor of The Truth Seeker:

I am highly pleased with THE TRUTH SEEKER and would regret to miss a number. It always comes filled with choice articles that are of use in my daily rounds. I have a rather large clientele for a country doctor, and they all know something of the old Infidel's religious views. I have been asked: "Doctor, don't you think you are injuring your business by talking about religion as you do?" No, it never hurt any man's business to be honest, provided he is located in an intelligent community, and you know we are all quite intelligent. I am aware of the fact that quite a number say, "Doc. Hall is the best doctor, but I would not have him because he does not believe the Bible." They are not the intelligent representative people of this community; most of them are not capable of understanding and applying a doctor's directions, and I am entirely too busy to undertake to educate them.

Ohio is a pretty good state to live in. We have more college graduates per capita than any other state in the Union and fewer church communicants. We also have more empty, abandoned churches, which makes a very encouraging showing for the intellectual status.

Inclose check payment for another year's deluge from your great superstition annihilator.

THOUGHTS ON THE GREAT "BEGINNING."

From Bertha G. Wilson, California.

To the Editor of The Truth Seeker:

"In the beginning"—but how do we know there ever was a beginning? Was anyone present and conscious when the universe "got under way?"

"Why, yes," say some, "God was in existence before ever there was anything:" which, by the way, seems like an assertion that God is nothing, in other words, never existed at all.

But allowing that God existed before anything existed, how, then, could the writer of the first verse of the holy Bible have known of something that happened before his day? Did God inspire him? The writer doesn't say that he was inspired, and if he had said so, the chances are that he was lying when he said it.

But, supposing he was inspired, how do we know that God's memory was not playing him false? In the third, fourth and fifth verses we read that God said: "Let there be light," and that there was light, and that God divided the light from the darkness which had previously been upon the "face of the deep," and called the light day and the darkness night. This happened the first day. Now, in the fourteenth verse we find God, on the fourth day, saying: "Let there be lights in the firmament of the heaven, to divide the day from the night." How could he have done that, after having already divided the day from the night the first day, unless he had forgotten and thus automatically shut off the supply of light? That he found it necessary to create a material "orb of day" (something that could be relied upon to "stay put") would tend to establish the belief in the fallibility of God's memory. If further proof were needed, it might be furnished in the discrepancies in the story itself. God having found that he could not trust himself for three days, could hardly expect us to rely upon his memory of events to cover a period of at least 235 years. (Adam was 130 years old when Seth was born, and Seth 105 at Enos' birth, which was the time—Genesis iv, 26—when men began to call upon the name of the Lord; and there couldn't have been much "inspiring" done before that.)

But, admitting that God did chance to remember what happened at a certain period in his career, how do we know that he could be relied upon to tell the truth about what he knew? 1 Kings xxii, 23 says: "The Lord hath put a lying spirit in the mouth of all these thy prophets." Evidently the Lord was not above the use of expedients. He seems to have made the end justify the means, in this case; and if in this case, how do we know but that in his great wisdom he considered it expedient to deceive us in regard to this "beginning" business? Certainly, if by making us believe that he had created a universe from nothing, at a particular period in the history of eternity, he could increase our faith in him; and if faith were the only thing that could make us look good to him, his incentive for deceiving us must have been very strong.

But again, supposing there was a beginning of the universe (from the standpoint of those who find such a beginning a mental necessity), then when the mind arrives at that particular beginning, is there any satisfaction in stopping there? To my mind there would be as great a necessity for an endless chain "of beginnings" as there is for an "endless" cycle of existence. When, for instance, did God begin? To say he always was is as unsatisfactory as to say that the universe always was. If the universe always was, there is no mental necessity for a creator, hence no chance for a ruler, for if the thing always was and always is to be, it must exist as it is from necessity and not by whim. If it could not possibly go out of existence, it would need no pilot to guide it away from disaster, because disaster would mean only change, which we see going on all the while. Great masses collide, are smashed to bits, and new masses arise from the remains. And who cares? Apparently no

one except the friends of the victims. In the presence of the awful things that are happening in Europe, who cares? Does anyone or anything, aside from those involved or the pitying men and women who look on in helpless misery? If there is a God of love and mercy, he is a helpless and miserable victim, like the rest of us. If he is a God of wrath, he certainly is enjoying himself to loathsome satiation.

But what of eternity itself, which seems to be the only "hint" of God's existence, in the minds of those who cannot believe in the "always was?" Is there no mental necessity in these people, for a beginning or ending of "eternity" even! Just how long did God non-exist before he created the universe? Just how long was non-existence in non-existence before existence began? God must have had a far easier time of it ruling over nothing than he had trying to manage one lone woman. It took her about five minutes to upset all the calculations that God had been making during all eternity. I have an unholy suspicion that she was slightly superior to her creator. No wonder God found it impossible to create her from nothing (as he had her numb-headed "lord and master"). She must have slyly eaten of the fruit of the tree of knowledge sometime before the historian was aware that the deed had been done—another lapse of God's memory. For how could Eve have known enough otherwise to have reasoned that if the fruit would make one wise, it would be a good thing to eat?

It seems as an authority on beginnings, the Bible is a very successful failure.

A LESSON TAUGHT BY "CHICKS."

From V. Sprague, Tennessee.

To the Editor of The Truth Seeker:

The other day we visited a brother out of the Lord who has a beautiful flower garden and an up-to-date henry. While rambling about admiring the blossoms, we came to a small detached building wherein there was a hen with a big brood of little chicks. Inquiring why one hen had charge of so many, I was informed by the lady of the house that the other hens had abandoned their charges; and this, being a nice, motherly old hen, was given the supervision of all. The way she acted would lead one to know that she knew her true worth and that she accepted the charge with gratitude. Her total family consisted of thirty-one little fluffy balls of yellow.

While watching these cute little animated eggs, we noticed that there seemed to be dissensions among them. Every once in a while, one little yellow fluff would dart at another and pick it with its bill. The one attacked would then spread its embryonic wings and give vent to a sharp peep, while using its legs to good advantage. My hostess turned to me and said: "When first they dwelt together, there was perfect harmony. They were affectionate and agreeable and minded the least cluck of the old hen. When she uncovered a nice, fat grub, there was no dissatisfaction on the part of the chicks as to its division. Each knew, if it did not get a share in this particular grub, they would in another. They had implicit faith in the old hen. But now, as you have noticed, there is discord among them. I cannot account for it, can you?"

"Of course," I remarked, "there must be a reason."

Having a little familiarity with the chicken language, I addressed a rather smart-looking chick who stood a little apart watching the others quarrel. Upon hearing itself addressed, this freethinker of the chicken tribe said: "As you have remarked, there is a reason and it is the same that creates so much discord in your own manner of life. Not in an egotistical way, I would have you know, I am somewhat of a philosopher and have read considerable, and, what is more to the point, I do my own thinking while the others are guided entirely by what one or the other tells them. You must know that in our life as well as in yours, heredity is a great factor. Now, these chicks have had different mothers and various fathers and as a natural

consequence, they have developed ideas. Some of their ancestors were extremists in a religious sense; some were high up in an ecclesiastical sense, and as Baptist, Methodist or Catholic, their names may have rung through the earth. After the manner of heredity, do you see anything strange in these chicks in taking after their parents? For a time these views lay dormant; and during that time, peace and unity dwelt among us, but after a little, two or three developed these ideas and became obsessed with the idea that they were called of God to shed light in dark places. So they set about trying to make us all see things in the same light as they do. Right here is where the trouble commenced. These chick evangelists have gathered the chicks in little cliques. Each little knot thinks the other gatherings utterly devoid of sense and that they only encumber the earth. They look at each other with distrust; and all feeling of brotherly and sisterly love seems to have flown. Thus, hate and crime are engendered, but the different little gatherings seem to think the world of their particular leader. In his presence, they become as sheep dumb before the shearer. His word is law unto them. They drink down with avidity every word he utters and accept it as truth, no matter how erroneous the statement may be, and, as he is too good for work, they supply him with the fattest grubs. Nothing is too good for him, in fact."

"Thank you," I said, "for what you have told me. It has been very interesting; but there is one other question I would like to ask. Why is it that every once in a while a chick breaks away from a quarreling brood and runs to you?"

"Oh! so you have noticed that? Well, that is the part I enjoy the most; and, looked at aright, it is very humorous. You see, I have made quite a study of their various beliefs and have built up arguments to upset all of their pet theories. These, they call clubs; and in wrangling among themselves, they come to me for help. They use these clubs upon each other with great glee, and seem to see their point when aimed at the other fellow; but are entirely blind when pointed at themselves. As I have discovered that I can make very little progress with individuals, I give the individuals material whereby to down the other, hoping thereby their own eyes will eventually be opened."

After thanking this interesting chick and giving him a few fat worms, I departed.

A MODERN JUDAS.

From Carl W. Petty, New York.

To the Editor of The Truth Seeker:

Your "Revival Extra" was splendid, and I send my sincere thanks and congratulations.

Have you taken note of that Methodist Social Union dinner? This blasphemous reincarnation of Judas stood before 700 professed Christians, under the flag of a so-called Christian country, and stated: "I come to New York with the heart of Christ in my hand, and I shall hurl it into the innermost ranks of the devil. I am calling for volunteers, to all you Methodists of New York, to follow me. Will you do it?" (New York Herald report.)

If you know any more hellish irreverence, any more damnable blasphemy, for the love of heaven keep it to yourself. This is quite enough; and 700 professed Christians cheered him to the echo under fluttering flags of a so-called Christian nation. This blasphemous Judas stands before New York and states: "God could not send Jesus Christ to New York, so he sent me. God could not send the Angel Gabriel to New York, so he sent Rody." What puny deity is it who can't do this or that and has upstart self-appointed vicars spring into the breach and do his work for him!

He states that "Judas had no return ticket from hell." How then did he get up to 168th street and Broadway? He certainly is there! This modern reincarnation differs slightly from the original. The original Judas was satisfied to betray his Lord once, accept 30 pieces of silver as the

price, and then went out and hanged himself. This modern reincarnation does it six times a week for about forty weeks a year, to the tune of about \$1,200 to \$1,500 a night, and picked from his deluded followers, and glories in his faith and blasphemy. Since he doesn't do it for himself, some one ought to hang him and put a slow fire under him to help, and make him feel more at home.

I hope THE TRUTH SEEKER will keep at him and give him no rest this side of hell, from which he has been quite too long absent.

ECONOMY AND ECONOMICS.

From W. C. Tremier, Pennsylvania.

To the Editor of The Truth Seeker:

The term economy as applied to the management of the family exchequer or any kind of business activity, is fairly well understood by any person of average intelligence; but when used in connection with the management of the diversified activities of the body social, only those who comprehend the economic interrelationships which perforce enter into these activities have a reasonably clear conception of all that said terms imply.

Probably the psychic factors most responsible for lack of clear concept regarding the term when employed in its widest sense, is the more or less contradictory treatment it receives when discussed by men closely affiliated with widely differing schools of thought and action.

That group of economists, who, in theory at least, abandon the realm of the demonstrable, for that of the undemonstrable—I refer to the clergy—tell their hearers to put their trust in "the Divine Economy," which at all times operates and regulates everything within the universe for the good of all mankind, but at the same time fails to satisfactorily explain to what extent those economies which come into being as a result of human activities, harmonize with the aforesaid "Divine Economy."

"Kings of Finance," and "Captains of Industry" discuss such economies of government as "Protective Tariffs," "Sound Currency Laws," and other equally "safe and sane" laws, but fail to explain the causes responsible for the industrial stagnation which from time to time takes place under the operation of aforesaid economic legislation.

Again there is that group of economists who volunteer their services in "guiding the Ship of State" away from the shoals of economic mismanagement which threaten its destruction, but as this class of economists advise the nation's electorals of "bad pilots" rather than of sound economic policies, they excite mental prejudices, rather than stimulate intelligent dispassionate thought.

There is still another group of economists who outnumber all those already mentioned, and this group is known as the well-to-do, or "middle class" group within the body social.

The economic concepts of this latter group seldom advance beyond those individual economies that gave Smith, or Jones "a good start in the world."

This latter group appears to lose sight of the important fact that it is the many who spend liberally of their economic resources who most contribute to the economic success of those who spend sparingly of like resources.

If society should either by common consent, or by legal enactment, bar all present-day luxuries, and adopt those economies in dress and other creature comforts which generally obtained in "the good old-fashioned days" of a half century or more ago, widespread industrial stagnation would speedily follow as a result of said economies; and all classes of society would in varying degrees be subjected to said economic effects.

The employer who procures from a competitive market such class of workman as will best serve his economic interests at the lowest wage cost to himself, would be practicing what might properly be called good business economy, and would also be practicing the same kind of business econ-

omy by disposing of these commodities in those trade markets where money was most plentiful by reason of generally high wages, together with a predisposition on the part of the recipients of same to exchange said wages for such commodities as would add most to their pleasure and comfort. When, however, the competition becomes so acute in the labor market as to cause a generally low standard of wages to obtain in the large industrial centers, or if, on the other hand, prices of commodities advance out of economic proportion to the wages paid for the production of same, economic equilibrium will be destroyed and business and industry would alike suffer.

Let me add in closing that while it is imperative that we as individuals adopt such economies as will under our present economic system insure security from the ills which so often threaten to injure or destroy us, it is equally important that we acquaint our minds with the diversified economic interrelationships that enter all human activities to make, or mar, our individual existence.

New York's Market Basket.

Says the *Globe*:

Here are the items in New York city's food budget that must be obtained during the next twelve months, unless the city is to suffer crises and its people forced to abandon settled eating habits in favor of strange and often unwelcome food substitutes:

880,000,000 pounds of beef and other meats, most of which arrives from American packing houses and is subject at present to an unprecedented export demand.

800,000,000 quarts of milk from milk centers which have produced raw milk because cheese at 17 cents a pound did not pay. With cheese at 25 cents a pound it is different.

139,000,000 pounds of butter.

150,501,630 dozen eggs, usually produced with feed at less than half the present prices.

900,000,000 loaves of bread.

400,000,000 pounds of sugar, most of which formerly came from points outside the United States.

750,000,000 pounds of potatoes, from farms suffering from shortage of labor, prohibitive seed prices and a scarcity of fertilizer.

5,000,000 pounds of oranges and other fruit.

28,956,009 pounds of cheese.

150,000,000 pounds of fish.

45,000,000 pounds of coffee.

5,000,000 pounds of tea.

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CHILDREN'S CORNER FOR BOYS AND GIRLS YOUNG AND OLD

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

FREETHOUGHT CALENDAR.

CONDUCTED BY FRANKLIN STEINER.

Robert Owen, May 14, 1771. November 19, 1858.

Robert Owen, the New Lanark cotton spinner and Freethought philanthropist, was born in Newtown, Montgomeryshire, North Wales, May 14, 1771. Here he received all his school education, which terminated at the age of nine. For a time he was apprenticed to a draper, after which he moved to Manchester and thoroughly familiarized himself with cotton spinning. When but nineteen years old he became manager of a mill that employed five hundred people and he made it one of the best factories in Great Britain. In 1795 he became manager and part owner of the Chorlton Twist Co. of Manchester. While on a visit to Glasgow he met and fell in love with the daughter of David Dale, proprietor of the New Lanark mills. He prevailed upon his partner to purchase them and after his marriage with Miss Dale settled there, finally buying out his partners and becoming sole proprietor. In New Lanark began his successful efforts for the uplifting of his working people which have been the admiration of the world. Parton says in "Captains of Industry," first series, p. 184: "He built commodious and beautiful school rooms in which the children were better taught, in some respects, than the sons of the nobility were taught in Eton or Harrow. Besides the usual branches, he had the little sons and daughters of the people drilled regularly in singing, dancing, military exercises and polite demeanor." He succeeded in drawing the attention of the English nobility to the work of bettering the condition of the laboring classes, and among his friends were Lord Brougham and the Duke of Kent, father of Queen Victoria. To Lord Brougham he wrote concerning the success of his work: "For twenty-nine years we did without magistrates or lawyers; without a single legal punishment; without any known poor rates; without intemperance or religious animosities. We reduced the hours of labor, well educated all the children from infancy, greatly improved the condition of adults and cleared upwards of three hundred thousand pounds profit." The Encyclopedia Britannica in the past has been grudging in its justice to unbelievers and non-Christians, yet in the eleventh edition (the last) it has this to say about New Lanark: "According to the unanimous testimony of all who visited it, the results achieved by Owen were singularly good. The manners of the children brought up under his system were beautifully graceful, genial and unconstrained; health, plenty and contentment prevailed; drunkenness was almost unknown, and illegitimacy was extremely rare. The most perfect good feeling subsisted between Owen and his work people and all the operations of the mill proceeded with the utmost smoothness and regularity; and the business was a great commercial success." But the name of Robert Owen shines above all others for one act which has perhaps never been paralleled by any Christian employer. In 1806, owing to President Jefferson's proclamation forbidding English ships to enter American waters, he could obtain no cotton and his mills were closed. Yet during this time he paid out to his people £7,000 rather than see them suffer for want of work. He made a trip to the United States, determined to repeat his New Lanark experiment there, buying land in the new state of Indiana for the purpose. Unfortunately it was not a success, as no one but Robert Owen himself was capable of doing the work, and the men he placed in charge made a failure. While in the United States he held a debate with Alexander Campbell on "The Evidences of Christianity."

George Jacob Holyoke, in his "History of Co-operation" says that Robert Owen was the founder of co-operative stores in England where they have been a great success. Some trace the modern socialist movement to the seed he sowed and they are doubtless correct. The latter part of his life was spent in the British Isles advocating Freethought and social reforms. His last public appearance was in Liverpool, where, leaning upon the arm of Lord Brougham, he addressed the National Association for the Advancement of Social Science. From here, he traveled to his birthplace, Newtown, declaring, "I will lay my bones whence I derived them." Here he died, November 19, 1858, aged eighty-seven years. The world has produced no man nobler than Robert Owen. Three of his sons, Robert Dale, David Dale, and Richard Dale emigrated to the United States where they became distinguished as well as useful citizens.

Other events of which the past week is the anniversary are:

May 13, Thomas Cooper, English Free-thinker, died, 1839.
May 14, Pennsylvania Hall opened, 1838.
Grattan, Irish patriot, died, 1820.
May 15, decision affirmed in case of D. M. Bennett, found guilty of mailing "Cupid's Yokes," 1880. Le Roy Sunderland died, 1885.
May 16, Socinius died, 1562. Balzac, French novelist, born, 1799.
May 17, Talleyrand died, 1838. Dr. Jenner born, 1749.
May 18, first trial by jury, 1270.
May 19, Fichte, German philosopher and skeptic, born, 1762. Israel Putnam died, 1790.

SYMPATHY.

I fear that when Pete's daughter Lucy gets to heaven, looks over the battlements, and sees all the sinners writhing in torment, the sight will spoil her fun.

You see, Lucy takes to plane geometry as a hen does to corn. In the examination at the end of the first semester, she got a hundred, and is away up at the top, proud and happy.

But the dear child's joy is marred by her sympathy for some of the girls who have come out on the wrong side of 75. For the pedagogue whose light and pleasant pastime it is to pound geometry into the heads of the sophomores, has taken revenge on the unsuccessful by posting in a conspicuous place at the main entrance of the high school building a list of those who have disgraced themselves by failure and are, accordingly, on dishonorable mention, so to speak. And Lucy says that those of the girls that are careless and lazy and thus deserving of punishment treat the matter as a joke, while some of the slow, plodding ones who have tried to learn geometry, but have done poorly in the examination, feel humiliated and angry. And Lucy asks me, "Do you not think the teacher did wrong to punish the failures in such a way, indiscriminately?"

Even very little folks have their troubles. And our Little Boy has been having a very grave one, which came about in this way: He bears a distinguished name, composed of that of a noted soldier combined with that of a famous explorer. But, his family being poor and there being several other children to be provided for, he came to live with us, and go to school. And when he appeared among them, the school children, good Sunday school boys and girls of course, but rude and ignorant little rustics, dubbed him "Jack," a name here much in vogue for mules, but not deemed flattering when applied to boys. And this teased our Little Boy, but, small and weak, and a social underling, he had to bear the infliction with as good grace as possible. We tried to help the child by speaking in praise of the name "Jack," and telling him of some of the honorable Jacks that we have known. And, as the weeks passed, the Little Boy read aloud to us many a tale in which often there was a "Jack," the youngest of the brothers, who proved to be the cleverest and out-did the rest and won for himself the most

beautiful princess. Thus it came to pass that the Little Boy's ideas as to the disgracefulness of being called "Jack" underwent a complete change, until one evening he surprised me by the following conversation:

"I wonder what the teacher thought today when I wrote 'Jack' on my paper?"

"Then you don't mind being called 'Jack' any more?" I inquired.

"No, I rather like it," answered he.

"Let us see if we can't fix this up some way to make it satisfactory," said I. "Suppose we throw away 'Mordecai,' that awkward middle name of yours."

"But," objected the Little Boy, "my own papa, who died when I was three weeks old, gave me that name. Mamma gave me my other one."

"What was your own father's name?" I asked.

"It was John," said he.

"Ha!" exclaimed I, "that is lucky for us. What do you say to dropping 'Mordecai' and taking your own father's name instead 'Jack' is merely a nickname for John, which is as good a name as one can find. Call yourself 'John,' and let them nickname you 'Jack' as much as they please."

This scheme pleased the Little Boy well. So now he signs himself "John Sherman Livingstone," and you may call him "Jack," if you wish. K.

The Underland.

When I was, oh, so much smaller,
And so much nearer the ground,
The dear, queer things I could hear and see

The wonderful things I found!
I mined on the mole-hill mountains,
I toiled in the valleys of sand,
And the gems untold and the pebble-gold
I shut away in my hand!

When I was, oh, so much smaller,
Wherever I chanced to pass
I saw the ants and the little brown bugs
Climb up on the blades of grass!
I travelled, and the little brown bugs,
Through a forest vast and sweet,
Whose shadowy glades I know no more,
Because it is under my feet!

When I was, oh, so much smaller,
And so much nearer the floor,
The leagues of its carpet prairie!
The flowers that scattered it o'er!
The house—what a boundless kingdom!
What mysteries came and went!
Each chair was a wayside boulder,
Each table a spreading tent!
The lamps were moons hung in heaven,
And the big folks giant-high;
Away up on my father's shoulder
I could reach clear into the sky!

I'm glad I'm coming up taller!
We can't stay close to the ground!
Yet I think, oh, often and often,
Of the wonderful things I found!
Of the hills, and the pleasant valleys,
Of the byways, memory-sweet,
The land that I left behind me
When I grew away from my feet!
—Catherine Young Glen.

The Professor's Banner.

A professor at Princeton who has taken much interest in the woman-suffrage movement was persuaded to carry a banner in a parade held in Washington.

His wife observed him marching with a dejected air and carrying his banner so that it hung limply on its standard, and later she reproved him for not making a better appearance.

"Why didn't you march like somebody, and let the people see your banner?" she asked.

"Dearie," sighed the professor, "did you see what was on that banner? It read, 'Any man can vote. Why can't I?'"—*The Lamb.*

Are You Pious?

"Now," said a teacher to his class during a lesson in English, "can anyone give me a word ending with 'ous,' meaning full of, as 'dangerous,' full of danger, and 'hazardous,' full of hazard?" There was a silence in the class for a moment. Then a boy sitting in the front row put up his hand. "Well," said the teacher, "what is your word?" "Pious, sir," came the reply, "'pious' full of pie!"

Three Great Names.

In an Ohio town is a colored man whose last name is Washington.

Heaven has blest him with three sons.

When the first son arrived the father named him George Washington. In due time the second son came. Naturally he was christened Booker Washington. When the third man child was born his parent was at loss, at first, for a name for him. Finally, though, he hit on a suitable selection.

The third son, if he lives, will go through life as Spokane Washington.—*Saturday Evening Post.*

Not All for Grandma.

A little boy of seven was being scolded in a room adjoining one in which his grandma lay ill. He motioned toward grandma's room and quietly said, "Sh—! It's too much for her; it'll wear her out."

Later, grandma thanked him for his consideration, whereupon he replied, "Don't mention it, gram; that was fifty-fifty—part for you and part for me."—*Everybody's Magazine.*

Oldest First.

Father—Tommy, go out to the barn and hitch the horse to the old sleigh.

Son—Why not to the new sleigh, father?

Father—Wear out the old first, is my motto, my son.

Son—Well then, father, you go out and hitch up the horse.—*Everybody's Magazine.*

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THE LETTER BOX.

J. A. H., Washington.—The reference to the Magnificat (Luke i, 30ff) as a paraphrase of a prophecy concerning Hercules is not recalled by us. If it occurred in THE TRUTH SEEKER we may expect the author to reveal himself on reading this inquiry.

W.M. BRANDT, Manhattan.—The words you saw in THE TRUTH SEEKER, "The Lord could not drive out the inhabitants of the valley, because they had chariots of iron," you will find in the book of Judges, i, 19. Copies of the Masters poem on Ingersoll might be had of Mrs. Ingersoll, by writing to her.

CHARLES SMITH, West Virginia.—THE TRUTH SEEKER received no report of the debate announced Oct. 7, 1916, to take place at Shawnee, Okla., between Stanley J. Clark and the Rev. Jos. F. Worlick on the authenticity of the Bible. Dr. R. L. Hudspeth of Shawnee may be able to tell you something about it.

J. DANFORTH TAYLOR, M.D., Boston.—To the questions: "Do you believe in any kind of a God?" "Do you believe in any kind of future existence?" and "Why do you condemn Christianity?" we should expect an interesting series of replies if we could get those you designate as "prominent TRUTH SEEKER readers" to give their answers. And, as you say, it would make good stuff.

D. G., Ohio.—You say that in looking up Josephus you find his "address to the Greeks on Hades" makes him a believer in Christ, yet it is not quoted by any of the old writers in verification; and you inquire whether this is a forgery bodily or has been interpolated. We did not take a hand in the recent Josephus discussion in THE TRUTH SEEKER. Some of the daring disputants may favor you with an opinion.

W. WEISHAAR, Chicago.—A confusion of persons and dates is indicated in the question of the man who wanted to know of you if Thomas Paine wrote the "Star Spangled Banner." Key composed the national anthem during the war of 1812-15, but Paine died in 1809. The anachronism is about the same as in the popular Sunday-school story that Paine showed the manuscript of his "Age of Reason," written in 1793, to Franklin, who died in 1790, and was advised by the latter to burn it.

GORDON OWENS, Chicago.—The other day we had a letter from a Washington physician who wrote: "Here's to the staunch old TRUTH SEEKER, the best and sanest paper, in my judgment, published in the English language on the globe." The same mail brought from an Arizona subscriber the remark: "I could read a TRUTH SEEKER every day, and a few extras in between." While the letters were on our desk a man who has been attached to a New York bank for about fifty years called to express his appreciation personally. We were later reflecting that blessings do not always come singly when a colored gentleman entered the place, bought some books, assured us that Cardinal Gibbons had no idea how many good Negroes were Free-thinkers, and deposited the subscription price of the paper. We called it a perfect day, and the sun came out for the first time in a gloomy week.

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DEPARTMENT OF ECONOMICS.

The Family the Social Unit in Japan.

What are the secret causes of the success of the Japanese? Let us admit that our military and naval instruction, our system of public education during the last forty years are the secondary causes, still it must be recognized that the first cause is seen in this fact, that in Japan the social unit is the family, while in the West it is the individual.

Let us ask what is meant by the individualistic conception, and we shall see that it is the result of putting above everything profit and personal advantages, in crushing under the feet the needs and the interests of others. When one has an occasional regard for these latter, it is still from egoistic motives. The child, for example, considers that it owes nothing in return to its parents, who, as his originators, have been responsible for him. Arrived at the age of manhood, his first purpose is to manage matters for himself.

That leads to some shocking customs. Children, when of full age, live with their parents in return for their board. An elder son, a millionaire, feels no obligation towards his younger brother reduced to poverty through his own idleness or bad conduct. If the parents are well off, the children will come often to see them, in order to secure a better chance of inheriting something from them; but if they are poor, the children provide for their own needs, and neglect their parents more and more. In brief, in the West, life means gold, and personal interest is everything. One does not think of accepting aid from his parents, at least if he can do otherwise. If a man cannot acquire sufficient means to maintain his own home, he never thinks of marrying. If you ask a millionaire the question: "Your son is old enough to marry; when does he expect to settle down?" he will reply: "Oh! he doesn't think of that yet! He gains nothing by providing for two persons."

In Japan, the family system leads to mutual aid and the cooperation of all those who are in any way related. Parents aid their children and the children the parents. Older brothers aid their younger brothers, and the younger their older. The honor and glory of the family are the first care of each. If there is a want on one side, the other side provides it. These families grouped together form a village, and the groups of villages added together form a single nation. This principle certainly creates a tendency to borrow and a sentiment of dependence, but it causes to develop the beautiful fruits of patriotism and of family respect, seeing that we Japanese still look back upon 120 generations from Jimmu Tenno, the founder of the empire, and we feel that since then we have always formed a single and true people.

Now, even should an emperor be lacking in distinctive virtues, we do not withdraw from him our homage, and we write with all our heart: "May he reign thousands of years, ten thousand years and more, our emperor."

In the West, the word family has not the same meaning that it has with us. There it designates only the husband and wife. When the children grow up they marry and live apart. In Japan, a family is a chain of generations united to one another and ready to help each other. This is the principle of mutual obligation which has engendered the *Bushido* and patriotic zeal.

A father who learns of the death of his child, if his first impulse is to hasten to his child's assistance, will content himself with grinding his teeth and saying with Masaoka: "It is for our chief and our master." When a woman receives from the outposts a telegram informing her of the death of her husband on the field of battle, it is in such a spirit she rejoices in having seen him accomplish his duty as a soldier. Hence the marvelous military discipline, the "esprit de corps" and the reduced number of the Russian spies. In the West, a woman who learns of the death of her husband frequently falls in a faint, but in Japan her natural emotion is subordinated to another thought, to see that the family suffer no harm.

For the individualist, for one to die upon the field of battle is the height of folly, but that one who establishes himself upon the principle of the family always asks himself, in case of danger or immanent death, this question: "What will my relations say? If I make myself culpable of an unworthy act, that will cast dishonor upon all my family and my relatives. I must die."

The loyalty of Chinese Confucianism and the loyalty of the Japanese religion are two absolutely different principles. A Chinese master has said: "If governments are not worthy, the subjects are not obliged to tolerate them"; and similarly, if an emperor was incapable, there should be no further obligation of fidelity towards him on the part of the people. In Japan there

is nothing like this; whatever might be the character of a master, we remain attached to him because he is the representative of the imperial dynasty. He is the direct descendant of the father of the nation. Thus Confucianism has been greatly modified in penetrating Japan.

Buddhism and Christianity are both individualistic, but Buddhism, in passing through the Ryōbu-Shinto and through other transformations, ended in shinshin, a sect based upon the principle of the family, and became thus fundamentally different from what it was at the beginning. We honor our parents after their death because they once lived, and because they brought us up; we offer them a worship in token of reverence. Japan has reconciled the individualistic Buddhism of India with our communistic principle.

When Francis Xavier was desirous of introducing Christianity into Japan, he found a number of hearers, but when they asked him what had become of their mothers who had never heard of Christianity, and when he replied that they were actually undergoing the tortures of an eternal punishment, they wrote: "If it is thus with them, we wish to have nothing to do with all that." And I would add that their decision merits all our eulogies. We see then that Buddhism and Confucianism must be transformed through the communistic principle of the family in order to get a footing in Japan.

The problem which presents itself today is to determine how to render strong and great the new nation. Occidental individualism ought, in certain regards, to be admitted if we wish to hold our rank in the presence of the implacable rivalry of modern life, for occidental civilization is the authentic product of individualism. But, on the other hand, if we reject the family basis, Japan would certainly incur a great danger. There is among the young a strong tendency to adopt the individual as a basis, and to put personal interest above everything. If this current persists, one might predict that, in case a new war should break forth in fifty or a hundred years from now, the results would be entirely different. Here is a remarkable fact: the edicts of our emperor concerning instruction and military duties, which formerly excited the fancy of the occidentals, are today exalted by them, and certain of them read these regulations with the same intonation of respect which they employ when reading the gospels.

It is from the individualistic point of view that it was hoped in the West to solve social and industrial problems, and in holding to this principle it is evidently impossible to avoid strikes. In Japan, strikes are relatively rare, for if a workman, laboring, for example, in an engraving or printing house falls sick, the members of his family are accepted as substitutes. If a man gets into trouble, all the members of his family come to his aid. In Scotland where the system of clans exists, analogous to our family system, conflicts among workmen are very uncommon. There was recently established at Winchester in England an independent community based upon the family principle. It is necessary for us to give increasing attention to the grave problems in the political domain as well as to that which concerns education. One must admit that individualism alone favors the complete development of character, and that in order to triumph in the modern struggle, it is necessary at the beginning to develop the faculties of each, while aiming at the model laid down by western individualism, but it is always necessary for us to strive to avoid the unsuitable features of those principles, and to try to appropriate whatever they possess of real worth.

In that which concerns the personal ideas and philosophic views of each, one can, without inconvenience, take an attitude clearly individualistic, but at the same time a regard for the greatness of Japan, for its position among the nations of the world, ought to make us maintain the family principle which has been ours during two thousand years, while supplementing it with western individualism. Then we shall be able to see the realization of a new and more perfect nation. But we must be particularly careful not to embrace individualism to excess.—Dr. E. TAKAKUSU, Director of the School of Foreign Languages at Tokyo. (Translated from the French for THE TRUTH SEEKER by R. E.)

Only Cautionary.—He wondered why his wife suddenly turned cold on him and remained so for several days. For all that he had said in remonstrance was:

"My dear, you'll never be able to drive that nail with a flat-iron. For heaven's sake, use your head."—Ladies' Home Journal.

THE SOCIALIST LABOR PARTY.

I wish to take up a little of your space in answer to a few remarks made by Homer Wakefield, M.D., in the issue of April 28th. In his article headed "A Plea for Rationalism Undeified," he bemoans the fact that socialism has been "throttled" and "diseased," etc., "by crankisms."

Yes, sad to say, real socialism has been almost submerged beneath an avalanche of various brands of so-called reforms labeled "socialism." But for your benefit, Dr. Wakefield, I wish to state that a real socialist party does exist and has been in the field for twenty-five or thirty years; it is the Socialist Labor Party, and until a few years ago, the "giant" you hoped for was Daniel DeLeon.

You say you "do not read of abuses to be corrected," of goals to be attained, etc., in socialist papers. Do you ever read the *Weekly People*, published at 45 Rose street, New York city? If you see that paper (or send for sample), try to find anything but "abuses to be corrected," etc., and note your success. The entire paper is devoted to the needs of the working class, and an adequate program by which to attain economic freedom is taught through its columns.

Why should we congratulate ourselves because we can appropriate \$7,000,000,000 for a starter for the defeat of the military despot of Prussia, etc.? May I ask by what means are we to rid ourselves of the military despotism (conscription) imposed upon us by a murder-mad plutocracy? In order to defeat one military regime, another, still worse, must be launched!

You speak of Andrew Carnegie as a Rationalist, and then wonder why he is not interested in the "uplift and liberation" of mankind. Andrew Carnegie is a member of what we socialists call the capitalist class. In order that the capitalist class may exist as such, the mass of the people (the workers) must produce a very large surplus which is sold in foreign markets. Since all advanced nations are capitalistic, the world markets soon become overstocked. The producers were not able to buy their products at home because their "charitable" exploiters (including "Andy") had not paid them enough in wages. Therefore the best way to uplift mankind is with explosives. So in this sense Mr. Carnegie is interested in our uplift.

We are also informed that, among other things, Mr. Carnegie gives his millions to charity. Does it not seem disgraceful that charity is necessary amidst plenty? We boast of the vast natural wealth and products of the United States and still millions of dollars are needed every year for charity.

Why do we pay double and triple prices for the bare necessities of life? To create the necessity for charity and give the Carnegies a good name. Let us remove the cause of involuntary poverty, which is the competitive profit system. Give us freedom from all economic oppression, including conscription, and it will be a very easy matter to attain the beautifully pictured ideals of rationalism.

I wish to ask Dr. Wakefield what organization he thought was "an ideal socialist organization." Who were a few of the prominent leaders?

In closing I will ask Dr. Wakefield to kindly point out wherein the Socialist Labor party could be improved.

WALTER FREEMAN.

She Had Nothing to Talk About.—Old Saint Peter, taking a stroll through the realm of Paradise, says Puck, observed a middle-aged woman, a very recent arrival, whose expression betokened anything but happiness. Instantly he approached her to inquire the cause.

"My good woman," he began, "you don't look as though you were enjoying yourself. Your golden harp is untouched at your side. Your crown of glory is not on straight, yet seemingly you do not care. In fact, your whole appearance and demeanor suggest despair rather than rapture. Don't you know where you are, my good soul? This is heaven."

The woman looked up at Saint Peter with a lack lustre eye.

"Alas, I know it," she said in hollow tones, "but it is not heaven to me."

"What? Why, my dear madam, what—"

"I can't help it; it's true. When I was on earth, I got my chief enjoyment out of talking about my ailments, swapping symptoms with the woman next door. Oh, you cannot realize the happy hours I spent. And now—and now—"

"But, my dear soul," expostulated the saint, "there are no ailments in heaven."

The unhappy shade heaved a heartrending sigh.

"That's just the trouble. I'm perfectly well," she said; "I haven't a single topic for conversation."

DOXOLOGY.

Praise Good from which all blessings flow.
Praise it as through the world we go;
Praise Love and Truth with one accord,
For they to us shall joy afford.

W. M. P.

SPIRITISM UNVEILED.

To the Editor of The Truth Seeker:

Mr. Perry in his lengthy effusion of April 28 ignores all the material points, but dilates with much waste of energy on one little merriment which I indulged in. I did not say it "required" a block and tackle to work out the imposition. There are other means known even to his "Ohio critic" by which it could be effected.

A few years ago I was indirectly connected with the "profession," and was offered strong inducements to give up law and enter it; consequently I could enumerate instances of feats that to Mr. Perry would appear quite as inexplicable as those he mentions, but which to the initiated are ridiculously simple.

Powerful magnets and electricity work wonders in hypnotizing individuals into belief of the supernatural. No doubt Prof. Crookes and other scientists laugh in their sleeves at the ease with which the credulous can be illusioned. You will notice, though, that of the several large monetary challenges made by scientists against spiritist professors, not one was ever accepted. The reason is obvious. Othello's occupation would be gone. Remember how the clever American, Slade, was exposed as a common impostor at the famous seances at Leipsig, though he had previously mystified the greatest scientists into belief.

Even the greatest of men must be allowed to have their joke with the gullible without necessarily being termed charlatans. Greater names (in their own coteries) have been allowed this amusement. For instance, what said the great Leo X, viceregent of the Christian God (and how he must have chuckled up his embroidered sleeve as the wealth came rolling in): "And all these privileges have been secured to us by the fable of Jesus Christ!"

Maskelyne and Cook of London, England, the greatest of all, refused a challenge from scientists.

Mr. Perry does not deny the palpable confederacy and prearrangement when he says: "Why should the committee have been waiting in the adjoining room with an open window to receive the man? How could they know a spirit would conduct this medium through great danger from one room to another through open windows?"

But as the arguments advance, the more absurd they appear. Mr. Perry says: "Prof. Crookes having prepared wires charged with electrical force enough to knock a person down had anyone come in contact with them," but he does not add to prevent discovery of the hidden means employed. If a man "could not be held down by the feet," how could the spirits' powers be possibly interfered with? And why this prevalence of powerful electricity if "spirits" are to do these purposeless and mundane tricks?

The two scientific facts that disprove all spiritist theories are (1) that man is a product of the animal world by flesh and blood evolution, differing only in degree from the preceding species, and (2) that by the known laws of the whole universe force (or spirit) cannot exist apart from matter. Mr. Perry must refute these before he can maintain his theories.

These "spiritist feats" are being witnessed by the combination of force and matter—man—who assumes in his combined entirety to witness the actions of a disembodied spirit, which cannot exist; hence the fallacy.

The experiences of the lady who had "about decided to take the awful leap into oblivion, and commit the act of all others the most wicked by taking her own life," (the moral involved is much questioned), is the most easily explained of all, by those who (like myself) are acquainted with the *modus operandi*. To the initiated it is to laugh.

But why gratuitously spoil the fun of the professors when they refuse emolumentary challenge? Professors of Christianity have spiritists beaten to a frazzle; they have gulled their millions by names which have been sainted! Yet scholarship and science have annihilated it—except to the credulous.

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In Best of Humor.

"Sambo's Prayer."

Yo' say it ain't no good to pray?
It's coz you doan pray right.
Jes' pray de way yo' oughter pray
An' pray wiv all yo' might.
Doan ask de Lawd to guv yer things,
But ask him to he'p yo'
He'p yo'self to git de things,
An' he will pull yo' froo.
Jes' ask in humbleness of sp'it
An' you'll get w'at yo' ask to git.

I prayed myse'f fo' free long weeks
Wiv mos' tremendous viggah,
"Lawd, sen' a chick'n, oh, good Lawd!
To dis mos' hungry niggah;
Oh, sen' a chick'n, Lord, be quick!"
But de good Lawd didn' quick'n,
An' though I wrastled long in prayer
I neval seen no chick'n;
I didn't pray right, I wasted bref,
An' so I almos' starved to def.

"Oh, sen' a chicken, Lawd to me,"
I prayed wiv tears an' plead'n;
"Oh, sen' a chick'n, Lawd, an' heah
Thy servant's interced'n."
But w'en no chick'n come I prayed,
My heart wiv sorer strick'n,
"Sen' me, oh, sen' dis niggah, Lawd,
Oh, sen' him to a chick'n."
Yo' say it ain't no good to pray?
Wa-al—we had chick'n-pie nex' day!
—ANONYMOUS.

Heroism.—Woman—"How did you get that Carnegie medal?"
Tramp—"Heroism, lady. I took it away from a guy that was twice my size."—New Orleans Times-Democrat.

City Chauffeur in the Army.—"What's become of your chauffeur?"
"Oh, he was with the regiment down in Texas and crawled under an army mule to see why it wouldn't go."—Kansas City Star.

A Geographical Joke.—Very likely you have overlooked it; but geography has nevertheless had its little joke, its quiet little satire, by locating the war in what has hitherto been called the Temperate Zone.—Puck.

Learning How.—Little Helen—"Daddy, I have been playing I was mama."
Dad—"Is that so? What did you do, dearie?"

Little Helen—"I bought you a nice present and had it charged to you."—Indianapolis Star.

Pa Rejoices.—Gwendolyn—I hear that Fanny Forty-odd is to be married. Who is the happy man?

Grace—Why, her father.—Puck.

An Improvement.—"He left his home all for her."

"Why, so?"

"Well, you see, hers was the better home."—Penn State Froth.

Looked Bad.—Howard—"Do you believe in signs?"

Coward—"Well, I don't know! The fire-alarm went off three times while the minister was preaching Wildway's funeral sermon."—Life.

Efficient.—He—"I want you to help spend my salary."

She—"Am I not doing that?"

He—"No, no; I mean forever and ever."

She—"It won't take me as long as that."

—Lamb.

He Won.—An Irishman, passing a shop where a notice was displayed saying that everything was sold by the yard, thought he would play a joke on the shopman, so he entered the shop and asked for a yard of milk. The shopman, not in the least taken aback, dipped his fingers in a bowl of milk and drew a line a yard long on the counter. Pat, not wishing to be caught in his own trap, asked the price.

"Sixpence," said the shopman.
"All right, sorr," said Pat. "Roll it up; I'll take it."—Tit-Bits.

"Know Thyself."—A stout, baggage-laden, old English gentleman was trying to make a hurried exit from a railway carriage. At the door he stumbled on the foot of a brawny Scot.

"Hoots, toots, mon!" groaned the Highlander. "Canna ye look whaur y're going? Hoot, mon, hoot!"

The burdened traveler slammed the door behind him and shouted through the window:

"Hoot yourself! I am a traveler, not an automobile."—Argonaut.

The Dinosaur.

Behold the mighty dinosaur, Famous in prehistoric lore. Not only for his weight and strength But for his intellectual length. You will observe by these remains The creature had two sets of brains— One in his head (the usual place), The other at his spinal base. Thus he could reason *a priori* As well as *a posteriori*. No problem bothered him a bit:

He made both head and tail of it. So wise he was, so wise and solemn, Each thought filled just a spinal column. If one brain found the pressure strong It passed a few ideas along; If something slipt his forward mind 'Twas rescued by the one behind; And if in error he was caught He had a saving afterthought. As he thought twice before he spoke He had no judgments to revoke; For he could think, without congestion, Upon both sides of every question.

O, gaze upon this model beast Defunct ten million years at least!

—Chicago Tribune.

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News of the Week.

Official announcement was made May 10 of the coming of a commission from Russia, the personnel of which will be announced later.

Columbia University conferred the degree of Doctor of Law May 10 upon Marshal Joffre, Mr. Balfour, M. Viviani and Lord Cunliffe.

Joseph Benson Foraker, former United States Senator from Ohio, lawyer, orator and soldier, died at his home in Cincinnati, May 10, aged seventy years.

Owing to the lack of safe overseas routes, the German mail service to Spain, Mexico, South America, Central America and the Orient was discontinued May 11.

For seven hours on May 9 a great fire raged on the imperial wharves at Wilhelmshaven, Germany. The submarine building department was seriously damaged.

Nine new regiments of army engineers, to be composed exclusively of highly trained railway men, will be the first American troops to be sent to Europe.

After a riotous secret session lasting throughout Thursday night, May 10, the House of Representatives of China refused to pass a resolution declaring war on Germany.

A war revenue bill designed to raise \$1,800,000,000 by taxation during the coming year was approved finally in the House Ways and Means Committee May 8 by unanimous vote.

The Federal Shipping Board May 9 announced that it had purchased from American owners seven Austrian merchantmen held in American ports, totalling 52,621 tons, for \$6,778,006.

The farmers of the Eastern Shore of Maryland are ready to ship two million barrels of early potatoes to the New York and Baltimore markets to help supply the present big demand.

A. J. Balfour brought his New York visit to a close May 13, by talking with Col. Theodore Roosevelt for more than three hours at Sagamore Hill, the home of Mr. Roosevelt at Oyster Bay, L. I.

Sixty of the seventy-six German merchant steamers which were in Portuguese ports when Portugal entered the war, and which were seized by the government, have been turned over to Great Britain.

Fire in the Cluff Ammunition works at Toronto, Can., exploded 39,000 five-pound shells and caused damage to the plant estimated at \$300,000 May 12. Spontaneous combustion is believed to have caused the fire.

Marshal Joffre paid tribute to the memory of Lincoln at the emancipator's tomb at Springfield, Ill., May 7, and with the others of the French commission received an enthusiastic welcome to the capital of Illinois.

The new nave of the Cathedral of St. John the Divine, New York City, is to contain the tallest columns ever provided for any building in the world. They are to tower 100 feet and will be warm-colored granite.

Speedy measures to repatriate deported Belgian workmen, as well as all other workers in the German occupied sections of Poland and Lithuania, were decided upon by the main committee of the Reichstag May 9.

The secret of making optical glass of the sort used in field glasses, range finders and periscopes, a product for which this country hitherto has been dependent on Germany, has been discovered by the Bureau of Standards.

The Societe Generale, one of the largest Belgian banks, has been fined 250,000 marks by the German authorities. The fine was levied under the pretext that the bank was in correspondence with the Belgian Government.

Adjustment of all differences between the two houses of Congress on the selective draft army bill was reached May 10, the points in dispute being settled as follows: Ages of men subject to draft—Twenty-one to thirty, inclusive.

On his way to report to the Officers' Training Corps at Plattsburg, N. Y., Francis Bergen, a student in the Harvard Law School, was killed near Glens Falls, N. Y., May 11, when the automobile in which he was riding turned turtle.

British socialists and labor leaders decided May 9 to hold a conference of labor men and socialists of Allied countries and the United States as an offset to the socialist conference at Stockholm, which is being engineered by German influences.

An official announcement in regard to the result of a three days' conference by Swedish, Danish, and Norwegian Ministers says that the conferees determined unanimously that the three countries should maintain a policy of impartial neutrality.

Charles E. Vawter, former professor of physics at Virginia Polytechnic Institute, was adjudged not guilty May 9 of the murder of Stockton Heath, Jr., a wealthy young

man, whom he shot to death in the Vawter home early on the morning of March 13.

The United States Postoffice Department has announced that hereafter all mail for the former Danish West Indies should be addressed to "Virgin Islands of the United States." Many American business men have made inquiries on this subject.

The British oil tank motor ship Sebastian, which was being towed by an American gunboat to a New England port with fire raging fiercely in her hold, sank May 10. Thomas Jones, a marine gunner attached to a government vessel which had the Sebastian in tow, was lost.

The American government May 9 assumed the immediate financial burden of Belgian relief by arranging to lend the French and Belgian governments jointly \$75,000,000 to be expended by the American Belgian Relief Commission for food to go to Belgium and northern France.

While asserting May 9 that he welcomed criticism of any of his department's policies, Mr. Lansing, secretary of state, announced flatly that he will discharge any employee of the State Department who either criticizes those policies or furnishes news upon which criticism could be based.

All single night records were broken at the Metropolitan Opera House, New York, when total receipts reached \$85,843.20 Wednesday night May 12, at the benefit performance in honor of Marshal Joffre. The entire sum will be turned over to the Marshal on his return from Boston.

Approximately 90,000 tons of allied shipping which has been tied up in the Gulf of Bothnia since the beginning of the war will be released by an agreement between Great Britain and Sweden perfected May 9. Sweden secures as its part of the bargain the release of its ships laden with foodstuffs detained in British harbors.

Mme. Schumann-Heink, the contralto, has brought suit against the United Street Street Railways Company of St. Louis for \$95,000. The opera singer was riding in a taxicab on Feb. 23 last when it was struck by a street car. The petition states that Mme. Schumann-Heink had three ribs broken and that the injuries will affect her health permanently.

General Joffre, the great and kindly soldier who turned back the Germans at the Marne, saved France and gave to the free peoples of the world their chance to stand against tyranny, came to New York May 10 and received, under a glory of flags, such a tribute of admiration and affection as was never offered to a guest within the gates since New York was New York.

THE WAR.

Buenos Ayres newspapers declare that the government has positive information that the Argentine sailing ship Oriana has been sunk by a German submarine. The papers say the incident is graver than the sinking of the Monte Protegido, and demand that the government act.

Heavy fighting, very probably the beginning of an allied spring offensive, has commenced on the Macedonian front. The most important part has been taken by the British, who have captured trenches in the strongest part of the Bulgarian line, the centre, on a front of two miles after fierce fighting.

A scouting force consisting of light cruisers and destroyers from Harwich, under Commodore Tyrwhitt, the Admiralty announced today, while cruising between the Dutch and English coasts May 10 sighted a force of eleven German destroyers about 4 o'clock, Greenwich mean time, on a parallel course and to the southward.

Japan has placed her merchant fleet and a fast cruiser squadron at the disposal of the Allies.

Despatches from the Macedonian front May 12 showed a desperation in the fighting there incident to the Allied advance that is equalling anything seen on the western front.

According to a Central News despatch from Copenhagen the Norwegian Foreign Office has announced the sinking by German submarines of the steamships Capto and Natuna. The crews were rescued.

The Germans May 8 in the neighborhood of Fresnoy succeeded after heavy counter attacks in gaining a foothold in the British trenches northeast of the village. Later the British in a counter attack regained the lost ground.

The sinking of the Danish steamer Louisiana by a German submarine a few hours after she left Newcastle, England, for Boston on April 17, was reported to local agents in a cable message May 12 from Liverpool.

In a series of attacks May 12 the British troops captured several strong German positions, including one or two which have been sources of more or

less trouble ever since the battle of Arras began.

The Russians in Mesopotamia are on the offensive and have forced crossings of the Diala River at two points northwest of Bagdad.

Strong counter attacks by the Germans and Bulgarians succeeded in gaining a foothold on Srka di Legen, west of the Vardar River, where the French stormed every position May 11.

Lectures and Meetings

The Sunrise Club.—The fifteenth dinner of the season takes place Monday evening May 21, at the Cafe Boulevard, 41st street and Broadway (entrance on 41st street), at 6.45 o'clock. Subject: "Billy Sunday's Invasion of the Public Schools—Un-American, Unjust, Perilous to Society, and Especially Menacing to the Church." Affirms: Henry Rowley; Denies: The Rev. Wm. Sheafe Chase. Dinner, \$1.25, including tips. If you will attend, notify Edwin C. Walker, 211 W. 138th street. Telephone, Audubon 4295.

The Clarksburg (W. Va.) Rationalist Society holds its next meeting May 27 in the Court House at 2 P. M. The success and interest of this society so far indicates that it has a great future. All persons who are not afraid to think and who believe in the open mind should join this society, and help in the great work of freeing men's minds from superstition. A lecture course is now being prepared. Address G. A. Miller, Secy.-Treas., 644 S. 7th street, Clarksburg.

The Seattle Rationalist Society meets Saturday at 8 p. m. in Strand Hall, 1525 Fourth avenue, Seattle, Wash.; L. A. Wheeler, president, 1330 First avenue. THE TRUTH SEEKER and other Free-thought literature for sale at all meetings. Admission is free.

Tacoma Rationalist Society. meets every Sunday at 3 p. m. in Maccabees Hall, 1109 Broadway, Tacoma, Wash. S. T. Hammersmark, Secy., Colonial Hotel.

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening.

May 21.—"William Blake," by Irwin Granich.

The Paterson Philosophical Society meets Sunday evenings at 8, at 202 Market st., over Garden Theater. Live subjects; interesting speakers. Frank Bamford, 111 Cliff st., secretary.

The Boston Freethought Society meets in Paine Memorial Hall, Appleton street, every Sunday at 3 P. M. J. P. Bland, B.D., is resident speaker, and THE TRUTH SEEKER is for sale at the door.

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7.30 P. M., at the Hotel Vendome, Third street, opposite State House. O. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at 2.30 and 7.30, at 1417 Columbia avenue. Open platform. The Truth Seeker and liberal literature on sale. F. Garfield Bowers, secretary, 245 N. Ninth street.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9, 10 Cawker Bldg.

The Denver Rationalist Association meets the first and third Thursday of each month at 319 Kittredge Building; Olive Oliver, president.

The Church of This World, Rationalist. John Emerson Roberts, lecturer. Meetings every Sunday morning at 11 o'clock in Willis Wood Theatre, Kansas City, Mo. Mr. Roberts' services may be secured for wedding and funeral occasions. Address, 4011 Kenwood ave., Kansas City, Mo.

The Toledo Rationalist Society meets every Wednesday evening at 8, Room 133, Arcade Building, St. Clair and Jackson streets. W. M. Braun, secretary. Speakers, Dr. Rullison, J. Carl, J. Braun and K. Pauli.

The Detroit Society of Truth Seekers (Lithuanian) meets the second Sunday of every month at 2 P. M. in C. O. F. Hall, Chene, cor. Trombly st.; Karl Rutkus, organizer, 338 West End ave., Detroit, Mich.

The Detroit Freethought Association meets every Sunday afternoon at 2 o'clock in Washington Hall, 46 Grand River ave., West. Edward N. Deibler, secretary, 478 Thirty-third st., Detroit, Mich.

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IRWIN GRANICH will speak on "WILLIAM BLAKE" at the Ferrer Centre, 63 East 107th Street, New York, on Monday evening, May 21, at 8.30 o'clock. Admission, 10 cents.

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PERSONAL IMMORTALITY.

Other Side of the Theory That the Soul of Man Survives Death of the Body.

BY RICHARD ELLSWORTH.

ALL religions are based, more or less, upon the idea that man possesses an "immortal soul" which exists apart from his physical body; but none of these religions offers us any *evidence of that fact*. For the evidence we are referred back to certain mysterious incidents that are supposed to have happened many centuries ago, and no additional or contemporary evidence is accorded. It is generally acknowledged by religious writers that belief in immortality does not admit of demonstration, but that it should not, on that account, be excluded from a legitimate place in human thought. In fact, many Christian teachers of today hope to gain converts to their eschatological creed by declaring that human immortality is *incapable of demonstration*, that absolute logical justification upon such a subject is impossible and even *inconceivable*. The discussion, they say, must therefore move in another sphere. Men must moderate their intellectual expectations, and be prepared to act here, as they do elsewhere, upon differing degrees of moral consideration.

It may be due to this fact of the utter inability of religion to demonstrate the existence of a human soul and its perpetuity after death, that the great majority of Christians, for instance, exhibit such a vague, dim and uncertain idea of the future life, and take no active, vital interest in the matter one way or the other. The ordinary religionist seldom if ever allows considerations of his personal immortality and finally enduring state to enter into his life at all; he accepts them, yet never allows them to interfere with or influence his daily life and his actions in the slightest degree. He completely fails to see that the idea of continued survival—of a future life—and of his making here and now the conditions of that life, must *here and now* shape his life and mould his ideas. He never allows the thought to be truly *felt* by himself, or to influence his life in the least. On Sundays, it is true, he attends church—more as a kind of social function or duty than because any truly religious spirit stirs him to go: but throughout the week his religion influences him and his life not a particle; he is blankly indifferent to both. Such a man has, in fact, been living the life of the materialist while professing to be a spiritualist (in the broadest sense of the term), and yet all the while he takes it for granted that he "has" a soul, and that the fact is obvious and indisputable, and becomes highly offended if anyone, in the honest search for Truth, ventures to doubt that fact, upon what he considers good ground. This is one of the many idiosyncrasies of a religious belief.

Now the reason why so many of the people accept a future life is, so it seems to me, because they have never considered the scientific and philosophical objections to it—those reasons which, to the scientific mind, are stumbling blocks in the way of its acceptance. If it can be shown that consciousness cannot persist apart from brain activity and a nervous system, then materialism has won its case, and no other interpretation of the universe is rendered necessary or possible. Materialism asserts that consciousness is bound up with a material brain and that, apart from such a brain, there can be no consciousness. If it does so persist, where is the evidence for that fact? The matter, then, resolves itself into this inquiry: Is the universe at base material or is it what is popularly known as spiritual? This question lies at the root of all moral

law, no less than philosophy and science, and is the most important question before the world today, without a doubt. Upon the answer to it rests all future religion, for apart from the necromantic exhibitions of psychic research, there is no evidence whatever that the soul exists after the death of the body.

The first scientific testimony to be brought forward against the doctrine of personal immortality is the now almost universally accepted fact of *Evolution*. This great scientific truth is held by many thoughtful persons to produce the most convincing evidence for our non-acceptance of any future life in any form; for it is the teaching of evolution that mental life is directly traceable to and is but the higher development of the mental life of the lower organisms, from which it has ascended by a gradual chain, a series of steps in the evolutionary process. And the mental life may be traced in a continuous, almost unbroken chain, down, down the scale to the very lowest animal forms—aye, even into the vegetable world; and the vegetable life may be traced, ultimately, into the inorganic world—to simple chemical reaction; so that the position of many scientific men is that there is no reason to suppose that our mental life continues to exist, and that we are entitled to immortality, than that all animal and vegetable life, and even chemical action, is entitled to immortality. In this connection Haeckel remarks that "the child's consciousness develops long after its first year, and grows as gradually as any other psychic function; like these, it is bound up with the normal anatomic and chemical condition of its organs." In any case, this fundamental fact is now empirically established that the phronema (the real organ of the soul) forms a definite part of the cortex of the brain, and that *without it there can be no reason, no mental life, no thought, and no knowledge*.

The idea of personal immortality is not supported by reflection and careful investigation of the facts, but by an apparent obstinate wilfulness—not by science, but by faith only. "Physiology," says Carl Vogt, "declares itself decidedly and categorically against individual immortality, as against all theories in general which include the special existence of a soul. The soul does not enter into the fetus as the evil spirit does into the possessed, but it is produced by the development of the brain, just the same as muscular activity is produced by the development of the muscles, or secretion is produced by a development of the glands. The psychical activities begin to develop after birth; but it is also after birth that the brain gradually attains the material structure peculiar to it. In the course of life the psychical activities undergo decided changes, and cease altogether with the death of the organ." There is no real proof, and none has ever been found, either in the practices of religion or the seances of modern spiritism, which should induce us to believe that the soul of a dead person lives on in one shape or in another.

All the twaddle about the intrusion of a higher or spiritual world into ours, or of the existence of departed spirits, has been found to be unmitigated nonsense. *No dead man has ever yet returned to the earth*. There are neither table-turning nor other spirits. "Science," says F. A. Lange, "knows but one kind of spirit, the *human*." All this admits of no doubt in the eyes of the scientist who has trained himself by observation and experience

of Nature; constant contact with Nature and her laws has imparted to him a deep conviction that these laws admit of no exception whatever. No doubt the majority of people, that is to say the great multitude, think otherwise, for they are always inclined to give more credence to one fool than to the sayings of seven wise men. There is no help for them but education. "The greatest thinker of his age may in one hour's illness lose all his intelligence; in advanced age he enters a second childhood, as helpless and simple as the first. With the decay of the body decays also the reason, and with the last breath it expires, the same as a lamp does without oil, flickering feebly." This is exactly the reverse of what would happen if, as so many think, the spirit were a thing independent of the body, and the spiritual powers increased in proportion as the body drew nearer to its dissolution. It is obvious, then, from the operations of Nature as witnessed by the law of Evolution, that every part of the human personality is the subject of inception, growth and decay, as much the higher as the lower elements; and that any idea of bodily structure or composition that cannot be made to conform to this well-established law is imaginative and without any concordant reality. The medieval idea that an "immortal soul" was infused by God into the human body at a certain time in its fetal development is an absurdity of religion, and cannot for a moment be considered as having any basis in fact.

The second objection to the psychic theory, that man possesses an imperishable soul, is found in the fact that our *mental life* is, beyond a doubt, intimately bound up and associated with *cerebral changes*; *i. e.*, those oft-recurring nervous changes that take place in the brain substance whenever we think. Among the individual parts of the brain the gray matter, or the peculiar seat of mental processes, is comparatively the richest in blood, for these processes require the most rapid metabolism (tissue construction) and the most intense oxidation. Hence every disturbance in this necessary interchange between the blood and the substance of the brain is at once attended with a disturbance of consciousness or other mental activities. Mix poison with the blood of any individual and note how quickly his mental life will become unbalanced—even cease altogether; while we know that, in many types of disease, these same phenomena of mental derangement occur. If the mind, as spiritualists contend, be a thing independent or self-existent, and controlling or utilizing matter, why is it so little able to defend itself against and repel these attacks? Why does it yield or succumb to the commingling of a few drops of blood with the substance of the brain, a sunstroke, a few inhalations of chloroform, a few glasses of wine, or a few drops of opium, prussic acid, or other poison?

All anthropology, the whole science of man, is one continued proof of the inseparability of the ideas of brain and mind. Let philosophical psychologists talk as they may about the autonomy of the human mind and its independence of its material substratum, their utterances will always appear as idle tales in the light of demonstrated facts. "Nature," it is said, "works with infinitely small atoms, and therefore can form a mechanical contrivance in a very small space which can play a million of the most varied tunes, which are exactly calculated for and fitted to a million wants that may possibly arise in the course of a man's life." If the believer contends that the mind or soul is too grand a product to be the result of the mere functioning of a bodily organ called the brain, what is his opinion of that marvelous force that surpasses all imagination, viz., that of the animal or human seed, which, "by a single organized cell of such minuteness that it can be seen only through a microscope, is able to control to a certain extent the whole of the physical and psychical life of that which has been begotten, by the aid of the forces or tendencies of motion communicated to it by the begetter. And what this one cell can do, why should not thousands of millions of other similar or

cognate forms be also able to do, though in a different way, being connected together in the most wondrous union and composition." The word "mind" is in reality nothing more than a collective term and a comprehensive expression for the whole of the activities of the brain and its several parts or organs; and while "in the brain lies the temple of the highest that is of interest to us," it is not easy to see the overwhelming superiority of the product of cerebral activity over the result of the seminal cell, which issues in a complete human being as we see man in everyday life.

Another objection to the notion that the mind possesses a life independent of the body, and one which is highly convincing to many minds, is the fact that we can, by *surgical operation*, remove a certain portion of the *brain-substance* and with its removal will vanish a certain section or part of our mental life. Piece by piece, section by section, as the physical and obviously material brain is removed, so bit by bit, and little by little, the mental life disappears, until not a vestige of it remains. All this most certainly tends to show that our conscious existence is absolutely dependent upon our very material brain. What stronger proof of the connection between mind and brain can there exist than that of the anatomist's scalpel, cutting the mind away by piece-meal? It is well known that physical lesions or injuries of the brain often cause remarkable psychical effects. Men whose brains have become injured by a fall or as the result of a blow from a heavy instrument, have been known to exhibit marked changed conditions of mind and of character as a result of the infliction. Inflammation of the brain brings on delusions and insanity; effusion of blood on the brain causes stupefaction and complete unconsciousness, pressure on the brain occasions mental weakness, idiocy, etc. It is recorded in the proceedings of the Massachusetts Medical Society that a certain American, a blaster, had an iron rod driven through his head by a premature explosion while he was tamping. The rod destroyed a considerable portion of the left cerebral hemisphere. After a long illness he recovered, but his mind and character were so changed that his friends said of him that he was no longer his former self. The balance between his mental capacities and his animal propensities was destroyed. He left his employment and, having led the life of a vagrant, died twelve and a half years after the injury. This is by no means an uncommon case, and illustrates, as only facts can, the close intimacy that exists between the physical organ which we call brain, and the fruits of its healthful exercise which are known to us as thoughts and consciousness.

Finally, there is the objection that *thought and cerebral changes* are so *inseparably united* that the one cannot possibly exist without the other. For every thought we think, for every mood, emotion or fact of consciousness, there is, corresponding to it, a certain definite change in the brain tissue; and that that correspondence and correlation has now been established beyond doubt, there can be no question. We must accept it as a proved fact, whatever view we adopt of our mental life and the possibility of its persistence. This being the case, the materialist asks: "Since this equivalence and correlation is always present, what proof is there that mental states or so-called consciousness can exist *apart* from such cerebral changes? That is, when the brain ceases to exercise its functions, as it most certainly does at death, what proof is there that our mental life continues to exist; in fact, how *can* it, since, in this life, it is always bound up with and inseparable from these cerebral changes?" In fact the whole question can be resolved into this: When the brain ceases to exercise its functions, what evidence have we that the consciousness continues to exist? And if we have *no* such evidence, then the presumption is certainly all against our accepting such a thing as a future life of any sort; for, since there is no positive evidence that such is the case, and since consciousness cannot exist apart from the functioning of nerve-tissue, then the idea of a future life must remain an unproved dream, a figment of the imagination, which the man of logical thought must consequently reject. When the poet cries out against God.

"Thou hast fed one rose with dust of many men," which of us, in a scientific age, can help saying in his heart, "Yes, *that* is the truth?"

What has the believer in personal immortality to answer to these arguments? The reader should bear in mind that the treatment given to this subject by religionists today is very different from that made use of by Christian apologists of a century earlier. A distinction is now being made between proving the immortality of the soul as a fact of nature and proving it in such a sense that the proof will have a value for religion. We cannot prove

the immortality of man, says the modern religious controversialist, in any sense in which immortality has a value for religion, by inductive reasoning upon data obtained by observation or experiment. The attempts of occultists and psychical researchers to furnish empirical evidence for "human survival" may be useful as calling our attention to obscure and interesting facts of psychology, but for the purpose of religious faith they must always remain worthless. We may say with equal confidence, adds the modern Christian believer, that no such proof, if we had one, would ever establish the conclusion we really want. What we want is to be assured that the life to come, for the man who has done his best here, is an ascending life, a life nearer to God. No demonstration, if one could be given, of the mere indestructibility of the human soul could bring us one step nearer to this conclusion. If we knew that our souls were indestructible, and knew no more, we should have no good reason to feel sure that our doom in the "world to come" might not be to grow continually duller of understanding, coarser and feebler in character, more and more insensible to beauty. Our immortality might prove to be a curse instead of a blessing.

It is plain from this reasoning that Christians of a devotional type turn away with scorn from any special proof of the mind's existence after death as given by the societies of pseudo-science known as organizations for Psychical Research. Christianity today offers no proof whatever for the dogma of personal immortality. The argument upon which it bases its hopes the writer of this article may consider at a later day.

As a matter of fact the church, while it requires its members to hold the belief in the doctrine of the life to come, does not require them to hold that any proof of its truth has ever been given or even that such a theoretical proof is possible. And herein lies the strength of the Rationalist's position. It is true, the Roman Catholic church, with its characteristic pretense at rationalism, has gone somewhat further; at the Fifth Lateran Council, under Leo X., the doctrine that the immortality of the soul can be known only by revelation was formally condemned, and Christian philosophers commanded to refute the arguments of those who held this position. But even the Roman church does not require its members to believe that immortality actually *has* been "proved by natural reason." The proposition that "human reason" tends to establish the immortality of the soul was condemned at the eighth sitting of the Council on November 11, 1513. It is open to the most orthodox neo-scholastic to hold that every attempted "proof" which has yet been put forward by divines or philosophers is fallacious, and even, apparently, that every future attempt at "proof" may be equally unsatisfactory.

Since religion has failed to prove the reality of the life after death, it is held by a certain type of experimenters that if it is proved at all it must be done by a phase of so-called science known as the Science of Psychical Research. In other words, the claim is made that if immortality is to be proved, the man of science—that is, the true scientist—must be met upon his own ground, and definite facts and evidence produced which will offset those advanced by the materialist—such as will definitely establish upon scientific grounds, the possibility of man's survival of bodily death; and this evidence can come only from such facts as will tend to show that consciousness does continue to exist after death—where most certainly there is no brain functioning for it to be associated with. If, therefore, these experimenters say, we can produce certain facts and evidence which seem to prove the operations of a consciousness actively at work, and most certainly not connected with any material brain, then we shall have the right kind of evidence to take before the materialist, and we can say to him: "*Here* is the evidence you seek; here are certain recorded facts that tend to show that consciousness *can* exist apart from brain-function, and consequently that immortality is not only possible, but certain and demonstrable."

The means adopted by psychical research for the realization of this interesting adventure are certain so-called supernormal mental states and conditions, such as trance-mediumship, clairvoyance, telepathy, dreams, apparitions, haunted houses and the like. Such phenomena as these, we are assured, when carefully studied, have supplied the investigators with an abundance of information and of facts which, while they bear out the spiritistic interpretation, certainly seem hard to reconcile with the materialistic hypothesis. All this sort of thing carries with it a peculiar interest and even delight for many credulous people; but the question to be answered amid this great array of phantasmagoria is, what are the grounds for believing in the existence of spirit or a spirit world? Where did the idea

come from which enabled man to attach the word *spirit* to these supposed strange occurrences? It is perfectly plain that the man who thought he saw a spirit must have had the word with some idea of its meaning in his mind before the apparition showed itself, otherwise he never would have applied with such a readiness of thought a term to something which he had never seen before, and for which he could find no other word that would in any way accommodate itself to the fact save the theological expression "spirit."

Now, as a matter of fact, the word "spirit," which is spoken so glibly by a multitude of people the world over, has never been defined. It is impossible to find a man anywhere who can tell us even in a partial way the characteristic attribute of the object which this illusive word is supposed to connote. The obligation of proving the reality of spirit rests with those who believe in it, and not with those who find it impossible to form any mental concept on the basis of the word. When a person applies the term spirit or ghost to some vision of a diseased or highly imaginative mind, he is applying a term which cannot possibly mean to him anything of which he can form even a mental picture, for he himself does not know and he cannot find anyone else that knows what is meant by spirit, or spiritual life, or spiritual world. "It is clear," as Charles Bradlaugh says, "that there is no identity between life and soul; life commences, varies, and ceases, in accordance with the growth, decay, and dissolution of the body. The orthodox contention for the soul must be that its existence is independent of the body, and this shows that soul is not life. Nor is there any identity between mind and soul. All perception is dependent on the (bodily) perceptive ability and its exercise. All thought has some action of the bodily organism for its immediate antecedent and accompaniment. As the soul is not life, is not mind, and cannot be body, what is it? To call it spirit, and to leave the word spirit undefined, is to do nothing."

Owing to the fact that a few men of some prominence in this country and Europe have lent their names to a study of supposed spiritualistic phenomena, a fresh enthusiasm has been added to so-called spiritualism without in any reliable degree increasing the store of information on the subject which men possessed at the time the Fox sisters gained some notoriety for themselves by their performances at Hydesville, N. Y. Scores of books are published every year purporting to add some new facts to the subject while showing the unreasonableness and futility of much that had been formerly considered well authenticated; and still the whole subject, even from the standpoint of the writers of these books, remains today wrapped as securely in a veil of mystery and uncertainty as in the days of the witch of Endor. Every new "medium" that appears in any particular locality awakens at once a keen interest notwithstanding the fact that every medium that preceded her ended her career more or less discredited by those who admired and advertised her wondrous powers. It cannot be said that the extensive investigations of the Society for Psychical Research have settled any controverted point in this age-long discussion; nor will this ever be accomplished by men or by any organization, until men make known to the world the exact connotation of that much-used and much-abused word, "spirit."

The primary cause for all this nonsense about seances, spirits and mediums is that men are not sufficiently careful to ponder the wonderful operations of which matter is capable, or to reflect on the changes effected by it which are continually before their eyes. "Are the properties of a chemical compound less mysterious essentially because of the familiarity with which we handle them? Consider the seed dropped into the ground; it swells with germinating energy, bursts its integuments, sends upward a delicate shoot, which grows into a stem, putting forth in due season its leaves and flowers. And yet all these processes are operations of matter, for it is not thought necessary to assume an immaterial or spiritual plan which effects its purposes through the agency of the material structure which we observe. Surely there are here exhibited properties of matter wonderful enough to satisfy anyone of the powers that may be inherent in it." When men learn to appreciate duly the marvelous potentialities hidden in the quiet operations of the vegetable and lower animal kingdoms, they will find no need to resort to some supposititious spiritual force to explain the mental conditions of thought and consciousness; for they will readily perceive that these latter differ from the former, not because of a difference in origin and a future immortality, but simply because thought and consciousness are the highest and fairest blossoms of all terrestrial organization.

KEEPING A SABBATH HOLY.

The Minister Comes to Woo and Stays to Be Worsted in Debate.

BY ATWOOD MANVILLE
II.

The Rev. Mr. Jenkins called about 4:30, not greatly to Janet's surprise or distaste, and the conversation soon became very personal.

"Miss Wanston—Janet—you must have seen how much I admire you," ventured Mr. Jenkins, "You must know that of all the ladies I have met since I received my present call—and a clergyman is thrown chiefly with ladies—none has ever touched my heart as you have done. Is it too much to hope that such a feeling is reciprocated?"

Janet did not hesitate a minute, but launched right out, in a matter of fact way, to explain that she respected him immensely and that she could not tell but that respect might grow into something stronger, but that she could never marry a man, or even think of doing so, until she had discussed many intimate subjects seriously to see if their ideas were similar.

"Then you do not love me?" said the disconsolate lover.

"No," said Janet. "I have never been in love, and yet I do want to get married some time and have children; but after talks with Uncle Bob I determined that whenever a man asked me to marry him, I should find out first on what points we were going to differ most and then see if we could take the risk."

"Your uncle is a dangerous man and not a fit confidant for a young girl," preached the clergyman.

"Oh," said Janet, "I love Uncle Bob; he is so honest. Now you believe in discussing every subject until a conclusion is reached, don't you?"

"Why—er—yes, of course," said Mr. Jenkins.

"I knew you would. You could not expect a man to be a really true and good man unless he was willing to look facts in the face, could you? Now let's talk about what we really are. I am afraid I am not very good on theology and I suppose that you are very fond of it."

"My dear child" said Mr. Jenkins, taking her hand, "it is not theology but religion that matters."

"But Uncle Bob says that a person can live a moral life without religion," protested Janet, withdrawing her hand.

"It is possible, but more difficult. I think that when you have been removed from the heretical influence, you will come out all right. We all have our doubts at times, but the experience of the world has shown Christianity to be true."

"As you are a teacher of religion, I suppose you must be right," admitted Janet, but I have never known Uncle Bob to dodge any question and I want to hear you both debate religion before I decide."

"That is a strange test to which to put a lover, but I accept the challenge gladly and hope to prove my position. I am not one who thinks that the Bible is not to be criticised; it is God's word and can not be discredited," said Mr. Jenkins confidently.

Their conversation wandered to various topics and they were in such accord on everything that when 6:30 came they were surprised that it was so late. Mrs. Wanston was obliged to ask the reverend gentleman to stay and have supper with them, and he accepted. Sunday suppers were a delight to the whole family, and it made anyone feel intimate to be included; for the waitress and chambermaid both went out and the cook brought in the dishes and put them on the table so that the family could serve themselves.

The children were subdued by the presence of the rector, and Harry sullenly refused to answer when asked what sort of day he had had. Elsie said nothing either, but when the finger bowls were brought by Janet, the little girl dipped her finger in and crossed herself, much to her mother's mortification. Mr. Jenkins looked amused and Mrs. Wanston was obliged to explain that the servants must have taken Elsie to church sometime without her knowledge.

After supper, Mrs. Wanston asked the minister to conduct family prayers, and he expressed satisfaction that the custom had not entirely disappeared. He picked up the Bible and asked if anyone had any suggestion to make for the passage to be read. Sandford mentioned the thirty-eighth chapter of Genesis and the clergyman began, but stopped before finishing the second verse, saying that it was not suitable. "Then read the fourteenth chapter of Deuteronomy, beginning at the twenty-first verse," said Sandford. Mr. Jenkins scanned

the verse carefully and, seeing nothing improper, read: "Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the Lord thy God."

The religious instruction over, Harry whispered loudly to his mother, "Let's play cards," and Mrs. Wanston had to explain that he meant the Bible game of cards, like "Authors." Janet said that it was not fair to bring most people into a game the family were accustomed to, but that with Mr. Jenkins it would be all right. She proved to be correct, for he was more successful than any of them, knowing the father-in-law of Moses and the difference between Rehoboam and Jeroboam, etc. Then Harry suggested that the one who answered the question most promptly should get the card. This made the game hilarious, for when the questioner read as far as "Who climbed" . . . Harry, or Elsie or Janet, or all of them would howl "Zaccheus." It was the first fun that Harry had enjoyed all day, but Mrs. Wanston soon sent both children to bed, and prepared to have a good talk with the minister. Sandford started to leave, but Janet detained him, saying that Mr. Jenkins wanted to have a debate on religion. None of the others could believe their ears until Mr. Jenkins confirmed the statement. It was agreed that each disputant should ask ten questions and that the other should answer as briefly as possible, and that the three listeners should be the judges.

SANDFORD. Is the Bible the word of God in a different sense from any other book?

JENKINS. Certainly.

SANDFORD. Presupposing that you do not believe the story of Jonah and the whale, nor, therefore, that all of the Bible is literally true, can you separate the passages that are literally true from the allegorical?

JENKINS. Not exactly.

SANDFORD. Then the truth of each passage must be determined by its probability and not be considered true merely because it is in the Bible?

JENKINS. The Bible is true as a whole. The church is to teach and the Bible to prove.

SANDFORD. Do you believe that God, or "the Lord," described in the Old Testament, with "hands," "shoulders," "back parts," etc., is a true description of the true God?

JENKINS. Jehovah embodies the best idea that men then had of a Divine Providence.

SANDFORD. Then man made God in his image, instead of God having created man in his image?

JENKINS. That is a quibble.

JANET. You have not answered, Mr. Jenkins.

JENKINS. The Old Testament must be read with sympathy. It can not be dissected and every word construed by itself.

SANDFORD. Who wrote the four gospels and when?

JENKINS. John Mark wrote the first gospel, and the others took much of their material from that and from other sources. Matthew and Luke may have been eye-witnesses, but John was not. None of the gospels was written before 63 A. D. and John's not until more than sixty years after the ascension.

SANDFORD. And you admit, I presume, that none of the historians who wrote during the years 25 to 35 A. D. such as Josephus, Tacitus, Pliny and thirty others, gave any account of Jesus' ministry?

JENKINS. An occasional mention, but no account. However, the four gospels are sufficient.

SANDFORD. How do you explain the difference in the genealogies of Christ as given in the first chapter of Matthew and the third chapter of Luke?

JENKINS. Some say that one of the genealogies is that of Mary.

SANDFORD. Are not Matthew and Luke the only evangelists who describe the virgin birth, and do they not both give the descent of Jesus from David through Joseph, his earthly father?

JENKINS. Yes.

MR. WANSTON. Only one more question, Bob.

SANDFORD. Which of these Christian doctrines do you believe: the virgin birth; miracles; atonement; resurrection; trinity, and ascension?

JENKINS. That is hardly a fair question. My personal belief and the creed of the church may differ on minor points, but the whole idea of redemption from sin by leading a religious life is certain.

JANET. But you have not answered.

JENKINS. Well, I think it quite likely that all of them may have been true. You must not take them too literally. What difference does it make provided we attain the desired end?

JANET. Do you not teach all those doctrines?

JENKINS. Yes, my church does.

JANET. And yet you do not believe them?

JENKINS. Ah—well—you see—

MR. WANSTON. It is your turn to ask questions now, Mr. Jenkins. You can give Sandford a bad quarter of an hour.

JENKINS. I am afraid it is a little late. I really think I must be going.

JANET. Good-night, Mr. Jenkins. I think we understand each other better.

A Doctor's View of a Public Disgrace.

At the beginning of my medical career I was in the habit of tasting all drugs and chemicals intended for internal use. I considered it my duty to know how the things tasted which I was going to administer to human beings. I saved my patients some horrible combinations which were in common vogue in those days—and still are now—but the result was not always pleasant for me. I remember I tasted some compound syrup of squills. I did not take enough to induce vomiting, but it kept me in a continuous state of nausea for about twenty-four hours. It was a nasty, sickening feeling, not painful, but worse than actual pain.

Well, I have been in a condition of mental nausea ever since that superblatant blatherskite, Billy Sunday, came to town. He is one of the worst blots on the country's escutcheon. He is one of America's worst disgraces, and we surely have many disgraceful things to answer for. If you think I am attaching undue importance to the Billy Sunday phenomenon, you are mistaken. It is a phenomenon of the most sinister significance. Of course there have been revivalists before, and every decade had its vulgar paranoiacs who were trying to debauch the people with their coarse brew of religious booze. But these vulgar blatherskites were not supported by the regular churches, they were not approved and advertised by the city and state officials, and were not paid visits by our elite citizens, by ex-presidents and billionaires.

And it fills one—at least it fills me—with unutterable sadness to see decent, well-meaning and usually sane citizens, such as William Jay Schiefelin and John D. Rockefeller, Jr., lend their moral and financial support to such a disgraceful phenomenon as Billy Sunday.

They tell me, the Sunday apologists, that he redeems a good many people from drink. I do not believe it. I do not believe that this redemption is more than temporary—lasting just as long as the attack of the induced hysteria lasts. But even if it were true, if the redemption from drink were permanent, I believe I would almost rather see people drunk on real booze than have them debauched with hysterical emotional booze, and have them frightened out of their meagre wits by the damnable lies of a hell which exists only in the coarse uncultured mind of a Billy Sunday and his like. Not only to permit but to encourage the public preaching of punishment by hell fire in the second decade of the twentieth century—to what lower depths can we descend?

Yes, the whole Billy Sunday phenomenon fills me with disgust, with nausea, with anger and with unutterable sadness. Is a world which approves of Billy Sunday worth saving, worth fighting for?

As to our newspapers and their lickspittle attitude towards Billy, the less said the better. My language might become really unprintable. *Moneta non olet*, and for money they will do anything. They will lynch or hang an innocent person, they will, at the behest of the financial powers, force a nation into a bloody war, and they will metamorphose an ignorant paranoiac clown into a magnetic orator.—WILLIAM J. ROBINSON, PH. D., M. D., *Editor Critic and Guide*.

The mistranslations and the interpolations in the Bible are not trivial things; men do not make counterfeits for centimes. In one chapter woman is said to have been made from the rib of Adam. The sense of the original is that woman was made from the female side of Adam. Nothing is said of a rib. Yet by that rib error woman has been degraded through the Christian era. In Mark xvi, 15, Jesus is represented as saying "Go ye into all the world and preach the gospel to every creature." This text is now known and admitted by all Christian scholars to be spurious; yet on that spurious text the whole missionary system is founded, foreign races are invaded by a gun-powder gospel and receive what the old crusader called "the curse of sweet Jesus."—M. D. Conway.

Thousands of people have died for false religions and in honor of false gods. The heroism did not prove the truth of the religion, but it did prove the sincerity of their convictions.—R. G. Ingersoll.

THE TRUTH SEEKER.

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Does anyone ever speak of a good wolf, of a nice tiger, or a sweet rattlesnake? A church is known by its history, not by its professions. Judge Romanism by what it has done for the last thousand years, not by what it is forced to do today.

It is a crime to murder the mind as well as the body. Beat that notion into the heads of Roman Catholics, and an emancipation proclamation would not be needed to free the slaves of Rome, for every Roman Catholic is a person with a dead brain.

When we realize that what we read is mostly the opinions of the men or women who do the writing, we learn how little there is in the world that can be called authoritative. And there is another thing we learn, and that is that the past was the same as the present, without any higher authority than the opinions of men. The highest authority is now and ever has been the opinion of the man who knows the most.

Just where is this "right path" that religious persons say human beings have so far wandered from? Does it lead to anything better than the home? Which way does it go? The right path a hundred years ago may be the wrong path today, and the right path now may be grown up to vicious needs a century hence. Is there any everlastingly "right path"? If so, what is it and where is it? Religion, like everything else, goes a thousand ways, and perhaps has got outside the "right path."

An evening paper recently referred to the kaiser's "alleged partnership with the Deity" as "purely imaginary and monstrously absurd." Just so, and so is the cardinal's alleged partnership with God. And so is everybody's alleged partnership with deity. All purely imaginary. There is no such partnership anywhere by anybody. But the kaiser's claim is no more absurd than that of Cardinal O'Connell. Put that down, and speak and act accordingly. There is too much dealing with God with no results.

The term "Holy Writ" is applied to the Bible or any portion thereof; but we hold that it is time to act and speak according to our knowledge and not according to a superstitious faith. Nothing has ever been written by man that is holy in a secular sense, and nothing has ever been written by God, the Christian to the contrary notwithstanding. There is no word so abused as the word "holy." It is used to cover up too much of what is unholy. I always wish to go behind the word. What is termed "holy" by religion is generally afraid of the light of secularism.

If the Bible is the word of God, then God could say as silly things as man can say. God says in Exodus xx, 4: "Thou shalt not make unto thee any likeness of anything that is in heaven above," etc. Now, we would respectfully remark that that command is superfluous and foolish, for the reason that no one could think of doing such a thing. And the rest of the command is worse, if anything—"or that is in the water under the earth." Where is the water under the earth? You don't know. I don't know. I never heard of any water under the earth. God is just as ignorant as man, just as foolish as his maker.

Prayer.

I started out to find just where prayer was a help to man. I stopped first at the office of a physician, and I put the question to him plainly. I said: Doctor, did you get any benefit from prayer in the practice of your profession? He looked at me with a sort of "what are you giving us?" expression, and replied: Never. There was no chance for a discussion on the subject, so, with a button-up-your-coat-quickly act, I departed.

Next I went to a lawyer's office, and I said to the legal advocate: Pardon me, but do you find any assistance in your profession in prayer? He tipped back in his chair, crossed his legs and asked me

rather a hard question for a man to answer without being well acquainted. It was this. Do you take me for a damned fool? I felt that I had received no encouragement in my quest, and I accordingly withdrew without saying anything that would disturb his peace of mind.

I then noticed an electrician at work putting up some wires and I ventured to address him. I said: May I inquire if you ever resort to prayer to help you when you are at work at your trade? He looked at me as though I belonged in a lunatic asylum, and said: How long do you think it would take a prayer to wire this building? I am not good at mathematics, but I scented danger near, so I hastily took myself to a safe distance from any possible shock.

I walked down the hill from the building where the electrician was at work, and saw a team standing in the street with a crowd of men and boys around it. The horse was sweating profusely, the driver was evidently angry and the situation generally was calculated to call for help. I thought to myself: Here is a chance to pursue my inquiry. So I got quite close to the angry driver, and after gaining his attention said to him in a gentle voice, but loud enough to be heard by the surrounding crowd: Have you tried prayer, my friend, to help in getting your load up the hill? I shall never forget his disgusted countenance as he looked at me and remarked: Go to hell. I quickly left the scene, somewhat disappointed in my attempt to learn if prayer helped man in any way. But I said to myself: Why do persons pray, if prayer is not answered, if praying does no good?

I resolved to call upon a clergyman, and get his views in the matter, so I went to the house of a popular preacher and made my business known to him. He looked at me for a moment to see if I was serious, and then said: It depends upon what you mean by prayer. Of course, you cannot get any physical help by praying for it. God is not a policeman, a day laborer, or a mechanic. Prayer will not get you a suit of clothes nor save you from starvation. The most that I can say to you is this: It helps a man to pray, but how much it helps depends upon yourself. I would not advise you to depend upon prayer to get a living.

But you depend upon it, I said.

This was enough to cure me. I came to the conclusion that there was no place on the earth for sincere prayer. L. K. W.

God and Evil.

Despite the fact that Germany, the most practical nation in Europe, had been making every preparation, and her people had taken upon themselves an immense burden of taxation in order to be ready for a bid for world domination, many persisted in maintaining that war could never come. It seemed incredible that a world in which the humanizing influences of popular education were making such progress, wherein men were so closely bound together by facilities of travel and the bonds of commerce and finance, could ever allow itself to be dissolved in the horrors of universal strife. People here acted as though peace was assured for all time, in the belief that the material progress of the world would inevitably tend to make a great catastrophe impossible.

And now that the catastrophe has come and men's hearts are failing them for fear, is it to be wondered that there is a cry that God has proven a delusion, that there can be no divine government in a world like ours, and that a calamity which threatens to engulf the civilization of centuries is a proof of the falsity of all that they have been taught?

Such is the case, stated as it may be supposed to present itself to the average man. To adopt a greater mildness of language, such as a partial believer might use, we may say that the god in whom man trusted has disappointed him. He expected God to be on the side of regular, steady progress, advanced by improved education, increasing knowl-

edge, the spread of democratic institutions, the fostering of the amenities of life, better surroundings for the working classes, and a general understanding between nations by mutual intercourse. And suddenly, with only a few hours of warning, he found that all progress was arrested, the passions of a primitive age had broken out, with the greater fury because long restrained, and human society seemed to be plunging back to the chaos from which it appeared long ago to have emerged. Men trusted in a god of progress—one who would cooperate with them in the development of those conditions which make for the peace and happiness of mankind; but amid the welter of a world-war, which has outraged every human sense of truth and justice, in which there has not appeared the dimmest evidence of divine interposition, they declared that such a god could not exist.

To answer such people by saying that it is well that they should be reminded that the experience of mankind is against the presupposition that progress is steady and uniform, and that the facts of history are against such an idea, is only to give expression to what is manifestly a truism. The providence of God in history is in no way influenced by this fact. It is also perfectly true that material progress does not necessarily bring about a moral advance. There is no doubt that the conditions of life would be happier than they are if men were better; for then civilization would have a deeper meaning. The great test of progress, doubtless, is not so much mechanical or scientific discovery, as happiness resting on virtue. But allowing all this, is it just to the race to declare that, so far as we can see, humanity has failed in this respect, and that it will continue to fail unless it place its confidence thoroughly in God, and in everything be guided by his gracious will? We are all willing to grant that the war is after all the outbreak of a fire which has long been smouldering. Its horrors have in a terribly dramatic form brought home to the world the fact that the gravest imaginable moral evils exist. The ruthlessness which is its marked feature, together with the employment of every devilish cruelty science has placed within man's reach, only reveal how deep-rooted is our callous disregard for others in the pursuit of wealth whether by nations or individuals. Every thoughtful man is aware of the fact that, slow as is the advance in science, progress in morality is even slower. For the quest of goodness is longer and harder than the mastery of Nature.

Now all this is obvious enough, but at the same time man is getting tired of the obloquy which is constantly cast upon him by the pious religionist in order to exalt the moral purity and goodness of his deity.

It is a pertinent question to ask at this time what part in the evil of the world is played by the Jehovah—God of the Jews and the Christians. If God is all-wise, why does he not foresee and avert the evils which are afflicting the world? If he is all-loving, how can he see mankind, of which he has revealed himself to be the father, enduring such countless and, perhaps, unmerited, sufferings? If he is almighty, why does he permit such intolerable tyranny and cruelty as we see on every side? The answer to these and similar questions given by the religionist is always in the line of the ultimate vindication of God. If we do our part manfully, we are told, the final issue will be for the best. Doubtless this is true, not from any desire of man to vindicate the "inscrutable ways" of God, but because the best in man has forged its way to the ascendancy, and accomplished what an imaginary divinity was powerless to perform. The achievement of the best through human effort—which is the only power we see exercised today—will end, as it necessarily must, in the vindication of a righteous humanity and not in the vindication of a god of questionable morality.

Bishop Brent, episcopal bishop of the Philippines, in a sermon delivered before the British War Commission on Sunday, May 13, in the cathedral

of St. John the Divine, New York, is reported to have made this statement: "War has come to us from God as a scourge to drive those to him who refused to come on his loving invitation."

Will anyone now longer question the part played by God in the evil doings of the world? The very thought of God's being responsible for the millions who have died upon that modern field of blood to accomplish no greater purpose than to drive men to him, is so staggering in the intensity of its immorality, that it is most amazing that any gentleman, not to speak of a Christian bishop, would dare to give expression to such a thought in the presence of a thoughtful and refined audience. The kaiser, now, is truly but the instrument of a kind and loving God, who was so lightly esteemed among the best of his children that he found it necessary to kill off several millions of them in order, *perhaps*, to recover the love of a few superstitious persons, and *perhaps*, here and there win a few new recruits. The apologies of the world are due to the kaiser and all his compatriots for their part in this cruel strife, for it has been now authenticated that it was God who was the instigator of all this cruelty and vandalism, and the emperor of Germany was only his faithful and obedient servant. Truly the "ways of God are past finding out."

Newspapers and Government.

American newspaperdom, generally called the Press, owes its development to cheap postage; and to the press, as much as to anything else, is due the fact that the percentage of illiteracy in America is small.

Because of the press, and the opinion and information it disseminates by means of the mails, nobody can fool all of the people all of the time.

The press, fostered by cheap postage, discourages sectionalism and gives us—

"One flag, one land, one heart, one hand,
One nation, evermore."

Cheap postage has created the circulation of periodicals, papers and magazines; it has been proposed by the Committee of Ways and Means at Washington to destroy the press and its circulation by dear postage. What the foresight of Congress has built up, Congress is asked to tear down.

The bill presented by the Ways and Means Committee would increase the cost of distributing periodicals through the mails from 100 to 600 per cent., according to the estimate of Mr. Don C. Seitz of the New York *World*, who spoke for the newspapers before the Senate Finance Committee last week. The new rates are more than prohibitive or confiscatory—they are annihilative.

The feature of the new measure is that it puts newspapers in the parcel post division and makes the publisher pay from 5 to 12 cents for the service he now gets for 1 cent.

THE TRUTH SEEKER, like other weekly papers of general circulation, would never have been begun under such conditions, nor is there much hope that it could be continued under them.

The newspaper men are not objecting to a tax based upon their property and earnings. Mr. Seitz, on behalf of the newspapers of New York, offered the government all of the profits of the publishers during the war in lieu of the rise in postal rates.

In defense of the extortion it is said that there are hundreds or thousands of sheets now enjoying second class postal rates that ought to suspend. That is true only if better papers take their place, because any paper is better than none, since it helps to preserve the habit of reading and thus in large or small degree stimulates and fertilizes the mind.

But the law will hit the best as hard as it hits the worst of the periodicals.

There are two ways of maintaining the state—one is by intelligence, which the newspapers foster; and the other is by force, by pretorianism, by means of an army with a priestly annex. For such a form of government as ours the newspapers are the mouthpieces. Better than the government can afford to hamper the circulation of the newspapers it

might afford to buy or commandeer a column per week or month in every publication to state its cause and defend its acts. It has no other means of communicating with citizens.

Without the newspaper the carrier on the rural route would travel with an empty sack. Speaking of the relations of the postoffice to the pioneer, Ingersoll said (and his remarks apply to the farmer and all residents outside large cities):

"The postoffice is the only blessing he has. Every other visitor that comes from the general government wants taxes. *The postoffice department is the only evidence we possess of national beneficence.* It is the only thing that comes from the general government that has not a warrant, that does not intend to arrest us."

We have no other contact with the United States government, and no evidence that we have a general government, except through the postman, who hands us all that we ever get in the form of a benefit from the administration at Washington.

In some rural districts the carrier is known as "Uncle Sam." He represents the nation; and rather than diminish the number and frequency of his calls, as this law would do, the government would better carry newspapers at the lowest rates, at a loss, or even free.

The postoffice, singularly, is the only department that is expected to pay a profit, and yet it is the only one that to the people represents the beneficence of government!

Nothing could be more unwise, in a government that wants the people to be its friends, than to cut off communication with them through the carrier and the newspaper he brings.

What Are the Facts?

From the office of the *Irish Worker*, with which is incorporated the *Harp and the Workers' Republic*, Jim Larkin editor and manager, we receive the following letter, according to it the prominence it merits:

"TO THE EDITOR OF THE TRUTH SEEKER: The present war has been raging for nigh on three years, tremendous forces are being used on both sides. So far we are told over \$20,000,000,000 have been expended, and for what very few of us seem to know. Many theories have been put forward as to the cause of this present tragedy, but none so ridiculous as that put forward by your contributor Sam Atkinson. In his lecture April 22d, 1917, delivered in Chicago, he states:

"When the Serbian Government had fifteen articles submitted to them, and but forty-eight hours to decide, they agreed within twenty-four hours to about fourteen, but asked for an extension of time for the fifteenth. The fifteenth article was introduced by the Roman Catholic church to further its power."

"He draws the inference that the non-acceptance of this fifteenth article by the Serbian Government was the cause of war being declared. Fancy anyone, especially a Free-thinker (?) putting forward such an idea in the twentieth century? As one who has been educated in the Roman Catholic church, it makes one smile to see and hear some of the Anti-Catholic piffle put forward by so-called Rationalist (?) lecturers. Men who get up and claim they know things, because they have read the sciences. Yet they tell you of the danger of the Roman church conquering America, this they talk of in an age where we have reached such a high stage of industrial development, where men like Morgan wield more power than a dozen Napoleons. If some of your lecturers, more especially Atkinson, would get that Anti-Catholic idea out of their head and replace it with some real sound educational stuff, then they might be of use to the people. But at the present time they are fooling themselves, and their auditors. A famous American President once said, 'You can fool all the people some of the time, you can fool some of the people all the time, but you cannot fool all the people all the time.'"

"I would like to know more about this fifteenth article, that is if my good friend Atkinson has no objections. It is the first time I have heard of this article, or set of articles, and I am always willing to learn, or be taught."

"Yours for freedom,

"JACK CARNEY, Associate Editor."

In Austria's ultimatum to Serbia there was a demand to which the Serbian government could not immediately accede. The gist of it was that Austrian courts should have jurisdiction in Serbia to prosecute Serbians who plotted against Austrian rule in that country. The demand would be paralleled if Great Britain should ask the United States to let her have and try Irish Home Rulers who are American citizens. Such a demand from England, acceded to, might insure the extradition and hanging of Mr. Larkin, editor of the *Irish Worker*, for being mixed up in the Dublin rising of last year.

We leave Mr. Atkinson to say what demand of Austria on Serbia he had in mind when he made the statement quoted by Mr. Carney. There was one that might have contributed to the precipitation of the war. In 1914, through some unknown pressure, the Roman Catholic church was established by a concordat in Serbia, whose population is ninety per cent. Greek Catholic or Orthodox. A few weeks after this imposition, which it is assumed Austria was in part responsible for, the Austrian archduke, visiting Serbia for the purpose of impressing the Serbian people with the fact that his country bossed them, was assassinated. A Washington paper named *Religious Liberty* argued itself to the conclusion that setting up Roman Catholicism in Orthodox Serbia caused the assassination, or the insurgency which led to it, and that therefore the Roman Catholic church caused the war. We republished his argument on April 22, 1914, with the comment that if it was sound "the misguided Serbian youth pulled the trigger, but the gun was loaded in Rome." It is possible that this thought was present in the mind of the Chicago lecturer whose address we printed on April 22 of this year.

The "set of articles" of which Mr. Carney has never heard were widely published at the time of the declaration of war. His freedom from apprehension about the fate of America at the hands of Rome is characteristic of the Catholic. No Catholic would worry any more over that than we should over the prospect of America's being secularized. In each case it is a consummation to be wished.

Remittances Invited.

We are sending bills to subscribers whose payments are in arrears. The hope is that those who receive the bills will immediately respond, because the amounts due are needed to keep THE TRUTH SEEKER going to them and to others.

Worsening trade conditions are now such that the business of the Truth Seeker Company is carried on at a loss, and week by week the disparity between receipts and expenses becomes more noticeable. Continuance depends upon due payment of subscriptions, which is more vital just now than ever before, owing to the increased cost of producing books and papers. The income must be kept up, or there will be nothing to do but suspend. The business is loaded to near the breaking-point, and relief can come only through subscriptions and sales, with possible gifts and gratuities from the financially able. Some have the agreeable habit of paying two years in advance. That helps. The practice could be extended to advantage. Some add a book order, which we can fill at a small profit; that is another way of aiding THE TRUTH SEEKER. Occasionally a few extra dollars are thrown in, to be used where they will do the most good. That is clear gain.

Delinquent subscribers who receive the bills we are mailing them are urgently requested to remit, and besides that they are invited to extend their subscriptions. Others, whose subscriptions have not yet expired, will save us the cost and embarrassment of asking them for money if they will come forward with their renewals unsolicited.

All readers are deputized as agents for procuring new subscribers. They can do the cause a good turn by increasing our circulation. By sending us the names of Freethinkers not on the list they will add to our obligation to them. If every friend of the paper will take thought how he can best contribute to its support and continuance, and then act accordingly, all the difficulties that occasion us worry would be overcome, and the problem how to turn delinquencies into receipts would be solved.

Think it over.

Some of our magistrates are of the opinion that men of military age convicted of offenses less serious than those for which they would be expelled from the army should have the choice of enlistment instead of jail. Could not the clerical delinquents among them be conscripted as chaplains?

LIFE, DEATH AND RELIGION.

Ideals Not Religious that Give Men Courage to Live and Die for Them.

BY ALFRED LOISY.

II.

Our war-apologists do not keep at this high level. They do not claim immortality as something due to the man who has consciously, sincerely and profoundly willed the good: the man who has, so to say, identified himself with it, so that it might seem that he ought to be associated forever with the fortune of his ideal, living forever if his ideal so lives, behind the frame of the visible world, in the world of invisible principles and causes, as an illimitable reality. From this point of view personal immortality seems so small a thing, and of so little consequence, that William James, like the great mystics of earlier times, smiles at the notion of "disinterestedness." Those who would now illumine for us the mystery of death are rather preoccupied with themselves. They tell us that the belief in immortality in the Catholic sense—that is to say, in the sense in which they choose to understand the Catholic teaching about the destiny of man—can alone prepare men for the fulfilment of their duties at the present time, when they have to expose their lives on the battle-field. A faith which thus adapts man to his actual needs would be its own vindication. Whence it follows—and our apologists press this upon us openly and insolently—that Catholics alone today know how to die.

Let us first repeat that they are themselves not very Catholic in their ideas. The church does not prove the immortality of the soul as they do. It asserts it on the ground of the revelation contained in the scriptures and interpreted by the apostolic tradition. This revelation, which looks to the eternal reward of the good and the eternal punishment of the wicked, declares that both will rise again in their flesh at the end of time. The belief in the resurrection of the body and the last judgment is based upon, and can only be based upon, revelation. It has nothing to say to Pragmatism, and our apologists are silent about it. But the church believes also in the immortality of the soul, and its theologians give us philosophic proof of this immortality by asserting that the soul is spiritual, and that this makes it indestructible in its personality; so, at least, they say. As regards the lot of the eternal soul and man, the justice of God, they tell us, does not allow us to suppose that the personality of the human being should disappear at death, seeing that in this life neither are the good rewarded nor the wicked punished. God reserves in his eternal world the rewards and punishments which they deserve. The fate of sinners is definitively settled at death; for them there is a hell. The perfectly just go straight to the presence of God. For the imperfectly just, and the sinners who have repented and are insufficiently purified, there is a temporary place of purification, where they may be comforted by the prayers and good works which the living faithful offer up to their intention. Their final salvation is just as assured as the damnation of sinners is unalterable.

These strong doctrines, which are alien to Pragmatism, are scarcely less agreeable to a religion of the drawing-room and the novel. Hence our self-appointed apologists adopt very little of them and leave a good deal aside. God and his absolute justice, hell and resurrection, are rather too heavy for their mental atmosphere, too lacking in subtlety for their imaginations. They need a less rigid and severe theology, a divine justice of a flexible character, an immortality which can easily be understood; because they will not seek to define precisely a pretty dream, the whole morality of which consists in the hope that he who accepts death will survive the grave—as if the essential, fundamental, honorable and true ground of sacrifice were not duty, and it could be inspired only by a feeling of self-interest—and in the sentimental idea of a ransom, a spiritual accountancy, which, for instance, allows a believing lover to offer his life (the life he has given to his country) as a sacrifice for the salvation of some unbelieving woman of whom during life he could not be the happy spouse; and the charitable actions of this woman, who has no belief, may be held to give comfort, in the eternal obscurity where he suffers, to the skeptical or materialistic husband who has taken his life in order to put an end to his sufferings.

He is a very generous man who can recognize the ancient Catholic faith in this pale, languid notion! Hardly the shadow of it remains. These

men are playing with a vague idea—that the belief in a future life nerves us to perform our present duty—and a still vaguer sentiment—the wish to be useful even in death to those one loves. And in this way they imagine that they have put upon a solid foundation the teaching of the church—a church which rather speaks of an eternal heaven and hell, and of a Christ who will come at the end of time to judge the living and the dead. They have judiciously suppressed those disagreeable subjects, hell and irrevocable judgment, and they ground their fanciful theory upon a hope which is flattering to the desires; they talk of a sacrifice which is almost a society-game, while round about us thousands of men die and sacrifice themselves for good, in such sentiments that this colorless apology for a perverted belief becomes almost an indecent pleasantry both as regards the real faithful and the unbelievers.

For the true believer does not exactly sacrifice himself with a view of obtaining an eternal reward. He sacrifices himself, as good and honest men have done ever since there were such on the earth, from a sentiment of what appears to him to be his duty. True sacrifice excludes self-interest: a man is sacrificed, or devotes himself, to a general and collective interest. This voluntary sacrifice presupposes the more or less conscious feeling of an obligation toward the community which profits by it. This kind of sacrifice, instead of looking for rewards, implies personal disinterestedness; the hope it embodies does not concern the man himself, but the public good, the advantage of the community for whose sake he sacrifices himself. It is palpably absurd to speak of a sacrifice which is directly interested, since personal sacrifice must be incompatible with personal interest; otherwise there would be, not a sacrifice, but a bargain.

In reality death has but one meaning, a perfectly clear meaning; it is an end. Death is the cessation of life, and of itself it wins no prize. It means a loss, often a lamentable and profound loss, when it passes like a scythe among young men in the flower of their age who might have become parents. Death, as such, being only destruction, serves no purpose and produces nothing. The real sacrifice, the true sacred action, is not in the death, but in the devotion. It is the generous devotion with which a man exposes his life that is effective and fruitful. It is for his country that he gives it, or consecrates his life to the extent of exposing it.

What is the good of lowering this simple and real devotion, which we witness every day, to the level of a petty spiritual bargain, which, to take the most lenient view of it, amounts to no more than a very special form of devotion, not the common faith and practice of the Catholic church? For it is the novelist, not the church, who thus represents death, in order to make it, in defiance of good feeling, a sort of voluntary immolation which might be applied like an indulgence, according to the dying person's intention, to the subject he chooses.

It is clear enough that the majority of our people do not require us to explain a mystery which, to their minds, does not exist. They know well who appeals to their devotion and for whom they offer it. They have a sounder and more solid idea of life and death than this bastard representation of the old faith. They employ their lives, and they expose them, in order to preserve the liberty and the tradition of their country, the future of their homes and fatherland. They do not sacrifice themselves for material interests or personal interests. Interest might very well calculate; and it would not be impossible to devise ways of saving the material interests, without the honor, the traditions and the soul of their country. In a national war men do not die for personal interests, for the first interest of each would be to save his own head. The world is nothing to the man who loses his life, says the gospel. Here it is that the saying is truly fulfilled: "He who loseth his life gaineth it, and whosoever gaineth it loseth it," precisely because there is here question of something more than interest. The ideal is lost when life is saved out of regard for one's personal preservation; life lost for the ideal is saved when the ideal is safe; and the ideal is safe when the country which guards it is saved.

But we have still something to say about the supposed power of the Catholic belief in immortality to be alone capable of spurring a man to duty and sacrifice.

In the first place any person has a right to ask if devotion to the common weal was born with Christianity; if antiquity has not furnished some noble examples of it, which may not have been inspired by the Christian faith. It is a historical fact that this devotion has arisen, and has grown larger and deeper, with the development of civiliza-

tion itself, which has been maintained by it. In all ages and climes, individuals have exposed their lives for the common good, and the zeal with which they did so did not depend, as a rule, upon the importance which they attached to belief in a world beyond the grave. This belief was, in many civilizations, very vague, and we may say that at no time, not even in a Christian community, did it ever succeed in making death, in practice, a desirable thing. How many Catholics are there today who are relieved of all fear of death, and made eager for its approach, by their belief in immortality? Is it not true that, as a rule, men meet death without thinking much about it? During life they are constantly exposed involuntarily to it. Is it not true that many have, in all ages, risked their lives in some impulse of natural zeal and courage that needed no sustenance from any hope of eternity? And is it not true that the others, those whose courage is based upon reflection, risk their lives out of some feeling of moral necessity, and, as they put it, in order to do their duty, without any further thought? Our modern apologists forget that, if the gospel is believed, Jesus himself, at Gethsemane, overcame the fear of death, not by reflection upon his own future glory, but by thinking of the will of God. There is no place here for immortality, except as a by no means indispensable source of encouragement. A man may die, and die very nobly, with a different philosophy of life, or without any philosophy at all of the beyond.

No one will question that the believer has found strength, and even finds it today, in his faith in immortality. But as the strength comes of the faith, not so much of the particular belief in immortality, a different faith might give the same strength to a man who did not believe in immortality. Men have always needed faith, and have always been sustained by the faith which their need inspired; which did not prevent them from gradually abandoning the forms and symbols of faith which the development of their experience and their reason did not suffer them to retain. The savage believes in magic as long as no one shows him the futility of it. The polytheist believes in his gods until he discovers their emptiness. The ideas of men as to what lies beyond death have been just as varied and contradictory as their ideas as to the nature of things. We know how the Catholic system of eternal hopes was built up, and that its history is far from being a proof of its truth. It can no longer be of any moral value to the man who can no longer see in it anything but a poem of death: a poem more elaborate and detailed, but not more certain, than that of other religions which Christianity regards as false.

It was neither from actual experience nor from a supernatural revelation that man first got the idea that he survives the grave. It was because the very nature and feebleness of his mind did not permit him to think that his companions had ceased to exist, nor to imagine in his own mind that he could cease to exist. The dead who were forgotten existed no longer: the dead who were borne in mind could not be thought annihilated. What had become of them was a matter of timid conjecture, for it was thought that they had gone against their will, in virtue of some evil spell. They were believed to be angry and dangerous. Funeral rites are in their origin precautions taken against the dead, to prevent them from doing harm to the living, rather than tender attentions to beloved relatives. In this stage the idea of survival had no element of consolation; it was rather depressing and demoralizing.

But man did not remain in this stage. The men who had been, while they lived, stronger than their fellows, those who had been chiefs or wizards, possessed of special powers, were believed still to be the more active beyond the grave. Their shades had to be appeased, since they were abler than the others to do evil or good. It was a very widespread belief that the dead had some share in the work of nature: in the regulation of the rain, the rebirth of vegetation, the procreation of animals and men. They were therefore associated with the spirits of nature, and indeed so closely that it is often difficult for the historian to disentangle them. But in what form did they persist? No one asked, and it was especially this which enabled men to believe that they did persist. They were not men of flesh and blood, because it was known that their bodies had fallen into corruption. They must be thin shades, something like fugitive breaths. One could not understand what it was, but it was they.

Greek speculation decided that they were spirits or souls, the temporary inhabitants of a material body, where they were, so to say, incarcerated until the hand of death set them free. Death affected only the body. These daughters of heaven might live on in the world of the gods. Those especially had

A contribution by Alfred Loisy, Modernist, to "Talks of Noncombatants on the War" (*Entretiens des non-combattants durant la guerre*). Translated for THE TRUTH SEEKER by Joseph McCabe.

most hope of entering this happy world who had known the redeeming initiations founded by the deities of the mysteries—the ancient gods of vegetation and rebirth. For, since these gods had themselves endured death and triumphed over it, they would generously admit their devotees to their happiness. It was a system of grace and redemption, and under its influence the belief in the immortality of the individual gained strength. Dionysos and the goddesses of Eleusis assure their clients of eternal bliss; so, at a later date, would Cybele, the great mother of Phrygia, Isis of Egypt, and the Persian Mithra. No one asked evidence of this belief. People believed it for the sake of the consolation it afforded.

It is a curious fact, and one which in some measure tells against the supposed impossibility of meeting duty without a belief in immortality, that the prophets and sacred books of the Jews, regarding the cult of the dead as an injury to God, do not give the least place in their teaching to this eternal hope. They, it is true, proclaim that God is just, rigorously just; that he never fails to reward the good in this world and punish the wicked. This religious position can be held only while a people is happy, and, since there is hardly any happy people, and the Jewish people was more unhappy than others, it itself altered the faith which its reformers had sought to impose upon it. They had foretold that God would rule over a just Israel and protect it against its enemies. The Jews themselves, probably finding inspiration in Persian beliefs, declared in the pseudonymous "Daniel," during the reign of Antiochus Epiphanes, that the Kingdom of God would come, and that the righteous dead would rise again and remain forever on the earth with the righteous living.

The Kingdom of God came not, nor was there a resurrection; but men did not cease to believe, and during the period of growing effervescence which stretches from the year of the death of Herod (4 B. C.) to the great rebellion and destruction of Jerusalem in the year 70, the hope of the Jews found new prophets. Jesus of Nazareth was one of these. He also declared that the Kingdom of God was at hand, that men were about to be judged, that the just would rise again. Prince designate of the kingdom of the elect, he was condemned by Pilate as an aspirant to royal power in Judea. He died, and his disciples declared that he was the first to rise again, and that he would come back to preside at the general resurrection and the reign of justice which he had foretold. His followers made proselytes. New missionaries, of whom the most famous was Paul of Tarsus, expounded their hope to pagans as well as Jews, representing the dead and risen Christ as the intermediary of universal salvation, the Savior, by faith and communion in whom men entered into eternal happiness.

Thus the hope of the Jews encountered the hope of the pagan mysteries, and the two gradually intermingled to such an extent that the Greek hope fills the space left empty by the prospect—which slowly becomes more and more remote—of the Jewish hope, with its general judgment and resurrection of the dead. Christianity was established. It drew its sustenance from this combination of the prophetic belief in a reign of justice, the Jewish belief in the resurrection of the dead, the Hellenic belief in the immortality of the soul; and the imagination of Christians for ages has worked upon this synthesis.

We see clearly how this faith was built up and maintained and what purpose it served. But it is also enough to look at its history to see that it rests upon a foundation quite different from experience and reason. It depends on nothing but itself, if one may venture to say so; it is suspended in the air, and is maintained solely by the hold it has upon the faithful. From beginning to end—from that idea of survival which disturbs rather than comforts the former companions of the dead, amongst uncivilized peoples, down to the idea of a divine felicity in which the Christian finds hope during days of trial and consolation for the loss of his dear ones—it is impossible for the historian, with the aid of the psychologist and the philosopher, to find in it anything more than a dream and an ideal which time has elaborated.

It is easy to say that this belief fits man to meet life and duty, and that therefore the practical truth gives a presumption in favor of the absolute truth. Besides the reserves we have already made—that the faith in question is not the essential reason of the devotion, and that its relative usefulness may be set off by other matters, as has been the case always with non-Christian peoples and individuals—we may now add that this usefulness does not exist except in virtue of a faith which by no means recommends itself to any who examine it closely and discusses it without prejudice. [Continued.]

God and My Neighbors.

The story of Uzzah's slaughter by Jehovah, when the man innocently and probably involuntarily put forth his hand to keep the ark from being upset and so touched the holy box in which the god was being carried (1 Chron. xiii), was serviceable in upholding a monopoly. Levites, a numerous body of parasites, claimed a monopoly of ark-handling. The story of Uzzah was worth money to them. Uzzah, a non-Levite, touched the holy box, and see what happened to him!

Conservatives are fond of asserting that existing customs and conditions are deserving of respect as they represent the results of the experience of many generations, that under the laws of evolution such customs and conditions represent the survival of the fittest.

But one who makes such a claim for customs and conditions in America would be likely to condemn those of a quite different civilization, China, for example. Yet the Chinese have had plenty of experience. And the Chinese have carried conservatism to an extreme.

No; it is not true that whatever is, is right. Everywhere are interests based on the established. These work strongly to perpetuate existing conditions, without regard to rightness or wrongness.

In his novel, "Tono-Bungay," H. G. Wells represents one of his characters as having made a great discovery, namely, that there is practically no Mrs. Grundy, that the real trouble is caused by Mr. Grundy, and that Mrs. Grundy is a quite inoffensive person. It is Mr. Grundy that smells out all the naughtiness. He tells Mrs. Grundy that things are shocking and she's shocked, pink and breathless. Then she—a rake at heart—goes about trying to conceal her profound sense of guilt behind a haughty expression.

And Wells's character finds that Mr. Grundy is in our blood, in yours and mine.

In the local daily are what are called "some telling shots" from the Rev. Billy.

"The woman who scrubs your floors, if she is a Christian, is a better woman than you are, if you are not a Christian." Not necessarily so, Bill.

"It is foolish to gallop a mile or two to get a hug or two." You know, Bill, that it is harder for an ordinary cuss to get a hug than for the preachers.

"There'll be no hypocrites in heaven; so, if you don't want to associate in future with the people you detest, come into the church now." Do you mean, Bill, that if one comes right into the church and associates with the hypocrites there, he won't have to go cheek by jowl with 'em in the Sweet Bimeby?

"If Christ's coming were delayed until all Boston was converted, he might not get here for 100,000,000 years." He probably won't get here nearly as soon as that, Bill.

Abe Martin in the Indianapolis *News* says: "If there's anything mean in a feller, a little authority'll bring it out."

It is reported that some very refined ladies of the dry sort are inexpressibly shocked by the nudity of the goddess of liberty on the new quarters and suggest that Uncle Sam put more clothes on that young woman right away.

A Roman Catholic lady lately deceased takes no chances, but fixes things so that she'll not have to stay long in purgatory, maybe'll only have a peep at it. She leaves \$500 to one of the holy fathers for masses.

So much depends upon one's point of view! 'Tis a Sunday in July. Norah and I think we have spent it pleasantly, profitably and worthily. We did our regular morning's work, then I read and wrote a bit while Norah swept and dusted. Then I went out to mow weeds; Norah sat down to read. Later she came out and invited me to help her do a little hoeing. After this was done, she went in to get the dinner while I mowed some more weeds. After dinner more reading and writing, followed by more hoeing. Then we rested while she read and I wrote. Now the Jerseys are milked, the animals and we have had supper, and for us there is more reading and writing before sleep ends the day.

Pete and Prudence Alice had company, and spent the day in a way highly respectable, not to say godly. After breakfast Pete and one of his guests drove into town for ice. Then they made ice-cream, and had a most delightful time eating it. Pete takes his guests around to look at his crops and his work, for he is a good farmer and a mechanical genius as well. The guests are city people who are politely inter-

ested in the crops, but the ice-cream touches their souls. They pass the day resting, talking, eating. Their talk might seem trivial to you and me. Probably ours would bore them heavily. Pete is a man of action. To sit around and read does not attract him, though he once read an Alger book. But Pete is an all 'round good fellow, and when things break down for me he can always, and does, fix them up. And he is just as well satisfied with his way of spending Sunday as am I with mine, for we are both confirmed egotists.

Our young people need to be taught to respect the rights of the minority. Their attention should be called to the immorality and suicidal folly of punishing one concerning matters which are solely his own business.

In our recent wet-and-dry contest men did not hesitate to injure those of the opposite side by the use of the boycott. And it is a significant fact that when I talk with a dry man he condemns the use of the boycott by the wets but has seemingly no objection to its use by his own faction.

Mrs. V. deplors the fact that Sunday laws oppress her sect, that the stronger Christian sects do not treat her chosen one well. But what would her sect do, were it strong in wealth and numbers?

I discuss with a bright young man, a high school senior, a measure that to me seems most unjust to non-Christian and Roman Catholic students. Says he, "But this is a Christian country. We are ruled by the majority." And when I present a plea for the rights of the minority, he says, "That certainly sounds reasonable and fair, but I never heard anyone talk like that before."

One of our citizens has a grand and worthy thought: Tear down the churches. Build one large building with auditorium, dance hall, reading rooms, theater, gymnasium, etc. Have all kinds of good lectures, concerts, plays, etc. Here would be education, recreation, uplift.

But this man's pilgrimage is earthward, and he is a thinker. Most, especially women, hate to be put to the trouble of thinking. Men exhaust themselves thinking how to manage to keep the pot a-boiling. Women amuse themselves with feeling. Thinking is a bore.

It seems to me sometimes that so-called religion appeals especially to the meanest people, to those who are not very sharp mentally and who want to get something for nothing. This is not true as regards all the religious, but I find so many of the religious belonging to this class that I prefer to deal with those who are not overly religious.

ROBINSON CRUSOE.

Salvation Army Trade.

The Salvation Army is willing to be known as a charitable organization, but it is not and does not profess to be when telling the truth about itself. It is religious and commercial, and has no philanthropic purpose. A writer in *Pearson's Magazine* for June says:

Of course you have seen Salvation Army wagons on the streets. An elderly gentleman usually occupies the driver's seat. The horse moves on slowly and solemnly as if to the air of a very slow litany. The wagon is loaded with papers and books, with pieces of old furniture, and with bundles of clothing. The wagon proceeds from door to door. The horse stops. The old gentleman descends from his seat, rings the bell of the house and asks:

"Any old things for the Salvation Army?"

You have heard a good deal of the Salvation Army, and so you don't hesitate to turn over some things you cannot use to the wagon. The elderly gentleman in Salvation uniform takes everything he can get hold of. You, of course, think that the magazines are sent to hospitals to be read by the poor lonesome patients, that the clothes are distributed among the needy, and the furniture given to some wretched families who have no beds to sleep on or to others whose hard-hearted landlord deprived them of chairs and tables. Let us take a walk to one of the many industrial homes of the Salvation Army when the wagons come in, and the things are assorted and assigned to the different departments, and you will see what a gross mistake you made by assuming that your gifts are given away. They go to the needy all right, perhaps to the neediest of the needy, but for cash exclusively and no credit is granted.

Books and magazines are turned over at once to the book department, which conducts a book store on Fourteenth Street near Union Square, not in the name of the Salvation Army, but in the name of the Reliance Book Store. Its employees are experienced booksellers who do not wear the Salva-

tion uniform. In fact, every possible indication that that store belongs to the Salvation Army is carefully concealed. Magazines are here sold wholesale to other dealers or retail to you or to me or to anybody. The magazines given to the Salvation Army by charitable people are sold for from five to fifteen cents each. A very well-equipped rare book department attracts collectors from all over the city; "Book Prices Current" is the guide for the sales prices. School books are sold in great quantities. I believe the profit of this shop to be far greater than of any other book shop in the city, as its proprietors do not need to pay for the books they are selling.

There seems to be a good deal of hypocrisy in concealing the fact that the Salvation Army owns the Reliance Book Store. Why not put a sign out that would tell everyone that the books and magazines sold have been received as gifts for the poor and sick by the Salvation Army.

The so-called industrial homes sustain furniture factories where skilled labor is employed to rejuvenate furniture collected by the wagons. Antique furniture dealers have the pick of the really valuable things and hundreds of dollars are often paid for something which has been carted away as junk by the Salvation Army's ragman.

The "Salvation Army Department Store," a sort of a systematized and orderly looking junk shop, contains and displays everything to fit out men and women from head to foot. The things are scrupulously clean but sold at far higher prices than in the shops of our friends on Baxter street.

The buyers who come here are mostly people recently picked up by the Salvation Army and employed in some of their shops. They are not treated with the courtesy due to a customer but with the brutality of a charity worker.

It will not be out of place to interject here a few words about the methods employed by the Salvation Army in recruiting its shopmen. They are unfortunate people out of work without a home, down-and-out in spirit, perhaps just released from hospital or prison. They receive some food, a bed remembered with a shudder in years to come and they receive a few pennies for work which represents many dollars to the Army. Mental and physical constraint is constantly exercised over them. The discipline of a Salvation Army Industrial Home is very similar to the prison rules of twenty-five years ago. All these broken down men to whom the Salvation Army "grants a temporary home" were originally promised regular work and employment through friends of the army. Naturally it is in the interest of the Army to keep them as long as possible, especially if they happen to be good workmen and only such men are really welcomed with open arms. They will not receive the promised employment as long the Army can possibly keep them in its own shops. To quit the "home" is synonymous with an escape from prison and usually they are worse off if they quit the Salvation Army than before they went in. The few cents they earned they were compelled to spend in small purchases in the Salvation Army Department Store. Thus the Salvation Army robs unfortunate men and women of the last shred of their faith in humanity.

War As It Is.

The powers that be have issued innumerable warnings that we are on the verge of a food famine. The destruction of shipping, and the diversion of labor from the work of agriculture to that of manufacturing material for war has involved of necessity a shortage of food, and may end in acute want. And there are prophecies that the food supply may be the ultimate factor in the settlement of the war. If Germany can force starvation on the Allies before the Allies can force starvation on Germany, then terms acceptable to the Central Powers may be arranged. If the reverse, then the Allies may be able to force upon Germany and her Allies whatever terms are thought advisable. To such a pass has this business of "glorious war" come. The course of events have stripped war of its last semblance of greatness, and shown it to be the barbarous, brutal, even cowardly thing it really is. Victory may be determined by the starvation of old men and infants, women and children. For, make no mistake, if starvation be the decisive and deciding factor, it is these who will suffer first and most. So long as food can be obtained, it will be supplied to the fighting men first. The fitness of the fighting line must be maintained at all costs. And it requires little insight to perceive that in this attempted all-round food blockade it is by the starvation of the old and the young, the weak and the sick, that an issue is sought. So much for the chivalry of modern war, stripped of its false glamor and meretricious glitter.—*London Freethinker.*

NOTES AT LARGE.

The clergy are already busy working for the exemption of their class, ordained and unordained, from military duty in any capacity except that of chaplain. The lay citizen may be slow in volunteering, but there will be no vacancies on the roster of chaplains. We do not imagine that the "Holy Joes" are much in favor with army and navy officers. The controversy between the late General Funston and a Texas Baptist minister who wanted to save the souls of his men was enlightening. The officers of the Civil War were besieged to give places to parsons. In 1895 *Harper's Weekly* printed one of Gen. W. T. Sherman's letters on the chaplain question. The general wrote to a man who was trying to work a brother into a place:

"My Dear Sir: Yours of July 24 is received, and if your brother, the Rev...., of Illinois, will make this application to the secretary of war for a chaplaincy in the army, and send me his papers, I will indorse and lay them before the secretary for the action of the President, who alone always makes these appointments.

"I never give original letters to the President or secretary of war, because it would be wrong for me to do so, as they might refer several applicants to me for selection, and I would seem to be committed to the one holding my letter. I think there are several hundred applicants now, each one of whom is stronger in the faith than St. Paul, and most of whom, before appointment, are anxious to be martyrs; but once appointed and confirmed they object to our frontier posts because they are ill-adapted to raising a large family of small children.

"Of course the whole system is now a farce and meant to be so. If Congress wanted the army to have the influence of religion, it would allow the commanding officer of each post remote from civilization to hire and pay for a minister while employed, like surgeons. Of such posts there are nearly a hundred, whereas the chaplains are limited to thirty, say half of whom are sick, or don't like the isolation of Texas, Arizona, etc. Of course there are no vacancies now, and they are gobbled up as soon as the telegraph announces a death—there are no resignations—and so greedy are the applicants that they will not even wait for the funeral.

"If your brother wants to join in this scramble to become a martyr, let him send me his papers, and I will see they are filed; and then let him have some senator or member of Congress to rush to the President the moment he learns a chaplain is 'in extremis.' Very truly yours,

"W. T. SHERMAN."

When General Sherman wrote (his letter is undated in the reprint), there were but thirty chaplains. Now there are three times that number in army and navy, and of course they will be multiplied as the forces are enlarged. The pay and rank have also been advanced until now those who have been a few years in the service have the rank equal to, say, that of a major in the army or commander in the navy, with pay and pension raised accordingly. They are sometimes accorded such lengthened leave of absence that they may at the same time live at home and fill a local pulpit. One situation mentioned by General Sherman has not changed—"the whole system is now a farce and meant to be so." In the interest, possibly, of reform, President Taft made a ruling that any candidate for a chaplaincy must be recommended by a church of his denomination—thus establishing a religious test expressly forbidden by the Constitution of the United States; but it is still a scramble. Chaplains ought to be admitted to the army and navy only on certain conditions. First, there should be a demand for them by the enlisted men or crews of warships; second, no rank or pay should be given them by the government; third, the churches (untaxed) who recommend them should pay their salaries, as they provide for other missionaries.

The question is often asked, "In what way is scientific research more certain than religious divination?" The correctness of the latter can be proved only by results; and so far as human judgment goes, which is the only standard we can rely on, it has often proved to be entirely wrong—entirely wrong in ethics, in hygiene, and as a producer and insurer of human happiness (the only goal most men care to aim at). Science, on the other hand, proceeds from one proved fact to another. It often makes mistakes, but it is humbly ready to correct its errors, and the volume of truth as an outcome of scientific research increases at the rate of compound interest. Everything is based, of course, on the test of the human senses—the only moderately certain test that we can go by. Chief of all these

senses for finding out the secrets of the Universe is the sight; hearing, smelling, tasting, feeling can be applied only to the things of this world. By means of our optic nerves, applied to ever more and more perfected human instruments, we can magnify the planets and the moon, find new satellites, weigh the sun, determine the chemical composition of the stars and nebulae, and time the passage of light.

These marvelous researches of the human eye, so far, though they have sounded the depths of the Universe, have found no God. We may adopt all sorts of plausible arguments from the new facts known to us; we may reason from one earthly analogy to another. All these guesses are permissible; all these theories should not be refused publication. But they should oppress no one, and bind no intelligence which they cannot convince. Religion, as the conception of a heavenly being, or heavenly beings, hovering above the earth and concerning themselves greatly with the affairs of Man, has been abolished for all thoughtful and educated people by the discoveries of Science. Perhaps, however, we should not say "abolished," as being too final; we should prefer to say that such theories have been put entirely in the background as unimportant compared with the awful problems which affect the welfare and progress of humanity on this planet. Religion must, as Cotter Morison said in 1887, henceforth take a new form: it must be the Service of Man; not the acclaiming, the adulation, the beseeching of a God of whom, from a positive point of view, we know absolutely *nothing*: a God that originated first as a tribal deity of a predatory desert tribe, and then, through the purer-minded Jews of the centuries immediately preceding the Christian era, expanded into the sole ruler of the Universe; but a Universe consisting entirely of an earth domed by a solid firmament and served by sun and moon. The work of Science has revealed a new heavens and a new earth wholly undreamed of in the religion of yesterday, and this is why scientific research is more certain than religious divination, and why the religion of the past is now but an interesting memory.

Our distinguished visitor, Mr. Joseph McCabe, sees New York as it is so far as organized Freethought, or other show of interest in Freethought, is concerned. Writing "Under the Stars and Stripes" in the *Literary Guide* (London), he says:

"Yet America is, at first glance, one of the most disappointing of great civilizations from the Rationalist point of view. There is, I believe, no Rationalist society in New York. A tiny body with some shade of liberal title works in obscurity and impecuniosity. THE TRUTH SEEKER issues weekly from the sombre room in Vesey street, where, flanked by vendors of cheap fruit and vegetables, Mr. Macdonald prepares his counterblast to the thousands of prosperous pulpits."

Thus we are pictured as others see us. We have no Rationalist propaganda in New York because, as we view the situation, the right man or men to organize and carry it on have not appeared, but much credit is due the "tiny body" that works in obscurity and impecuniosity for keeping the light from going out altogether. As to this office, all rooms are sombre in a sunless spring, and the Underwood Typewriter Company has not helped dispel the gloom for us by erecting a twelve-story building across the street. The vendors of fruits and vegetables on our flank may be explained by the propinquity of Washington Market, but a block away, where, we assume, the products of the farm and orchard are cheap compared with London prices. Ours is a block of flowers and seeds, pictures and books. (At no great distance one may purchase seeds from the descendants of the Scotch psalm singer, Grant Thorburn, who, as Conway said, fathered Cheetham's slanders of Paine after Cheetham had become too infamous to quote.) Mr. McCabe does not account for the "living paradox" of no Rationalist propaganda by platform in New York on the theory that America has been secularized; nor do we advance that notion. On the other hand, we should say that the difficulty of the situation is created by and is due to clerical strength and influence everywhere entrenched. There are no prominent public men here, as in some other places, who announce and advocate the Rationalist idea. The situation might be changed, we think, by the right sort of leadership and lectureship.

A very interesting occurrence for Rationalists took place in the House of Lords in London on May 14, when by a majority vote of four to one it was decided that the Christian religion could be subverted legally by reverent and sincere methods. The case was as follows: A legacy was left to the Secular Society, Ltd., the main object of which is "to promote the principle that human conduct should be based upon natural knowledge, not upon

supernatural belief, and also that human welfare in this world is the proper end of all thought and action." The trial court and also the court of appeal upheld the validity of the bequest. The contention was that the society existed for the purpose of subverting the Christian religion, and was therefore an illegal corporation. The lord chancellor ruled that Christianity was part of the law of the land, and that a change could be effected only by statute and not by legal decision. He thought appeals should be allowed. Lord Dunedin held that the object of the society could be followed without the crime of blasphemy. No other statute was called into question, he said. Lord Parker agreed with the quotation from Justice Coleridge that there is nothing unlawful in common law in reverently doubting or denying the doctrines of Christianity, however fundamental. Lord Sumner said that, with all respect to the great names of the lawyers who had used the phrase "Christianity is a part of the law of England," it was really not law, but only rhetoric. This decision, while emphasizing the right of free speech, and thus supporting with a legal judgment the solid contention of Freethinkers for many hundreds of years, ought also to put an end to all court trials for blasphemy, and to make to cease forever the condemnation of honest men who dare to speak their sincere thoughts regarding religion in common with other subjects. Verily, the worlds moves, and in its older portion first. It is to be hoped that our American courts will take cognizance of the action of the English House of Lords, and abolish at once any judicial discrimination against all persons who, without hypocrisy or guile, dare to express the results of their conscientious thinking.

The war is overturning the teachings of our youth. We have lived to hear economy deprecated as something undesirable and unwise. Merchants, ministers and purveyors of comestibles are against it. That well-known philanthropist, J. Ogden Armour, who possibly has overstocked on meat and canned goods, is especially solicitous about the effect that cutting down family expenses is going to have on trade. He wants us to buy while prices are high. Our guides in the matter are parties who have something to exchange for our good money, but the man who has a family to provide for is likely to consult his own judgment, or at least his pocket. The traffickers in food products exhort us to loosen up and spend some money, yet if we go to price their goods we are told that they come high because they are scarce. Why should we be urged to buy and consume in the presence of scarcity? Purchasing a pound of meat reduces the supply just as much when it costs thirty cents as when sold for half that. But the shortage is not apparent. The markets are fully stocked, and one may get all he wants of anything if he has the price. The sole effect of not buying liberally must be to cause a reduction of prices, and the goods will go as far to support life at a moderate price as at an exorbitant one. We do not think that the principle of economy, saving and sparing has been discredited or is likely to be by those who practice it when things get beyond their reach. If a man thinks he cannot afford to take THE TRUTH SEEKER we would never ask him to do so on our account, or to help keep up the price of white paper.

The name Catholic church is not to be found in the Christian scriptures; neither is the thing. The word "church" is found twice, it is true, in the English translation of the gospels; but even in those cases it might and probably should be otherwise translated. The original term "ecclesia" had at that time no ecclesiastical signification whatever, but was the word commonly employed by the Greeks to denote any general gathering of the people. It meant "assembly," and is the same word which in another place is correctly translated "assembly." When Jesus used it or its equivalent, therefore, on the occasions mentioned above, the disciples would naturally understand him as alluding to the body of his followers in general, whether united in an ecclesiastical organization or not. That Jesus himself created no such organization, does not need to be proved to those who read in New Testament language only what is there. Not only do the gospels give no hint of such an act, but they show no such desire on the part of Jesus himself. He seems to have no purpose or anxiety beyond the simple utterance of his thought, and its practical exemplification in the affairs of ordinary life. It is an indisputable fact that no evidence exists of any steps on his part towards separating his followers from the synagogues, or uniting them in a distinct body by themselves. Jesus left his followers, so far as

ecclesiastical organization is concerned, just as he found them.

The friends of the corybantic evangelist are sensitive to criticism of his style. One day last week Irving Meirowitz, discussing religion from the Freethinker's point of view in an open-air speech, made casual mention of the evangelist, whose gyrations he compared to the antics of a monkey. The policeman on that post chanced to be an admirer of the knockabout at the tabernacle, and told Mr. Meirowitz that he would not be allowed to make fun of Mr. Sunday. Meirowitz, dissented, and, being ordered off his stand, invited the policeman to go with him to police headquarters and get an opinion from higher up. There he was advised that the interference was unwarranted and that he was entitled to lodge a complaint against the officer, which he declined to do, being satisfied with having enlightened him on a point relating to his duty and the limitations of his powers. The policeman may have honestly believed that to call Billy Sunday a monkey in public is contrary to the statute in such case made and provided. They all need instruction on the right of free speech.

They have a tabernacle evangelist in Grand Rapids, Michigan, who calls himself Bob Jones. He is a defender of Bible authority and inerrancy, and in effect says that anything contrary to the word of God may go plumb to hell. A Unitarian minister of Grand Rapids, the Rev. Daniel Roy Freeman, sent to Bob Jones a letter courteously inviting him to a conference for the purpose of going into the matter of the authority of the Bible, and offering him every facility to be heard, at Mr. Freeman's church, or Mr. Freeman would come to the tabernacle and ask him to answer a few questions. The evangelist declined, first, apparently, for business reasons, and secondly because "on the authority of Jesus, there cannot be such a person as an honest doubter." There are many persons who, after vainly endeavoring to get certain gospel shouters to submit their statements to the test of argument and fact, have reached the conclusion that there cannot be such a thing as an honest evangelist.

To churches everywhere the example of the Congregational church in Suquamish, state of Washington, is recommended. This church, as reported in the *Star* of Seattle, has by a unanimous resolution "asked the county assessor to assess their property so that they can pay their share of the taxes. The church is only one year old, is worth about \$3,000, and feels that it should do its share toward the payment of taxes during the war." This ought to quicken the consciences of New York churches, which own property valued at \$300,000,000. Last March, the New York Federation of Christian churches voted 158 to 52 in favor of going to war. Only the negative votes of 20 Presbyterian delegates saved them from going 5 to 1 for the sword. The Episcopal church voted 9 to 1 in favor of America's entering the armed conflict. The Methodists were 6 to 1 for military measures. Will these churches back their opinions by paying the war tax, or were they "bluffing"?

What General Sherman called the "scramble" for chaplaincies has begun. Says the *Evening Telegram*:

"The Rev. George J. Waring, chaplain of the Eleventh Cavalry, U. S. A., was quoted as saying the new United States Army will need one thousand chaplains and that to the Roman Catholic church there has been allotted forty-three per cent. of the total—an allotment based on the religious census of the country.

"This means that within the next few months 400 priests will be required to serve as chaplains in our new army," Father Waring said."

The Rev. Father Waring works out percentages to suit himself. The Federal Council Year Book, compiled by the expert religious statistician, Dr. H. K. Carroll, gives the Catholics, in round numbers, 14,000,000 communicants out of a total religious population of 40,000,000—which is not 43 per cent., but 35. What a graft is this appointment of a thousand additional chaplains, with salaries of a thousand dollars up!

The World War, which has now been raging for nearly three years, has made it painfully manifest that the religion of yesterday, with its implicit reliance on transcendental guidance and aid, is not the religion of today. Men neither hope to win the war, nor secure a permanent settlement, save as the result of indefatigable thought and effort, and if scarcely a voice can be heard which does not anathematize war and all its odious works, it is because the conscience of men, liberated from ancient

trammels, have grown infinitely more sensitive. Supernaturalism, in other words, has become as nearly as possible an empty formula, while strenuous endeavor in the service of the moral ideal has acquired a sacred character.

We gather this bouquet from the columns of our London contemporary, the *Literary Guide*: "If any of our readers are desirous of adding to their weekly newspaper list an excellent militant Free-thought journal, they cannot do better than send 4s. 6d to our publishers as a trial subscription to the New York TRUTH SEEKER for three months. Nearly every issue contains some remarkable paper among its varied contents, and there is never a really dull page. The editor is a specially gifted writer, and also an up-to-date and enterprising journalist." As Charlie Watts, the father of the publisher of the *Guide*, used to say, "This is praise from Sir Hubert."

Delinquent preachers must generally await the "Clerical Round Up" for mention in this paper; but the Rev. Lynne George Kelly, a Presbyterian minister of Iowa, is an unusual case. He is in custody at Red Oak under an indictment charging him with the murder of eight persons—one man, two women and four children—in Villisca, Iowa, in 1912. Since the murder, which was committed with an ax, the minister has preached in various Western cities, in one of which he was arrested for sending obscene matter to women through the mails.

After going to hear Billy Sunday preach on the evening of May 15, Mr. Edward Stone of 341 West Fourteenth street, this city, went home and committed suicide. This is to be remembered in connection with the well-known lie copyrighted by Sunday that twenty-five suicides followed immediately a lecture by Ingersoll, and one hundred more during the ensuing week. Can Sunday give a name or a date, as above, to substantiate his preaching?

A moment before dying, New York's distinguished citizen, Joseph H. Choate, laying aside the burden of his eighty-five years, remarked: "I think this is the end." There is not much material in that brief opinion for the mythologists to work upon, but we shall see what they can do. Doubtless it was the end and Mr. Choate felt it to be so.

The obvious remark concerning "continuity" after death is that it is not a matter of such common observation as would establish it as a fact.

The Word "Christ."

The word "Christ" is a word which, used in connection with Jesus, has no warrant in fact or in history. Jesus was not the Christ, the Anointed. He fulfilled no expectations of the looked-for messiah. He was the leader of a rabble, not of a people. He was the king of no possible kingdom. He called upon men to follow him, but did not know where he was going. If he was desirous of saving man, he did not have the means to do it. He relied upon his father in heaven, but never showed that he had such a father. Never did a person on earth make louder pretensions to knowledge, and never did a person on earth add so little to knowledge. Jesus claimed to have light from another world but gave none to this.

The word "Christ" has no meaning to our civilization. It is a word from which the life has gone out. It is a corpse. This dead word should be dropped from our language. Man can make no honest use of it, for the work which a Christ was to do was never done.

The man on whose brow this word has been put as a crown has been pictured larger than human nature, but the story of his life is fiction. The people who looked for a Christ did not expect a demigod, but a man who should restore the lost power of Israel; not a person who should perform a few petty tricks, but a king who should occupy the empty throne of David. That man never came; that king never held the lost sceptre of the Israelites, and the Christ of the New Testament is the merest phantom of that messiah whose coming was so earnestly wished for by the Jews. L. K. W.

"Job," says the evangelist, "was the Mark Twain of his day." And Balaam's ass may have been the Billy Sunday of his generation. Who knows?

THE TRUTH SEEKER

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Free-thinker who is not a regular subscriber.

OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions Whence? and Whither? can be given only by Science.

THE TRUTH SEEKER holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

THE TRUTH SEEKER believes in Free Speech, Free Press, and Free Mails; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinion. We neither indorse an idea by printing it, nor condemn it by exclusion.

THE TRUTH SEEKER is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted.

POLITICAL PRINCIPLES.

(THE NINE DEMANDS OF LIBERALISM.)

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.
2. We demand that the employment of chaplains in Congress, in the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of nat-

ural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Letters of Friends

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

THE BIBLE AS AN ALMANAC.

No. 3—Jacob and Esau.

From Wakeman Ryno, M.D., Michigan.
To the Editor of The Truth Seeker:

Jacob and Esau are the same as Abraham and Lot; that is, under other names Jacob and Esau are allegorical pictures of greater and lesser time. Just as Ab-Ra-Ham stood for "Ra," the Egyptian god of greater or "Old Father Time," and Lot stood for "Min," the Egyptian god little or Intercalary Time; so Jacob is another representation of "Old Father Time," and Esau is made to represent "Little or Intercalary Time."

In former articles I have endeavored to show that the three first stories in the Bible are allegories of a year of time and identically the same. That Adam, Noah, and Terah, are characters made up from the Egyptian gods of the year, as shown in the "Book of the Dead," the Bible of the Mummy religion. Adam (Atum), Noah (Nu), and Terah (Ptah), each stood for a year of three suns or seasons. Each had a spring or growing sun; a blessed or harvest sun; and a cursed or winter sun. Each cursed sun had a "little sun." Adam's cursed sun Cain had Enoch, Noah's cursed sun Ham had Canaan, and Terah's cursed sun Haran had Lot; and each of these suns of cursed suns, represent the five intercalary days necessary to turn a circle of 360 degrees into a year of 365 days. These days began the day after the winter solstice, the end of the old circle of the sun, the cut off place, the Golgotha or place of skulls.

This is the ancient Osirian cave of Abydos in the field of Amenta. "This is the cave in the field of Machpelah which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron for a burying place. Here they buried Abraham, Isaac, and Jacob." Gen. xlviii, 30.

Machpelah means a doubling or curvature of the sun's path, such as takes place at the winter solstice, when the sun is in the cave or dark of the longest night in the year; "which is before Mamre," i. e., before the five Intercalary days of the "Little Month," presided over by "Min," the god of intercalary time. The place of these two time gods was called "Min-Ra," but has been translated as "Mamre." "The land of Canaan bought with the field of Ephron" is an astronomical phrase, and means that at the winter solstice (which is Canaan or lowest place of the sun) the sign of Taurus the Bull (Ephron) is the field of stars directly over head, and thus Abraham (Time) bought the field of Ephron with Mamre.

The analysis of the names of Abraham, Jacob, and Israel prove, then, to be names perfectly synonymous. The name of Ab-Ra-Ham reduced to its Amonian radicals gives us Ab—father, Ra—sun, Ham—heat or fire; i. e., the heat or fire of the sun is Father. Jacob is I-ac-ob and gives us I—the one, ac—the fire, ob or ab—father; i. e., the one great fire is Father. Is-Ra-El gives us Is—the fire, Ra—the sun, El—lord; i. e., the fire or sun is Lord or Father.

No language in the Bible is such a "dead-give-away" as the question continually reiterated of "what is thy name?" From the story of Adam, who named all things, to Abraham, Moses, and Jesus, this silly lan-

guage occurs exactly as it appeared thousands of years before in the Book of the Dead.

"Neither shall thy name any more be called Abram, but thy name shall be Abraham." (Gen. xvii, 5). "Thy name shall be called no more Jacob but Israel." (Gen. xxxii, 28). "And Jacob said tell me thy name?" (Gen. xxxii, 27). And Moses said to God, What is thy name?" (Exod. iii, 13). "And Jesus said, Whom do men say that I am?" (Mat. xvi, 13; Mark viii, 27; Luke ix, 16).

In the Book of the Dead the names of the gods changed every time the sun entered a new sign. The sun or time god "Ra" is found combined with all of the Zodiacal gods. Horus, the God of Hours and the Horizon, is found combined with thirty-six or more. Says the Ritual: "Hail Horus, O third gate of the god with the motionless heart, I know thee, I know thy name, I know the name of the God who keeps thee." (Book of the Dead, Chap. 145). This verse is repeated at each of the 21 gates (Decans) of Aarru (Summer Time). Again repeated at each of the 15 gates (Decans) of Amenta (Cold, dark, or Winter time).

To ask "what is thy name?" was equivalent to asking the time of day; because telling the time of the day, month, or year depended upon the place of the Sun-God; and knowing his name, told his place.

Again, time was measured by the moon and stars. Bible stories are allegories of both solar, lunar and stellar time. The "great dipper" circling round the polar star was the clock of primitive man, and was called by the ancient Egyptian "the walking leg with the thigh."

In chapter 125 of the Ritual, Sec. B, V, 47, we read: "What is thy name they say to him. I am one with Osiris,—pass the gods answer him. I passed by the meadows northward the fig tree,—What didst thou see there? The walking leg with the thigh."

The thigh was indispensable to all the actors who played the role of Old Father Time; so Abraham is made to say "put thy hand under my thigh and I will make thee swear by the Lord" (i. e., the sun or moon god which tells the time). Gen. xxiv, 2. "And Jacob called the name of the place where he had "wrestled all night with his thigh out of joint, Penuel," for said he, "I have seen God face to face." "And as he passed over Penuel, or the face of God (sign) the sun rose upon him and he halted upon his thigh." Gen. xxxii, 25-31. In other words, time was wrestled or measured at night by the circling "Dipper" or "walking leg with the thigh,"—the Swastica,—the stellar clock; but on the rising of the sun, stellar time ceased and solar time began; so Jacob halted or stopped counting time by the thigh.

Just as Enoch, Canaan, and Lot, grandsons of Adam, Noah, and Terah, were made to represent "Min," the God of Intercalary time, so the grand-son of Jacob is made to represent Intercalary time under the name of Manasseh (Min-Esau). "And now thy two sons Ephraim and Manasseh are mine; as Reuben and Simeon they shall be mine. And he set Ephraim before Manasseh." Gen. xlviii, 5-20. Exactly as the story of Lot illustrates the carnival of drunkenness, which took place during the five Intercalary days or "Festival of Min," so the story of Esau and Manasseh (Min-Esau) illustrates the same thing. Manasseh or Min-Esau was a name that caused Joseph to "forget all his toils and troubles, and all his father's house;" that is, he was so drunk that "Old Father Time" was not considered. Gen. xli, 51. "Esau was born red, hairy, and fiery; he fed on red pottage, and was called Edom the red," which signifies the red fiery worship of the "Little Month" or "Festival of Min." Gen. xxv, 25-30.

During this festival the starry sign of "Taurus the Bull" was to be seen overhead, always standing over the place of Old Father Time at the winter solstice, and called Ephron and Ephraim. Eph-Ra-on and Eph-Ra-im, (Hebrew), and Aprilis (Roman), are names rooted in the Egyptian "Apis—the Bull," and as April was

seed time, and one of the months presided over by "Ptah the Egyptian god of growth," the Romans gave their second God the name of "Taurus" (Ptah-rus), and always connected this god or sign, the old father time at the solstice, with seed-time and plenty. "So Joseph called his second born Ephraim, because God has caused me to be fruitful in the land." Gen. xli, 51. As seed-time or spring, always takes precedence over winter, so Jacob gave Ephraim precedence over Manasseh, and makes him one of his twelve suns or months.

Is it possible for any man of ordinary common sense to read Gen. xlix and Deut. xxxiii, and not be convinced that the twelve suns of Jacob, the twelve patriarchs, the twelve tribes of Israel, and the twelve Apostles of Christ, are all one with the twelve signs of the zodiac, and twelve months of the year?

It should be remembered that the figures and names given to the twelve signs of the zodiac, and founded on reasons of some hieroglyphical significance, or some association of ideas, which may perhaps now be entirely lost, has remained the same from before all records of the thoughts or devices of man, there being no language, nor any trace of the existence of men upon earth, among whom the division of the sun's annual course through these twelve groups of stars, was not the same as it is with us, and the names and figures of the groups, the same too.

An imaginary character and imaginary history, says Dr. Taylor, were referred to these groups, analogous to the character and history pending that portion of the year, during which the sun appears to be in that part of the heavens over which the stars that make up the group spread themselves. And as the sun was always the supreme god, so each of these signs of the zodiac were all of them gods in their turns; so spoken of, so worshiped and adored, and so one or other adopted by different nations, as the great father or patriarch, from which they imagined themselves to be descended.

The name tribes, or twelve tribes of Israel, is as technically astronomical a term as the name of the twelve signs of the zodiac itself, the word tribe actually meaning, and never having had any other meaning than a path or course, such as that of the sun through the signs of the zodiac. Patriarch never meant parent, but was a religious term, imported from Egypt, the same as Pator or Patora, the Amonian name of the sun, whose priests were called Pator or Pator, in honor of the sun; and in their religious ceremonies they danced round a large fire, in representation of the sun in the visible heavens. Hence the name of Peter, the chief of the apostles of Christ, and the name Patriarchs, or most distinguished Peters given to the twelve tribes of Israel—that is, the twelve signs of the zodiac, which really do seem to dance round the sun in the annual revolution of the heavens.

And Jacob said to the twelve Patriarchs, "Gather yourselves together and hear, ye sons of Jacob, and hearken unto Israel (Zodiac) your father."

Reuben (Aquarius) thou art my first born, the beginning of my strength, unstable as water.

Simeon and Levi (Pisces) are brethren, instruments of cruelty (hooks, spears, etc.) are in their habitation.

Gad (Aries) a troop shall overcome, but he shall overcome at last.

Ephraim (Taurus) his glory is like the firstling of his bullock.

Asher (Gemini) let Asher be blessed with children.

Judah (Leo) as a lion's whelp, he couches as a lion, as an old lion.

Naphtali (Virgo) O Naphtali, satisfied and full of the blessings of the Lord (harvest).

Benjamin (Libra) shall raven as a wolf, in the morning he shall devour the prey, and at night divide the spoil. (Equal nights and days).

Dan (Scorpio) shall be a serpent in the path, that biteth the horses' heels.

Joseph (Sagittarius) is a fruitful bough,

the archers have shot at him, but his bow abode in strength.

Zebulon (Capricornus) shall dwell at the haven of the sea.

Manasseh (Min-Esau) "the thousands of Manasseh are the ten thousands of Ephraim." i. e. The sun in passing through the thirty days of Ephraim or April, passes through ten times as many stars as in the five days of the "Little Month."

"All these are the twelve tribes (signs) of Israel (Zodiac); this is it that their father (time) spake unto them, and blessed them; every one according to his blessing he blessed them." Gen. xlix, 28. Blessing signifies time, works and nourishment and whatever the sun brings forth in each sign or month so is the year supported and time measured.

INFLUENCE OF THE TRUTH SEEKER.

From J. B. Galbraith, Texas.

To the Editor of The Truth Seeker:

We are to have Billy Sunday in Dallas next year. I believe he is causing many people to see how absolutely absurd Christianity is. Of course he gets lots of suckers. But just think of the number who go to hear him that take no active part in his show. There is nothing that can do so much to offset this fanaticism as the grand old TRUTH SEEKER; and to think I knew of no such paper until recently! I having been raised by a man (my father) who is a Universalist and strictly liberal, I was always taught to read everything that I wanted to and not to be afraid of anything. A good Infidel friend of mine handed me a TRUTH SEEKER one day and asked me if I cared or was afraid to read it. I assured him I was afraid of nothing. I read it with much interest. In reading I saw a little short piece from Mr. Washburn, I think it was. He made the statement that any man that could read the 31st chapter of Numbers and believe God was the instigator of all that carnage was badly wrong somewhere. I got my Bible at once and read it, and it surely did make me come uncoupled right then and there. At the time I was superintendent of a good live Sunday school. I forthwith resigned and pretty soon subscribed for THE TRUTH SEEKER, and have lived happy ever since. My father, who is 82 years old, reads THE TRUTH SEEKER and is nearly as free as I.

I have a son three years old on Washington's birthday. My greatest desire is that I can give him a good education and maybe sometime he will be able to stand up and defend the rights of man like Stanley Clark (the Robt. Ingersoll of the South) and many others. Of course he might make a preacher, but I don't see how he can if I keep THE TRUTH SEEKER for him to read till he is a grown man.

MAN A SEARCHER FOR TRUTH

From Wm. C. Tremier, Pennsylvania.

To the Editor of The Truth Seeker:

It may truthfully be said that man is ever desirous of finding Truth, and seeks his concepts of said abstract state of being, from such material,—tangible or intangible,—as come within the purview of his reasoning powers.

As long as man confines his search for truth to the realm of "sensed" existences, he at least has a tangible guide to point the way his ego should go to reach the object of its quest; but when he leaves said realm for the realm of imaginary existences, his findings regarding Truth are as intangible as the evidence upon which he bases his concepts of same.

As no two mentalities are exactly alike in perceptive or receptive grasp of nature's existences, it perforce follows that no two minds can ever possibly obtain exactly the same intensity or quality of concept regarding Truth; hence when two or more mentalities have reached what seems upon comparison to be unanimity of concept, existant discrepancies in reasoning power will usher in such other psychic factors as will provoke disagreement to said concepts.

That portion of nature's realm that comes within range of human concept

might aptly be termed man's school, its forms, and its forces, his textbooks; and the psychic impressions made by said forms and forces, the educators that enlighten his mind to partial conceptions of Truth, or that opposite state or quality of abstract being, which he is pleased to term error.

Man's concepts of the "seen" awaken his ego to desire knowledge regarding the "unseen"; hence he ever strives to lift the veil of mystery that separates that period called time, from that mystic period termed eternity hence those nondescript conceptions of "spirit forms" are fashioned more or less in the shape of earth animated existences, and the "spirit realms," in which they eternally dwell, contain some of the same tangible substances and intangible forces which man physically senses and psychically cognizes during his sojourn upon the stage of earthly existence.

While man can only obtain such concepts of truth as individual consciousness will permit, his consciousness is more or less influenced by contact with group activities; hence through said contact his concepts become more or less biased for, or against, certain prescribed forms of belief. It is the mental bias arising from group association that determines the pro-creedal, pro-racial, pro-political and all other abstract forms of pro-group concepts.

To the extent that individual mind is divorced from said group bias, does its possessor deserve the truly distinguished title of "Freethinker"?

In closing I wish to add that while a myriad forces impel man onward in the quest of Truth, the "printed word" is probably the greatest aid to his search; and among the diversified agencies of said psychic aid to the discovery of truth, there is none, in the opinion of the writer, that ranks so high as that printed publication known as THE TRUTH SEEKER.

A VETERAN SUBSCRIBER.

From William Hubbard, California.

To the Editor of The Truth Seeker:

I want to thank you for the little tract I have just received and many other favors you have granted me.

I was born in Boone county, Mo., the 10th of March, 1833. I was raised by Methodist parents till I was old enough to read for myself. Then I learned from reading the book called the word of God, that I hadn't been lawfully inducted into God's kingdom, so I became reckless and skeptical about that being the word of God, and in the spring of 1853 I and three others, with a team, started for California. We got to St. Joseph, Mo., but had to lay over there waiting for more favorable weather and grass to grow. During that time there was a traveling lecturer came there according to his appointment to give free lectures on theology, which caused quite an excitement, filling the largest hall in St. Joseph, but there wasn't standing room in the big hall. They called him a Deist or an Infidel. He was very eloquent, and his lectures and unanswerable arguments reminded me of Col. R. G. Ingersoll's grand lectures that I now have and still like to read. He was selling Thomas Paine's "Age of Reason" and others of Paine's writings. The lecturer's audience increased during his stay of one week. I heard all of his grand lectures and laid in a good supply of books that I have never regretted buying to this day; and I have a good supply of books which I bought from The Truth Seeker Company. I have been a subscriber to THE TRUTH SEEKER for many years, as your books will show. I have no old TRUTH SEEKERS lying around, for I always remail them wherever I think they will do the most good. I have received many thanks for my kindness and the grand and noble lessons they have learned from them. They now do their own thinking and have quit paying sky pilots to think for them.

I am an old soldier who served two years in the Civil War. My pension is one dollar a day. I am growing old and feeble, but can say, as Thomas Paine said, that the world is my country, and to do good is my religion.

SPIRITS AND SPIRIT LIFE.

From Wm. J. Bryan, M. D., New York.

To the Editor of The Truth Seeker:

For a number of years I was a subscriber to THE TRUTH SEEKER, and for over twenty-five years I was a materialist. Is there something beyond materialism? It seems so, because I have progressed from it into spiritualism. During the last year I have developed psychically, till now I am a spirit medium, and possess the phase of mediumship known as automatic writing. Having been a student of psychology for several years, I can state positively that this spirit-writing *does not issue from my own brain*, but that it is composed by *spirits* and is dictated to me by those *spirits*—many of whom are known as prominent persons in history, such as Xerxes, Aaron, Hypatia, Cleopatra and Thomas Jefferson.

Happiness in store for the faithful, is certain to be the reward of a dutiful obedience to the guidance and counsel of those advanced spirits who seek to lessen our burdens here in the mortal side of life.

And this is not mysterious, uncanny or wonderful, because it is the natural bent of those who practice loving regard for humanity, to see them happy and mindful of their prerogatives of self-conscious ideality.

Now we hasten the day when all those who are seeking advancement may jump into the wagon of advancement, and take a ride with congenial company to the destination of transition from earth to spirit-land, and there see the splendor of a life full of glorious activity and spiritual achievement, where *character* is seen by all, and where the bubble of "*reputation*" has no real existence in the minds of spirits.

So it follows that only the realities of self-hood find a prominence in the open skies and 'mid the mansions not built with hands yet eternal in the heavens.

Travel west, travel east, wherever a spirit glides, there is beauty untold; and gifts, conditions and realities of continued existence are there to enchant, ennoble and glorify.

And above and beyond all is the infinite deity, which on steadily seeks to approach and fill the soul with a love which passeth all conceptions of the human mentality.

Call that supreme force by any term you wish or can represent by words, and the fact is still apparent that, beyond the mightiest is the Almighty. Acknowledgement of this concept brings one at once into a most delightful spiritual elevation that gratifies, encourages and ennoble.

So, my friends, it is with every regard for the explanations of the materialists—which fail to really explain—that it can be publicly announced from the spiritualistic press, platform, and medium's sanctum, that there is a life for all after the body falls and disintegrates, and that eternal life with retention of personality, is coexistent with resurrection. This is a proven fact.

So let our materialist companions who have so far neglected to verify our statements,—let them awaken to the sense of more earnest investigation of genuine spirit phenomena and they will soon realize that communion with the saints of heaven—with spirits—is no fantasy, illusion, nor hallucination of a shattered brain.

Sooner or later, all will learn the truth about spirit-return, and then—gladness dispels the gloom of uncertainty, doubt and unbelief, and all's well at last.

Through inconvenience, many are unacquainted with evidence of spirit-life which is all around us, in every house and home, and in and beyond the earth's atmosphere; and no one need be perturbed over the sight of some angel or spirit apparition that it may become one's good fortune to observe, clairvoyantly, once or more times during our earthly career. They will not harm or cause injury to any one who possesses a determination to seek the good and to repel the bad.

So let us say, in conclusion, that to give our spirit-friends a cordial welcome, by sending forth our good thoughts, will help them to progress; and it will help us to realize that good thoughts will prove to be strong incentives toward right living.

NEW THOUGHT.

From D. F. Sweetland.

To the Editor of The Truth Seeker:

Dr. Julia Seaton, plus artist extraordinary, has departed. It was her second coming to our happy city. She is touring the continent in the interest of her church and school of The New Civilization. She intends to plant at least one of her institutions in all large cities. While she antagonizes the cults as little as possible, she has hard work in most places in renting their halls. She is a fluent speaker, and draws well. The name New Thought is well chosen, as most people are looking for something new. As she plusses everything worth while it is hard work to beat her to it.

She lectured on the difference between Christian Science, Spiritualism, Theosophy and New Thought. Religion she claimed started with Zarathustra, about 700 B. C. Zara got the first planetary messages from the infinite. They contained about twenty-three doctrines which he boiled down to thirteen, the chief of which are:

Everything is God. Everything is Good, and we are all godlets. The trouble lies in our not being able to realize our divinity. This her church and school were founded to do at so much per. These truths were embodied in Zara's message over 6,500 years ago. So there is nothing new about her teachings. It was partly lost sight of until received by one J. H. Evans and put on the market as New Thought. Zoroaster, the Jews and Jesus got their stuff from Zara's priests who also carried it into India where it became the foundation of Buddhism, Brahmanism, etc.

Christian Science was originated by a man by the name of Quimby, who taught it to Eddy, who got all the credit. Christian Science has a devil named Mortal Mind. It is exclusive, slavish; taught no reincarnation, spiritism or transcendentalism, denied matter and intelligence. New Thought taught the opposite. She gave it credit for a large amount of healing.

Spiritualism taught spirit control. New Thinkers had direct impressions from the departed, and needed no control. She commenced with spirits nightly. Spiritualism was very comforting. Theosophy also was slavish and had a devil named Karma. Theosophists ruled by certain Lords of Karma. New Thought ruled their Karma, and had no Lords of any kind. The Theosophists taught but few reincarnations, while she had several daily. She remembered things that happened on previous trips to this, as well as on other planets. She knows her doctrines are true as they are backed by unnumbered hosts of power.

She opens and closes her meetings by every one going into the silence for five minutes which she claims throws them out of gear with the world, opens up their spiritual vision, and gives them a chance to realize their divinity—oneness with the eternal existence. What is the use of being a dub when by going into the silence and taking a few lectures you can realize that you are a godlet?

MENTAL GROWTH.

From H. Mell, Nebraska.

To the Editor of The Truth Seeker:

The development of the musical sense suggests a parallel unfolding of our higher nature. The ancient tom-tom, once an emergency alarm, later became an instrument of emotional intimation. In time the reedflute and the melodious string appeared, and with them came growth of the tune sense. This faculty in turn devised new instruments for self-expression and developed by using them.

Our present task, to equalize the benefits of scientific invention, is a material necessity. But out of the union of masculine aspiration and feminine altruism, of individualism and socialism, shall be brought forth an increase in the momentum of mind domination, warranting the subsequent employment of the whole social fabric merely for expressing the ecstasies of a civilization to which our own, in its crudity, will compare as does the noise of the tom-tom to the creations of modern masters of melody.

CHILDREN'S CORNER FOR BOYS AND GIRLS YOUNG AND OLD

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

FREETHOUGHT CALENDAR.

CONDUCTED BY FRANKLIN STEINER.

Stephen Girard, May 24, 1750-December 31, 1831.

The year 1774 was a memorable one in American history, as at that time there landed on our shores Thomas Paine, an Englishman. In 1776 there came another, Stephen Girard, a Frenchman. In many respects these men were the antithesis of each other. The first, whose soul burned with a love of liberty, was looking for a means of livelihood, and opportunity to exercise his talent. The second was a sea captain whom the British warships drove with his vessel up the Delaware to Philadelphia, where the hostilities of the Revolution compelled him to remain. He was strictly devoted to business, and from the first was a financial success. Both men were Freethinkers and the new continent was a gainer in many ways by their arrival. No Philadelphian of the period dreamed of the benefits that would come upon his city through the queer-looking, one-eyed little Frenchman, who had been born in Bordeaux, France, May 20, 1750. At the age of eight he lost his right eye. He was born to a seafaring life. His father was a sea captain, and between 1764 and 1773 young Girard made many voyages to



STEPHEN GIRARD.

the West Indies and return. In 1774 he was himself licensed as a captain, and was doing a prosperous business when compelled to tie up in Philadelphia. He made the best of the situation and opened a store in the Quaker city, which from the first was a success. He married also, but having a keener eye to business than to matrimony he chose a weak-minded woman who became insane and died in the Pennsylvania Hospital in 1815. When the Revolution was over he again embarked in seafaring mercantile enterprises. From one ship his efforts blossomed into a fleet of merchantmen. These sailed upon every sea and anchored in the ports of all nations. James Parton thus describes his method of managing his voyages: "A ship loaded with cotton and grain would sail, for example, to Bordeaux, there discharge and take in a cargo of wine and fruit; thence to St. Petersburg where she would exchange her wine and fruit for hemp and iron; then to Amsterdam where the hemp and iron would be sold for dollars; to Calcutta next for a cargo of tea and silks, with which the ship would return to Philadelphia. . . The grand, the fundamental secret of his success, as of all success, was that he understood his business. He had a personal, familiar knowledge of the ports with which he traded, the commodities in which he dealt, the vehicles in which they were carried, the dangers to which they were liable, and the various kinds of men through whom he acted." (Famous Americans, p. 236).

Among his ships were "The Rousseau," "The Voltaire," "The Helvetius" and "The Montesquieu," named after noted French Infidel writers whom he admired and whose books he loved to read. Like every other prominent Freethinker, Girard has not es-

caped the malignity of Christian charity, hence some of his personal acts are worthy of mention. One of the epidemics of the olden time was the yellow fever. When it came, it came as a scourge, a terror, people deserting cities to escape its ravages, and the dead were gathered in heaps and buried in trenches. Christians used to try to ward it off through prayer. Now science has taught us the value of hygiene and cleanliness, and we have it no more.

In 1793 Philadelphia was afflicted with this calamity. Out of a population of twenty-five thousand, one-half fled and over four thousand died. Of those who remained, one avoided another as he would a savage beast. It was impossible to secure the services of enough who had escaped the malady to take charge of the sick and dying. Two men of wealth in the city offered their services to take charge of the hospitals. Peter Helm was one and Stephen Girard was the other. O ye canting, whining hypocrites of the cross, could you but have seen this Infidel, without belief in your God or your Savior, nurse the sick, receive the last messages of the dying, burying the dead, to say nothing of giving financial aid in the city's great distress, your sense of justice might not be quickened, but your ignorance and bigotry would receive a smite. In 1797 and 1798 came the yellow jack again, and on both occasions Stephen Girard was at his post of duty.

In 1811, when Congress refused to re-charter the old United States Bank, Girard bought it out and started a bank of his own. This was fortunate, for in 1814, during the war with England, the credit of the government was at its lowest ebb. Five million dollars were required to carry on the war, but after weeks of effort, only twenty thousand dollars could be raised. So little faith had Americans of that time in the reliability of their government. This regardless of the fact that the interest was seven per cent., and in addition, a bonus of twenty dollars. Stephen Girard then subscribed for the remaining \$4,980,000, and the government was relieved of its embarrassment. In 1816, when it was impossible to sell the stock for a new United States Bank, he bought \$3,100,000 worth and thus secured its establishment. He was the strong arm of all great enterprises, was careful and farseeing and seldom met with reverses.

On February 12, 1830, Mr. Girard was injured on the street by a truck, from which injury he was confined to his house, dying December 31, 1831. He left the largest fortune of any American of his time. Many asked, "What will become of 'old Girard's' money?" He had no children, but many nephews and nieces, who were Roman Catholics. Marriages had been contracted with these with the future possession of the great financier's money as the chief motive. A short time before his death he made a will, the provisions of which had been kept a profound secret. Upon his death the grasping Christian relatives could not wait until after the funeral, but insisted that the will should be read at once. How great was their consternation! Those who had expected a million found that they were to receive only from five to twenty thousand dollars, while the bulk of the estate was to be given to the public. For improvements in Philadelphia he left \$500,000; to Pennsylvania for canals, \$300,000; to the Pennsylvania Hospital, established by Benjamin Franklin, another Infidel, \$30,000; to the Freemasons of Pennsylvania, \$20,000; to the Deaf and Dumb Asylum, \$20,000; to an orphan asylum, \$10,000; for fuel for Philadelphia poor, \$10,000; for relief of distressed sea captains, \$10,000, and for a school in Passayunk, near Philadelphia, \$6,000. The remainder of his wealth, consisting of \$6,000,000, was turned over to the city of Philadelphia for the establishment of a school for orphans, who, therein, were "to be plainly but wholesomely fed, clothed and lodged; instructed in the

English branches, in geometry, natural philosophy, the French and Spanish languages, and whatever else might be deemed suitable and beneficial to them." And he says very significantly: "I would have them taught facts and things, rather than words and signs." When this part of their education was finished, the students were to be apprenticed to "suitable occupations, as those of agriculture, navigation, arts, mechanical trades and manufactures." Here he proved himself to be a pioneer in practical secular education, the only kind worth having. He also desired that the young men educated in his college should be trained in patriotism, loyalty and love of republican institutions. The result was that three-fourths of the Girard college graduates prior to the Civil War joined the Union army.

The proviso which horrified the Christian world, and caused an action to set the will aside, is—as follows—the italics used being those of Girard himself—so thoroughly did he detest superstition and priestcraft:

"I enjoin and require that no ecclesiastic, missionary, or minister of any sect whatsoever, shall ever hold or exercise any station or duty whatsoever in said college; nor shall any such person be admitted for any purpose, as a visitor, within the premises appropriated to the purposes of said college." He then says, the scholars should be taught "the purest principles of morality," that they may "from inclination and habit evince benevolence toward their fellow creatures and a love of truth, sobriety and industry, adopting at the same time such religious tenets as their matured reason may enable them to prefer." Girard knew priestcraft and determined to protect the youth against its taking the advantage of the undeveloped minds of youth. This will caused a sensation, and the Christian heirs, securing Daniel Webster as their lawyer, brought suit to have the will set aside. The case was tried before the great American jurist, Judge Joseph Story. Notwithstanding that the sympathy of the churches and the clergy was behind the heirs, they were defeated, Judge Story holding that the will must be executed as written.

Work on the college was begun in 1833, and it was opened to students in 1848. Christians, who prate so much about law, order and justice spurn all three when they conflict with their interests. Christian city officials in Philadelphia have used Girard's millions as a means of graft. While the men at the head of the institution have not been ministers, religious services have been and are held in Girard College contrary to the will of the founder, sustained by the Supreme Court of the United States. They have even had the audacity to build a church on the premises and dedicate it to Stephen Girard! Christians having failed to steal his mind and his money, actually tried to steal his body. He had left the Roman Catholic church and joined the Freemasons. Between these two organizations, as is well known, there is deadly enmity. His body had been temporarily placed in a vault of the Holy Trinity Catholic church, the vault being the property of a Romanist Frenchman who had married a niece. When the college was finished a marble sarcophagus was placed in the rotunda for its reception. When this was ready, in 1851 the church refused to permit the body to be moved, and Girard's Masonic brethren were obliged to get an order from the court to obtain it! Such is the Christian idea of honesty.

Until 1869, the control of the college was under a board chosen by the city council of Philadelphia, when by an act of the legislature it was transferred to trustees appointed by the Common Pleas judges of Philadelphia. The value of the Girard estate in 1909 was \$35,000,000, of which \$550,000 was devoted to other charities than the college. Any Christian philanthropist might well emulate the rational, sensible, and at the same time high and noble motives of the Infidel, Stephen Girard. Others have established institutions of learning whose benefits were prac-

tical only for the rich. He established one especially for the poor.

Other events of which the past week is the anniversary are:

May 20, C. B. Reynolds convicted of blasphemy, Morristown, N. J., 1887. J. S. Mill born, 1806. Columbus died, 1506. Lafayette died, 1834. May 21, Alexander Pope born, 1688. Victor Hugo died, 1885. Stephen Pearl Andrews died, 1886. Dio Lewis died, 1886. May 22, Decalogue claimed to have been revealed to Moses, 1491 B. C. May 23, Savonarola burnt by order of the pope, 1498. First newspaper regularly published in England, 1622. James Otis died, 1783. May 24, Wm. Lloyd Garrison died, 1879. May 25, Ralph Waldo Emerson born, 1803. May 26, Thomas Campanella, Freethinker, died, 1639.

Trials of a Twin.

In form and feature, face and limb,
I grew so like my brother,
That folks got taking me for him,
And each for one another.
It puzzled all our kith and kin,
It reached a fearful pitch;
For one of us was born a twin,
And not a soul knew which.

One day, to make the matter worse
Before our names were fixed,
As we were being washed by nurse
We got completely mixed;
And thus you see, by fate's decree,
Or rather nurse's whim,
My brother John got christened me
And I got christened him.

This fatal likeness even dogged
My footsteps when at school,
And I was always getting flogged,
When John turned out a fool;
I put this question, fruitlessly,
To every one I knew,
"What would you do, if you were me,
To prove that you were you?"

Our close resemblance turned the tide
Of my domestic life,
For somehow, my intended bride
Became my brother's wife.
In fact, year after year the same
Absurd mistakes went on,
And when I died, the neighbors came
And buried brother John.

—Anonymous.

Slipped His Mind.

"Tommy," said his mother reprovingly,
"what did I say I'd do to you if I ever
caught you stealing jam again?"

Tommy thoughtfully scratched his head
with his sticky fingers.

"Why, that's funny, ma, that you should
forget it, too. Hanged if I can remember
it."

The Best Solution.

"Bridget, you have broken as much
china this month as your wages amount
to. Now, how can you prevent this oc-
curring again?"

"Oi don't know, mum," said Bridget,
"unless ye raise me wages."

Why Worry?

Another home problem is solved by a
firm of cleaners in Grinnell, Iowa, which
advertises: "Notice—ladies—why worry
about your dirty kids when we clean them
for fifteen cents?"—Chicago Tribune.

The Naughty Boy.

"I'm afraid, Tommy," said the lad's Sun-
day school teacher, with much dignity,
"that I'll never meet you in Heaven."

"Why, what have you been up to now?"
queried Tommy, innocently.

The Simpler Joys.

"Does your daughter play Mozart?" we
asked, displaying unusual erudition.

"I believe so," she replied deprecatingly
"but I think she prefers euchre."—Phila-
delphia Ledger.

The More Delicate Sense.

"Bobbie, your face wants washing. Did
you look at it in the glass this morning?"

"No, mother, but it seemed all right
when I felt it."—New York Sun.

In Olden Days.

An irate Neolithic man,
His anger to assuage,
Once stoned a peaceful mastodon
('Twas in the stony age).

His simply-costumed lady-love,
Who dearly loved to pun,
Remarked, with sparkling, roguish eyes,
"What has the mastodon?"
—Chaparral.

THE LETTER BOX.

LUCY WATERS PHELPS, Massachusetts.—The motto on the postcards, "To plow is to pray, to plant is to prophesy, and the harvest answers and fulfils," is the epigraph to Ingersoll's lecture "About Farming in Illinois." There is more truth in it than in all the law and the prophets.

B. LARSON, Milwaukee.—You will have to take that classic editorial, "The Tendency Toward Good," off our hook and hang it on that of our associate, Professor Bowne, who seems to have come to the Rationalists with a message. Readers oblivious to our own merits are hanging all sorts of medals on him, to our intense mortification, envy and chagrin.

E. B. COOK, Kansas.—The evangelist has already learned from experience that he cannot convert persons of our persuasion, or Freethinkers. He can influence only believers, and his trail-hitters are largely church members. He disposes of the unbeliever and the moralist by damning them in advance. They are not on praying grounds nor interceding terms for mercy.

W. S. ESSEX, Canal Zone.—When you feel, as you say "the desire to write and give a word of praise for the excellent paper, THE TRUTH SEEKER, you should by all means obey that impulse. Praise from a subscriber in good standing is known to be sincere. Putting out a paper and getting no response except in the curt and undecorated language of a check or postal order is less satisfactory than when the remittance is accompanied with remarks showing that the reader takes notice of the paper's excellence.

B. A., New Jersey.—The *Saturday Evening Post* for May 12 contained a picture of our old friend, the late G. H. Purdy, who was on the flagship Olympia with Dewey at Manila Bay. Mr. Purdy appears in a group of ancient mariners used to illustrate the old navy, and from his attitude seems to be making some matter clear to his mates. He deserves the title of his country's defender, as he began in that capacity about 1862, and spent the ensuing forty years in the army and navy. THE TRUTH SEEKER followed him around the globe.

R. J. CRONIN, Michigan.—The statements of "A Philadelphian" in the *Press* about the death of Franklin, that he had a picture of Christ where he could look at it while dying, and that he died with his eyes resting on it, are Protestant trimmings on the deathbed of an unbeliever. In the Catholic version the picture is of the Immaculate Mother. His professed creed: "I believe in one God, the creator of the universe; that he governs it by his providence; that he ought to be worshiped; that the soul of man is immortal," is substantially the same as that of Paine, who said: "I believe in one God and no more, and I hope for happiness beyond this life." Believers in one God instead of three were Deists, the early Freethinkers, and were called Infidels. Had Franklin been orthodox he would have said he believed in three gods, Father, Son and Holy Ghost. For a full consideration of the religious belief of Franklin read Remsburg's "Six Historic Americans." (\$1.25).

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DEPARTMENT OF ECONOMICS.

Woman's Proper Sphere.

Miss Brunzell entreates me to give her the information to which I refer in my replies to her, and upon which I base my arguments against woman's entry into man's sphere of action. Now, if this be intended for sarcasm, I am limited, unfortunately enough, to but one reply, which I take from the mouth of the immortal Rosalind: "Well, said; that was laid on with a trowel!" But if indeed the lady has been vouchsafed a sufficient gleam of light amid the Cimmerian darkness of her Feminism, to perceive that there is another side to the question, then I can but compliment her upon the excellent judgment and unusual perspicacity she has shown in her choice of a preceptor. And let me assure her that, although a little dubious about the fertility of the soil in which I am about to work, yet I will conscientiously do my best.

First, then, in pursuance of my design to comply with Miss Brunzell's humble request, I will urge her to read a little wider and deeper, not confining herself to the over-flowing stream of hog-wash which in this degenerate and commercial age serves us for literature, and, in reference to which, Frederic Harrison has truly said that there is too much writing and too little of worth; but bravely plunging into the depths of those books that were written by thinkers for sane people, and not by prostitute-penny-a-liners for the corrupt and enervated palate of effeminate wonder-seekers.

Miss Brunzell might very profitably read Horace Bushnell's *Reform against Nature*, which contains reasonable matter couched in well-balanced style (for I cannot subscribe to Miss Brunzell's indignant discountenance and scornful discarding of everything that savors of refinement and culture). In this book, she will find much grist for her mental mill. Heaven send the mill may be in working order!

Ruskin, a name perhaps not to be lightly uttered with such titles of colossal genius as Ellen Key, but still a name with some few claims to respect, Ruskin, also, is worth a few moments' perusal, especially his fifth letter in *Fors Clavigera*; wherein what he has to say upon this age of business women will thrill the hearts of all virile men and womanly women, and cause the ardent feminist to gnash her teeth in indignant wrath.

The master herein clearly shows the pitiful truth that they who profess to love woman the dearest, most profoundly betray her: that those who claim to work for her emancipation are in reality agitating for her ultimate physical and mental undoing. Many of them do this in criminal prescience of the fatal result of their efforts, and among them may be numbered many congressmen who privately confess their utter disgust with the whole Feminist movement, while openly, for the sake of female votes, asseverating their whole-hearted sympathy with the scheme. Among these false friends, also, may be reckoned those exploiters of labor who, naturally, endorse a system that will bring them female laborers at less expense than, with male assistance, they are now put to. Not the least pitiful fact recognizable as characteristic of the equal-rights claimant is her utter blindness to friends and foes: her *naturally* consistent but politically and commercially inconsistent proneness to be bought over and betrayed by a little feigned fanaticism on the part of those who by such methods scrape a few extra votes into their ballot-box or a few extra dollars into their pouch.

Now, I hardly know my self-constituted pupil's capacity for mental raw beef. It may be that a constitutional dyspepsia prohibits all but modern skim-milk from her mental diet. Still, I will hazard the advice that she read, mark, learn and inwardly digest the sixth satire of Juvenal, a Roman gentleman (this information being for her particular enlightenment) who wrote a little while ago, and who portrayed with inspired truth and vividness the manners, customs and inclinations of his times. And if she will read this through, calmly, fairly and judiciously, my fair pupil will see a strange resemblance between that remote period and the days in which we dwell. And then, a short course in classic history will reveal the interesting fact that these manners, customs and inclinations did not prevail until the women of the times assumed an unseemly publicity, and, themselves being less than women, gave birth to sons that were less than men.

Yes—and this is calmly said—there is a verity and depth in this Roman satirist that almost equals the profundity of Laura Jean Libbey or the sublime psychological revelations of "Helen and Warren." I can thoroughly recommend a perusal of Juvenal—Dryden's translation.

It is a little amusing, *mon eleve*, to read what you say of Strindberg. Because woman renders herself idiotic in copying man, *ergo* man, a posteriori, is an absurd creature. Now, listen for a moment.

The average man can take an ice-cold plunge on every day of the month—a most hygienic custom, far from absurd. But if the average woman anywhere between fifteen and fifty failed to omit at least three of those plunges—well, what? You can furnish other examples for next lesson. The fact is this: not that woman's copy of man is absurd because man is absurd, but that woman is absurd for copying man. Man is a noble being in his right sphere, truly fulfilling his proper functions in that sphere: woman is a beautiful creature in her place, ably performing the duties that her place involves. But a man voluntarily rocking a cradle and darning a sock is a wretch, and a woman, voluntarily haranguing a mob, sweating out her life-blood in the ardors of a political campaign or wearing the helmet of a soldier, is an abortion.

It is very likely that Miss Rankin has already discovered that it is a waste of energy to talk,—if she be not the speaker!—for in the House, the other day, during some readings, she chatted and laughed the whole time with a congressman seated beside her, ignoring the proceedings of the morning as entirely as though she were secluded for a flirtation in her boudoir. Those advocates of woman's rights who aver that sex interests will in no wise interfere with or pervert the course of legislation, in short, that sex will be eliminated when the petticoats shall have come into their own, should have witnessed that congressman's attitude towards the congresswoman, the attitude of a man to a woman, and certainly not that of one man to a fellow outcast.

Here endeth the first lesson. I will conclude it with a truth to be committed to memory by next time: "*What enters the mind without reason, cannot by reason be expelled.*" Therefore, I do not hope for great results from my course of tuition.

MARY MONICO.

THE NEW SOCIALISM.

An harmonious life is one of infinite diversity. As we advance in experience and knowledge its very complexity becomes simple.

The demonstration of a simple harmonious life among the units of a collective body will harmonize the whole.

There would be no strife between harmonious individualism and collectivism. It takes the harmonious two to form a complete whole.

Genuine capital is the product, only of labor and its necessary useful service.

All honestly acquired capital should, with security but without interest, be utilized for the benefit of all: yet when needed be subject to recall.

Let us form environments and cooperative commercial conditions favorable to the breaking away from harmful conventional habits.

We would not disturb or oppose capitalists who are managing large undertakings for the public benefit; but we would disapprove of and cease patronizing all speculations, interest and dividends, and allow all managers of big business to use this capital exclusively for the public.

Let us simply organize along educational lines and withdraw patronage from such as would still remain ignorant. All would be equally benefited and finally come into the fold.

Love and peace, hatred and war, these two opposites have no affinity; one does not beget the other.

Love and peace are immune from hatred and strife. Having all the power, safety lies with the former alone.

Soon as the people of any country understand this, and disband armies and navies, just so soon will they be safe and immune from attack and their example applauded and followed by the other nations.

Saviors! why we each and all have the saving power. Christ within us, which now we are crucifying.

The Cross! Let it not be a worshiped emblem or idol image, but a cross against every harmful indulgence.

Never mind an imaginary god. Let us substitute universal love for the real spiritual man or woman, instead of worshiping ideas or beliefs on hearsay evidence.

Man's spiritual origin or source is from above, and is the highest expression of the infinite eternity and harmony of being.

Immortal life, love and wisdom are the heritage of us all when we make the personal effort and continue to the end!

No man, woman, god or angel can do our individual and collective work neces-

sary for salvation. I do not approve of class war, and think it futile.

I do not approve of picketed strikes, or of inciting riots and disturbances and then educating and hiring lawyers to defend us. It might afford an easy life and big pay for the lawyers; but is a heavy added burden for workers.

There is a real and a counterfeit Socialism. Before it is too late let us put on our thinking caps.

Political parties have and still may become corrupt in the forming.

Had we not best use our united means and supreme efforts to demonstrate a harmonious life that will give us health and strength for cooperative effort? The only competition should be as to who would be of greatest service for the uplift of mankind.

Should we continue to expect to find remedies for either sin or sickness? Should we not break loose from all creeds and ritualism and look and press forward instead of looking backward except to profit as to past experience?

Let everything be tested by up to date knowledge. Let children be taught nothing but tested truth. Let no book be considered moral or infallible because it has some wise sayings in it borrowed from past traditions. With the light that I have I would disdain to think or do that which militates against my brother or sister's advancement.

Let naught but love enter or proceed from our heart.

We all at present live in glass houses. Let us get together and lovingly work like bees and moles to remove the causes that have made and still continue to make of earth a holocaust.

L. L. ROBBINS.

IS LIFE WORTH LIVING?

The Workers' University Society of Chicago, A. M. Lewis, President, has just finished the most successful season of its usually prosperous career. Lewis gets the best radical lecturers obtainable and arranges debates with the clergy when he can find one that will come out in the open.

So far only liberal city and country orthodox have debated. The debate between Foster and Darrow on "Is Life Worth Living?" drew the largest crowd. The house was packed, including the platform.

Foster, in starting, claimed it was the question of pessimism and optimism. The individual man was sometimes one way, sometimes the other. If his energies exceeded his tasks or his task exceeded his energies, he was pessimistic. In youth and full manhood he is inclined to be optimistic. In sickness and senility, when his nerves are exhausted by overwork or over-indulgence, he will be pessimistic. As some one has expressed it, it depends upon the liver as to whether or not life is worth living. He said that man found himself in a hostile environment and invented three things to help him out—science, art and religion. Science enables us to facilitate purposive action. Art renders us oblivious to the evil of our particular lot, and in its contemplation we forget the drudgery involved in the supremacy of external powers over us. In religion men have conceived the existence of spiritual powers upon which they can lean and from which they can draw power, wisdom and guidance. When a man has these helps he is an optimist, but lacking religion he is inclined to be pessimistic.

Darrow, in answering, asserted that man was a coward, who dare not look the facts of life squarely in the face. That was the reason he invented religion. The actual facts will make any man a pessimist. Contemplate the horrors of disease, accidents, crimes and cruelties, and you will be sick of life. He didn't care for any more of it; and the god they invent and the heaven where there is nothing to did not appeal to him. He had investigated all the religions, Spiritualism and Christian Science, and could find nothing worth while in them. He read half a page of Mrs. Eddy's book and that was enough. It said God was love and love was God, and he asked himself what was the use of the two words when they both meant the same thing! He could get up a bigger hallucination with opium than with religion. An opium eater is an optimist, at least when the effects are on him. Opium has done more to alleviate suffering than anything else. The soldier in the field, the patient in the hospital, are dead by opium. It takes us out of the horrible existence, and for a little while we can't suffer and have the most pleasant "time of your life." The most pleasant time with him was when he was asleep. Continuing, he said: "Some say pessimism is all black, but I claim it is the only good philosophy of life; it prepares you for the worst." He was never disappointed unless he was happy. Nothing could come out any worse than he expected. Suppose you were suddenly told in full health that you were going to die to-night. You can imagine the consternation. "I do not know why you should feel badly. Then you turn to a consoling thought. The professor might turn to God

and immortality, which to one would not help, because I would consider the present when I was thinking of the future. There would be one thought only that would give me any consolation and that would be that I wasn't losing anything. You take that from man and life would be a nightmare. Suppose you lived with nothing but pleasant emotions. Suppose all was joy, peace and happiness; that you never had a toothache, corns or debts, and you knew you must die; that you have to give up all—the beauty, glory and love of life, and go down into the silent grave forever—would not this alone rob you of the joys of life? Life is an unpleasant interruption of peaceful nothingness—and when the interruption is over you are at peace. It is a pleasant thought."

D. F. SWEETLAND.

A TAXATION ATROCITY.

The power to tax is the power to destroy; but in filling the war chest, that power should not be so exerted as to injure and hamper the religious, educational and scientific progress of the nation.

This progress is expressed and promoted by a religious, educational and scientific press; and among all these publications, few are profitable in a money-making sense, and nine out of ten barely pay expenses. These publications have grown up under the present second-class mail rates of one cent per pound. In fact, that rate has been the stimulus which has increased the number of mediums for the dissemination of this useful kind of public information; that rate has been the basis upon which religious, educational and scientific publications have established their business and entered upon their useful existence. To double that rate means the death of hundreds of religious, educational and scientific publications in this country, a distinct loss to the very soul of the nation. The so-called zone rate addition is an invidious surtax on the more meritorious of these publications, inasmuch as the better exponents they are of educational, scientific and religious thought and work, the more national their circulation.

The whole world was shocked by the bombardment of the beautiful Cathedral at Rheims. It was an alleged "necessity of war" that might have been avoided. The present proposition to ruin the religious, scientific and educational press of the United States by doubling and trebling the postal rates which they pay, is a worse atrocity of war than the riddling of Rheims historic cathedral. If the educational, religious and scientific papers of the country should, not in fact, go post free, like the Congressional Record, or the franked pamphlets of political parties, they should at any rate, be exempted as a class from the present proposed ruinous increase.—*Catholic Citizen*.

RELIGIOUS CENSUS IN BROOME COUNTY.

Highly interesting experiences were exchanged by the members of the Broome County (N. Y.) Sunday School Committee, and of the Religious Survey Committee who met last night to discuss the work done last Sunday and in the rural districts since that time.

It was brought out in the reports that while in most of the wards, the visitors received courteous treatment and with comparative ease, gathered the information they sought, the Seventh ward was found to be a difficult section to work in. At many of the homes the visitors were told to leave, and in some cases, were almost forced out.

In another ward, one of the visitors went into a cigar store to use the telephone, and in so doing, inadvertently stumbled onto a card game, with the financial stake in evidence on the table. The canvasser reported the case to the city authorities, but he reported that he did not know the outcome.

The captain of the First ward visited the saloons and hotels on Saturday so that his workers would not have to go into these places on Sunday. One of the numerous surprises encountered in the work was that there the visitor received much better treatment than he had expected. About 14½ per cent. of the people in this ward are Protestants.

In the Eighth ward, the visitors found 20 different faiths, this being the most diversified district in this respect.

People were encountered who are quite indifferent in regard to religious matters, the committeemen reported, but in most districts, those who are not attending church or Sunday school, but who have denominational preferences, greatly outnumber those who take no interest in church matters. Only one man was found who said he wanted to be listed as an Agnostic.

Mr. Beckwith, state superintendent of community betterment, gave some results of the rural canvass. In the town of Dickinson, every home was visited. Quite a number of families outside of churches was found, but 90 per cent. of these expressed a church preference.—*Binghamton Republican*.

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COL. ROBERT G. INGERSOLL said: "This work demonstrates the fact that there is nothing new or original in Christianity; that its maxims, miracles, and mistakes, its doctrines, sacraments, and ceremonies, were all borrowed; that its virgin mothers, miraculous babes, courier-stars, crucifixions, resurrections, and ascensions were familiar things hundreds of years before the founder of Christianity was born. It shows that all the machinery of the supernatural has been in active operation for countless generations; that all the nations of antiquity had about the same religious experience, and substantially agreed as to the correctness of about the same mistakes. Catholicism administered on the estate of Paganism, and appropriated most of the property to its own use. Christianity furnished new steam for an old engine. Fables, like most other things, wear out and have to be patched, gilded, or replaced.

"The author of 'Bible Myths' has succeeded in showing that our Bible is not the great central fire giving light to the world, but a collection of candles and tapers and sparks borrowed by the 'chosen people' from those whom Jehovah, according to the scriptures, had left in the darkness of nature."

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In Best of Humor.

Misunderstood.—Mistress—"Are you married?"
Maid—"No'm. I bumped into a door."
—Awgwan.

Ponder This.—Happiness comes to us by degrees. We have to bite through the bread before we reach the chicken in the sandwich.—Indianapolis Star.

Bittersweet.—"Am I good enough for you?" sighed the fond lover.
"No," said the girl, candidly, "you're not, but you are too good for any other girl."—New York Times.

Religion in War-Times.—"Vicar, I beg of you not to mention the 'fires of hell' in your sermon to-day. It would only lead us into temptation during this terrible shortage of coal!"—Le Rire, Paris.

Professing Too Much.—"My dear lady, I go further than believing in woman suffrage; I maintain that man and woman are equal in every way."
"Ah, professor! Now you're bragging."—Life.

Close Friends.—"It is indeed hard," said the melancholy gentleman, "to lose one's relatives."
"Hard!" snorted the gentleman of wealth. "Hard! It is impossible."—Town Topics.

Poetic Justice.
The Devil sends the wicked wind
To raise the skirts knee high,
But Heav'n is just
And sends the dust
To close the bad man's eye.
—Pitt Panther.

Try This.—Mrs. Crawford—"Haven't you ever discovered a way to get money out of your husband?"
Mrs. Crabshaw—"Oh, yes. All I have to do is to threaten to go home to mother and without a word he hands over the railway-fare."—The Lamb.

Som Mining.—"Well, Rastus, I hear you are working again. What business are you engaged in?"
"I've done be engaged in de mining business, sah."
"What kind of mining are you doing, gold, silver, or diamond?"
"I've doing kalsomining, sah."—Comus.

The Yankee Mind.—Victim—"What has happened? Where am I?"
Doctor—"You have been seriously injured in a trolley accident. But cheer up—you will recover."
Victim—"How much?"—New York Times.

An Experience Meeting.—Joe Stein, of Sheboygan, divorced for wife-abandonment, is serving two years in jail for the same reason. Thomas Wagner, who married the former Mrs. Stein, been sent to jail for non-support. Stein and Wagner occupy the same cell.—Fond du Lac Reporter.

Tar-Heel Philosophy.—Tragic, but true, that even in the milk of human kindness there is very often the wild onion of selfishness.

There is no blight in which some blessing is not intertwined. For instance, a wooden-legged man does not have to have but one shoe these times.—Charlotte News.

The Limit of Jayhawker Patience.—Joshua Pringle, whose wife went away a year ago last October to stay till Saturday, and who has not yet returned, has sued for divorce. Joshua says a woman is always late in keeping an appointment, but if she doesn't show up in a year there's no use waiting for her.—Topeka Capital.

Cautious Mourner.—Walking through the village street one day, the widowed Lady Bountiful met old Farmer Stubbs on his way to market. Her greeting went unnoticed.

"Stubbs!" said she, indignantly, "You might at least raise your hat to me!"
"I beg your pardon, m'lady," was the reply, "but my poor wife ain't dead more'n two weeks, and I ain't started lookin' at the wimmen yet!"—New York American.

Contributed to This Column.—Here is a story about a real live kid I knew in Missouri: Little Earl was almost three years old. He had never traveled any in his life, and perhaps for this reason was a close observer. One day his aunt Maud got married and brought her new professor home and introduced him to little Earl. From his seat in the center of the floor Earl regarded with indifference his new uncle's friendly greetings, until he took his hat off, then instantly Earl was all interest. He had never before seen a bald-headed man, and much study had made Professor Grav as bald as Elisha. Little Earl observed his new uncle with piercing, steadfast eyes for about a minute, and then said: "Who in the devil peeled your head?"—S. VAN T.

Unexpressed.—An Alabama justice was trying a man charged with a minor offence. Law and evidence were unquestionably on the side of the defence, but the presiding justice arose, and announced: "I find the defendant guilty, and I assess a fine of five dollars, with costs. Mr. Sheriff, collect the amount, or take charge of the prisoner." The old lawyer for the defence was sitting with his back toward the justice. Without changing his position or rising to address the Court, he remarked, "Judge, please fine me for contempt of court." The justice inquired, "What d'ye mean, sir? You haven't committed contempt." The following from the old lawyer: "It's silent."

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News of the Week.

The United States May 16 loaned to Russia \$100,000,000.

Dr. Paul Ritter, the Swiss minister at Washington, has been appointed minister at the Hague.

Honduras has severed diplomatic relations with Germany, following the lead of Guatemala.

Paul N. Milukoff, minister of foreign affairs for Russia, has resigned. He left the cabinet altogether.

More than 10,000 American chemists, metallurgists and mining engineers have been enrolled to help in the war.

Nicaragua has severed diplomatic relations with the German government, following the lead taken by the United States.

Frederick C. Penfield, United States ambassador to Austria-Hungary for the last four years, arrived in New York May 17 on a French liner.

The formation of a naval staff, of which Admiral Sir John R. Jellicoe, first sea lord, will be chief, was announced in the House of Commons, May 14.

Judge Martin, in Common Pleas Court, May 16, signed a decree for the removal of Harry K. Thaw to the Pennsylvania Hospital for the Insane in Philadelphia.

Professor Guillaume Stengel-Sembrich, seventy years old, husband of Mme. Mercella Sembrich, one of the world's most famous singers, died May 15 in New York.

The Women's Patriotic League of Solingen, Rhenish Prussia, Germany, is making a collection of women's hair from which to weave belting for use in munition works.

The United States Envelope Company, whose main offices are in Springfield, Mass., will provide 750,000 envelopes daily, without charge, for the use of the new United States army.

The administration has surrendered unconditionally to Senator Hiram Johnson and other leaders in the Senate and the House who have fought the proposed newspaper gag law.

Great Britain received May 14 a third instalment of \$25,000,000 of the \$1,000,000,000 which the United States has agreed to loan to meet British purchases in this country during May.

An official souvenir, made from the ruins of historic structures that have been demolished by the Germans, will be given to Americans who contribute to the fund for the restoration of France.

Mrs. William Sunday, wife of the evangelist, was taken from her home at 184 Northern Avenue to the Audubon Sanitarium, at 8 St. Nicholas Place, May 19, and was operated on for acute appendicitis.

President Wilson May 18 directed that a division of United States regulars, under command of Major General Pershing, proceed to France and co-operate with the Anglo-French forces as soon as possible.

The franchise bill which was introduced in the House of Commons May 15 by Walter H. Long, secretary of state for the colonies, contains Great Britain's reward for the loyalty and fortitude of its women.

Every unnaturalized German in the Southern District of New York, which includes Manhattan Island, will have to hold a government permit if he wishes to move freely about New York City during the war.

Senate and House conferees agreed May 18 on disputed provisions of the navy personnel bill, increasing the navy's enlisted strength from 87,000 to 150,000 men, and the Marine Corps from 17,000 to 30,000 men.

When Arthur James Balfour returns to England he will take with him a check for \$200,000 for the benefit of the war widows and orphans of England and Scotland, the anonymous gift of one of New York's foremost citizens.

Colonel Theodore Roosevelt formally disbanded his division May 20. In a communication addressed to the 285,000 men who had signed up to follow him he urged them to render national service in any way they could find open.

President Wilson has written Chairman Pou of the House Committee on Committees, urging appointment of a special committee on woman suffrage. Woman suffrage workers have fought for years for appointment of such a body.

All railroads have been called upon by the war board of the American Railway Association to readjust their service immediately so as to make available the maximum transportation energy for moving fuel, food, material and troops.

Fire of undetermined origin which started May 15 in the five-story brick

receiving building at the New York Navy Yard destroyed that structure and caused a loss which probably will run into the hundreds of thousands of dollars.

A Russian-American committee was organized May 17 at Petrograd to assist in an economic and industrial rapprochement between the two countries and the coordination of various organizations interested in Russo-American affairs.

Mrs. Belva A. B. Lockwood, the first woman admitted to practice before the Supreme Court, a pioneer in the woman suffrage movement, and the only woman who was ever a candidate for President of the United States, died at Washington, D. C., May 19, in her eighty-sixth year.

When Edwin Craig, a Pullman porter, brought home to his wife May 18 a purse that he had picked up in the Grand Central Terminal, she became so frightened at the sight of the roll it contained that she hurled it into the stove. Before her husband could rescue it \$800 of the \$5,300 it contained had been burned away.

John Redmond, leader of the Irish Nationalists in the House of Commons, rejected, May 17, the proposal of Premier Lloyd George for a settlement of the Home Rule question by the exclusion of six Ulster counties, but accepted the proposal for the calling of a convention of Irishmen to decide on a government for Ireland.

THE WAR.

Russian troops have again forced a crossing of the Dnial River, on the Mesopotamian front, northeast of Bagdad.

Hindenburg has been forced to throw 900,000 German reserves against the French and British fighting lines on the West Front.

A squadron of American torpedo boat destroyers has crossed the Atlantic and is patrolling the seas in war service.

The Germans have about 325 submarines in operation and about one hundred have been lost through British nets alone.

Russian troops on May 18 met and defeated a German attempt to take the offensive on the Galician front.

General Henri Philippe Pétain has been appointed commander in chief of the French armies operating on the French front.

The German Zeppelin L-22 was destroyed May 14 by a British naval battleplane in the North Sea, off the east coast of England.

The British transport Cameronia, with troops, was torpedoed by an enemy submarine in the eastern Mediterranean on April 15. One hundred and forty men are missing, and are presumed to have been drowned.

British troops have struck strong blows in the spring offensive on the Macedonian front. Nearly three miles of trenches have been cut from the Bulgarian first line system between Lake Doiran and the Vardar valley, the Centre of the front.

The Austrians have made a tremendous effort to stop the Italian offensive and have failed. May 16 was a day of violent fighting on the Julian front. After a series of Austrian counter attacks the Italians advanced and made considerable progress.

It is reported from Romanshorn, on Lake Constance, that since the death of Count Zeppelin, who always was supported by the kaiser in his aerial work, many employees in the Zeppelin factory at Friedrichshaven have been dismissed and ordered to join the army.

Both the British and French crushed heavy Hindenburg attacks May 16, Haig blocking them on the north bank of the Scarpe, between Roeux and Gavrelle, and Pétain on the western slopes leading up to the Chemin-des-Dames.

Great Britain's shipping loss for the week ending May 16 through mines and submarines was considerably under half that inflicted during the week before, according to the official figures.

The ancient basilica and the Archeological Museum at Aquileia, at the head of the Adriatic, northwest of Trieste, were each struck by an explosive bomb during a raid by Austrian airplanes on Sunday, May 13, and suffered damage considered irreparable.

Statistics for the week ending May 13, at midnight, show that 952 ships exceeding 100 tons entered French ports, while 991 vessels sailed. Three ships of more than 1,600 tons were sunk by submarines. Four French merchantmen were attacked, but escaped.

The Socialist leader, Georg Ledebour, declared in the Reichstag May 16 that it was impossible for Germany to win a war of subjugation, and expressed the conviction that a revolution must happen in Germany as it had happened in Russia.

Seventeen French merchantmen were sunk by German submarines during Febru-

ary, March and April, according to an official statement issued May 14. In the same period nine French vessels were attacked by underwater craft, but escaped. No armed merchantmen have fallen prey to the U-boats.

As a result of a meeting in Petrograd of the commanders in chief from all the fronts except the Caucasus, the Russian Generals Brusiloff and Gurko have withdrawn their resignations, and reports of further resignations are refuted by the definite announcement that all the commanders have decided to remain at their posts.

Failure of Von Hindenburg's efforts to stop the British progress in the Arras battle is shown by the fact that the last Germans who held out in Bullecourt have been captured and the whole village was in British hands May 17. On the French front German attacks were incessant, but vain.

The French torpedo-boat destroyer Boutefeu was sunk by striking a mine in the naval engagement between Entente and Austrian vessels in the Adriatic on May 15.

News that the Swedish steamers Vesterland, Aspen and Viken, laden with grain from England, had been sunk by German submarines was received at Stockholm, May 20 and caused much indignation.

The British steamship Highland Corrie was torpedoed without warning on May 16. Six members of the crew and two passengers were killed by the explosion.

The Italians on May 18 reached the crests of Hill 652, on the Vodice. These positions are the key to the Austrian defenses, north of Monte Santo.

Field Marshal Haig resumed the offensive on the Arras front May 20, on a major scale. South of the Scarpe more than a mile of the original Hindenburg line between Bullecourt and Fontaine-les-Croisilles was wrested from the enemy.

Lectures and Meetings

The New York Secular Society. Mr. Irving Meirovits of this society will speak at Thirty-seventh Street and Broadway every Wednesday and Saturday night.

The Clarksburg (W. Va.) Rationalist Society holds its next meeting May 27 in the Court House at 2 P. M. The success and interest of this society so far indicates that it has a great future. All persons who are not afraid to think and who believe in the open mind should join this society, and help in the great work of freeing men's minds from superstition. A lecture course is now being prepared. Address G. A. Miller, Secy.-Treas., 644 S. 7th street, Clarksburg.

The Seattle Rationalist Society meets Saturday at 8 p. m. in Strand Hall, 1525 Fourth avenue, Seattle, Wash.; L. A. Wheeler, president, 1330 First avenue. **THE TRUTH SEEKER** and other Free-thought literature for sale at all meetings. Admission is free. The Society will adjourn after Sunday, May 27th meeting for the Summer season, to Sunday, Sept. 2d, 1917. It would be pleased to hear from Rationalist speakers coming that way. J. H. Christian, Sec'y., 1330 First Ave., Seattle Wash..

Tacoma Rationalist Society. meets every Sunday at 3 p. m. in Maccabees Hall, 1109 Broadway, Tacoma, Wash. S. T. Hammersmark, Secy., Colonial Hotel.

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening. May 28.—"Shelley." By Jacob Robbins.

The Paterson Philosophical Society meets Sunday evenings at 8, at 202 Market st., over Garden Theater. Live subjects; interesting speakers. Frank Bamford, 111 Cliff st., secretary.

The Boston Freethought Society meets in Paine Memorial Hall, Appleton street, every Sunday at 3 P. M. J. P. Bland, B.D., is resident speaker, and **THE TRUTH SEEKER** is for sale at the door.

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

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The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7:30 P. M., at the Hotel Vendome, Third street, opposite State House. U. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at 2:30 and 7:30, at 1417 Columbia avenue. Open platform. The Truth Seeker and liberal literature on sale. F. Garfield Bowers, secretary, 245 N. Ninth street.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9, 10 Cawker Bldg.

The Denver Rationalist Association meets the first and third Thursday of each month at 319 Kittredge Building: Olive Oliver, president.

The Church of This World, Rationalist. John Emerson Roberts, lecturer. Meetings every Sunday morning at 11 o'clock in Willis Wood Theatre, Kansas City, Mo. Mr. Roberts' services may be secured for wedding and funeral occasions. Address, 4011 Kenwood ave., Kansas City, Mo.

The Toledo Rationalist Society meets every Wednesday evening at 8, Room 133, Arcade Building, St. Clair and Jackson streets. W. M. Braun, secretary. Speakers, Dr. Rullison, J. Carl, J. Braun and K. Pauli.

The Detroit Society of Truth Seekers (Lithuanian) meets the second Sunday of every month at 2 P. M. in C. O. F. Hall, Chene, cor. Trombly st.; Karl Rutkus, organizer, 338 West End ave., Detroit, Mich.

The Meetings of the Independent Lectureship of San Francisco, Walter Holloway, Rationalist and Lecturer, are held every Sunday night at 8 o'clock, at Golden Gate Commandery, 2135 Sutter Street, San Francisco, Cal.

JACOB ROBBINS will speak on "SHELLEY" at the FERRER CENTRE, 63 East 107th Street, New York City, on MONDAY EVENING, May 28th, at 8:30 o'clock. Admission, Ten Cents.

GOD AND MY NEIGHBOR

The Bible Reviewed in the Light of Modern Thought.

By ROBERT BLATCHFORD

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This is the chief subject of debate to-day between Christians and Scientists the world over.

Robert Blatchford, who does not believe it is, says: "Is the Bible a holy and inspired book and the Word of God to man, or is it an incongruous and contradictory collection of tribal tradition and ancient fables, written by men of genius and imagination?" He answers Yes to the last question.

"We cannot accept as the God of creation," he writes, "this savage idol (Jehovah) of an obscure tribe, and we have renounced him and are ashamed of him, not because of any later divine revelation, but because mankind have become too enlightened to tolerate Jehovah."

"The ethical code of the Old Testament is no longer suitable as the rule of life. The moral and intellectual advance of the human race has left it behind."

CHRISTIANS declare the highest conception of God is the Christian conception of him as a Heavenly Father. "God is love," they say. To which Blatchford replies: "This is a very lofty, poetical and gratifying conception, but it is open to one fatal objection—it is not true!"

Mr. Blatchford does not believe that a divine being would need or ask for **PRAYER and PRAISE.**

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THE SACRIFICE OF LIFE.

In This War, Men the Church Has Banned
Meet Death Bravely for Their Ideals.

BY ALFRED LOISY.

[This is the third installment of the essay by Alfred Loisy, the distinguished French Modernist and excommunicate, on "The Meaning of Life and Death"—a work suggested by the present war and prompted by the assertion of certain apologists that only religious faith can prepare men to live nobly and die bravely. The translation is made for THE TRUTH SEEKER by Joseph McCabe.]

WE NEED not hesitate to say that there is a rare lack of scruple—the phrase is not too strong—in those writers who venture, in the present circumstances, to maintain that only the believers in the old faith are prepared for the sacrifice which the country demands of them. We will not deny that they show courage in taking up such a position. We will not allege that their faith has led to some moral deterioration. We have no need to libel our brothers in order to protect our principles. But we have a right to protest against the insult cast upon our own faith and its martyrs, when it is said that the followers of the Catholic church alone can and do face death without flinching.

Here we have to do with facts, and facts differ from fiction. M. Bourget's hero, LeGallic—who gives up the ghost after a good deal of elegant language, which is not the fashion of heroes—finds himself ready for death because "the traditional teaching enables him to accept it at once. . . . His sentimental psychism is prepared for it, because, according to this teaching, he can offer up his suffering with an assurance that his offering will redound to the service of those he loves. His intellectual psychism is not less ready," because he has a firm hope of salvation, and "salvation is to preserve alive the best part of one's being." ("The Meaning of Death," p. 322.) We will pass over the "psychism," though no doubt Pascal would have used a different word; but, let us say it to their credit, it is not thus that the ordinary good Christians die. They make less fuss about it, and have no such intricate mysticism. They have offered and they give, like others, their lives to their country. They have exposed their lives, and they die, in order that France may live. In this they have, like their fellows, considered that they were doing their duty; and they have done it. They further believe that in doing their duty they earn the reward promised to those who are faithful unto death. It is very simple, and there is no need to seek in it a great mystery of "psychism." Many there are who die thus, with this comfort, going to sleep with this consoling vision. Peace and honor to their graves.

We are told that the others are not ready for death. Ortégue, the typical unbeliever, the type of the unbelieving genius, if you will, in "The Meaning of Death," can see in death only "the annihilation of his entire sentimental psychism," and "the annihilation of his intellectual psychism"—which means, in good old language, of his feelings and scientific thought, his life of heart and mind. He will not tolerate this "entire crumbling of his being," unless it be with "the grandeur of a melodramatic resignation."

This is supposed to be a picture of the end of a member of the Institute, who is understood to be angry at the thought of death because he does not believe that he is immortal. But, again, it is not with all this apparatus of stoic despair that the brave men who have rejected the old creed are

dying today. They have, like the others, offered their lives, and yield them, for their country. They die that France may live; and in doing this they have, like their fellows, thought only of doing their duty, and have assuredly done it. They further believe that their sacrifice is not in vain; that it contributes to the preservation of what they hold dearest in the world. Thus their end is not without hope and comfort. Great enough to attach no excessive importance to their own personalities, they have created a future for the cause to which they have been faithful unto death. Yes, there are very many who die with this confidence; who pass away with faith in their human ideal. Peace and honor to their graves.

The instances I will now give are not taken from fiction. I had three especially dear friends in the French army, men close to my heart and my thoughts. All three are dead; and listen what they were and what they did.

The first, though fifty years old, served from the very beginning of the war. He was born, in poor circumstances, at Colmar. Becoming a priest and a member of a well-known religious congregation, he was for a long time attached to a Parisian college which was then controlled, collectively, and not without distinction, by the church and the university. He was a cultivated and liberal man, a fine teacher. Afterwards he was appointed head of the novitiate of his congregation, and he seemed to be destined to reach the highest offices of his society. But there arose the crisis which is known as Modernism, and, with all the sincerity of his mind, he took part in it. As far as he could, he remained faithful to his church and to his monastic body, which had been suppressed. A time came, however, when, with the assistance of Pius X, he found himself completely outside the old faith. He left the church in the fall of 1910, when Rome demanded that all the clergy should take the anti-Modernist oath. Not without a good deal of trouble he found employment, and his future seemed to be assured, when the war broke out.

A child of Alsace and France, he determined, although his age exempted him, to take an active part in the national defense. In the later months of 1914 he was stationed near Soissons, respected by his comrades, esteemed by his commanders, who saw in him the leader of men that he had been. Always the first in danger, he was shot down on January 12, 1915, near Crouy, in a district which remains in the hands of the Germans, and he has been mentioned in dispatches. His letters breathed confidence, and not a shade of fear of the fate which awaited him, and which he foresaw, having played many times with death before it struck him. Never was there a simpler and more perfect "readiness" of a living hero to meet the death which crowned him. Yet this man was worse than an ordinary unbeliever; he was what is shudderingly called in certain quarters "an apostate." He had, out of love of the truth and regard for the evidence, renounced the faith of his youth, the monastic profession, the priesthood, even all belief in theology; but he was broad enough in heart and mind to avoid despising and insulting the past, and he was not a man to flinch from any duty. It was precisely for duty that he was "adapted," even unto death.

The second friend was in his forties. He was enrolled amongst the Territorials, and was set to

guard a Mediterranean port. "Sergeant X," he wrote humorously, "defends Toulon, which no one attacks." Brought up in a strict Protestant home, being the son of a clergyman, he had passed through the Normal School and the Roman School, and he had become a professor in a provincial university. He was well known for his learning, a tireless worker, a man with a brilliant career before him. He retained nothing of the Protestant creed; but he did not lose his integrity, or his spirit of devotion to duty. This learned man, who was married and had three children, felt that he was not doing enough for France, and, with the consent of a wife who was worthy of him, he procured his transfer to the active army. At the beginning of the year 1916 he was a second lieutenant, and he was mortally wounded on February 28 in a brilliant action near Arras, for which he received the cross of the Legion of Honor before he died. With his last breath he asked: "Have I done my duty?" Certainly he had done his duty, and more than his duty, if men of his kind can ever find that they have done enough. This was the "adaptation" of a great soul to a duty which he sustained until the last ebb of his strength, without other fear or regret than that he had not been able to do more—more than give his life.

The third was in his twenty-sixth year. He belonged to a good middle-class family, of what is called a "conservative" type, and he had been educated in a provincial college of the Jesuits. He had, in fact, for the purpose of protecting his belief, been obliged to take his degree in a Catholic institute. He was a studious youth, of great application, even punctilious; and he was, unhappily, very inquisitive and clairvoyant and sincere. His first doubts occurred to him, he used to say with a smile, when he read the anti-Modernist works which his superiors had given him, to confirm him in the orthodox faith. The refutation had inspired him with a suspicion of esteem for the statements attacked and, once his attention was awakened, he sought further. He had discovered that there was no certainty on the side of the theologians, and for some time, having been trained by them in an abstract dialectic, he was too restless to succeed, as he wanted, in constructing a metaphysic of duty with fine syllogisms. Gradually he became accustomed to look to the reality of things, at human nature and the facts of history. He tired of theories, and took a lively and direct interest, apart from controversy, in religious history.

He had recovered his peace of mind when the war broke out. His health was poor, but after two adjournments he became a secretary of the General Staff: an easy task in time of peace, and one that seemed still to him too easy, and weighed upon his mind, so that he asked to be admitted to a brigade of Zouaves. He began, after lining up, by having his feet frozen in the trenches near Ypres, and, after a few weeks for recovery, he returned to Belgium. He became a sergeant, and volunteered for all kinds of difficult missions; and he had the pleasure of going to hear what was being said in the opposing trenches. He was mentioned in dispatches on May 9, 1915, for a bold fight, and a day or two later he went at the risk of his life (forgetting that he had a brother, a doctor, wrongly held as a prisoner in Germany) to gather in a few wounded enemies, who had fallen between the lines and were, he said, making heart-breaking appeals, while none on either side dared help them.

In the meantime the brave youth employed his rest in study. He wrote, for instance, a short essay on the idea of the end of the world in the First Epistle to the Thessalonians. He began to learn Hebrew . . . And he was killed outright, on April 5, 1916, by the bursting of a German shell, during one of the dangerous missions he loved to undertake. For his last exploit he was mentioned in army-orders. He used to say that his companions faced death without thinking of it, without any thought about what might lie beyond. He did the same. He "adapted" himself cheerfully to meet death, yet was not ignorant how much life might

hold for him. He was very clear what he would do with his life; but he knew also that, if he fell in the war, he would not die in vain.

Thus do men die of whom some would say, with a delicate shade of insolent disdain, that they had no faith. Say, if you like, that they had cast aside the ancient creeds of the Christian faith. But most certainly they had a faith, a strong and noble faith, a faith which was common to them with your dead, and which made them brothers. France has not two classes of heroes, of which one—yours—is greater, finer, holier than the other, that of what are called unbelievers. France recognizes all who believe in her, and she will never admit this shameful distinction. Our dead are, like yours, a legion, and, like yours, they have a right to respect. Shame upon the man who insinuates that Freethinkers know not how to die! Glorious was their death, and glorious their thought, because it was all of loyalty and devotion. The ancient belief which helps you was to them a shackle. They did not abandon it that they might avoid the sternness of duty. Cease, then, to insult their glorious deaths, or—let me charitably warn you—the insult will return to you, with the curse of your country.

Before the war began there arose amongst us a politico-religious movement which had a great place in the Catholic and reactionary press. The pupils of the schools, it was said, were returning to the church; and all that we could find in the way of fact was a noisy attempt, which has not yet ended, to push the propaganda of royalism under the pretext of what was called "Integral Nationalism." For various reasons, of which one of the chief may have been the absence of a monarch, the strictly monarchist movement began to languish, but this was not the case with the military nationalism, which was fostered by the danger of war and has been naturally stimulated by the war. This nationalist zeal, very admirable in some respects, and at present excusable even in the features of which we may not approve, assumes a religious color in certain minds, an intimate and, it is said, necessary alliance with Catholicism. Hence it is that we find amongst us, not exactly a religious revival, as people have been too eager to assert, but a stream, neither broad nor deep, of a mysticism which has a certain resemblance, in some of its symptoms, to the cult of the German God.

The links which attach this military religion to the gospel of Jesus are less than frail: they do not exist. But the old sacred texts are conveniently unintelligible in great part to any man who has not made a philological study of them—that is to say, to nearly all who read them—and lend themselves to every kind of nonsense which prejudice, interest, and passion suggest. That is why the Christ of the gospels, who is so indifferent to the things of this world, so contemptuous of material force, so complete a stranger to our ideas of country and nationality—the Christ whose only principle was that we must cling to nothing in the present order, leave our goods and families, abandon our life to the persecutor, sacrifice everything, in a word, in the hope that the kingdom of God is nigh and one will have a hundredfold for what one has sacrificed—this Christ of a more than pacifist ideal becomes a truculent deity, a master of extermination, the heavenly leader of the national armies, Jesus Sabaoth. Ancient mythology never witnessed so strange a metamorphosis.

It was soon found that the gospels were a veritable manual for the patriot and the soldier. Certain contradictions which they contained were easy to exploit. By the side of the absolute command, which must necessarily remain more or less theoretical, not to resist violence, to offer the left cheek to him who struck the right, to relinquish your cloak to the thief who has taken your tunic, not to concern yourself more about your life and maintenance than do the sparrows under God's care, we notice a passage where Jesus, about to go to Gethsemane, advises his disciples not in future to be without arms. (Luke xxii, 36, 38.) Thus, without taking into account the text in another gospel in which Christ openly chides the disciple who draws the sword to defend him in the garden of Gethsemane, telling him that he draws the sword will perish by the sword (Matthew xxvi, 52), they represent that in authorizing private defense—which would be a concession imposed upon his theoretical idealism by the conditions of real life—the Divine Master has equally authorized national defense; as if he had really given the slightest thought to it, or had had any idea of a national war, or had reached our modern conception of international relations, or had, with his vision of the coming kingdom of God conceived in narrow Jewish fashion, dreamed of laying the foundations of public law for societies which would last for ages.

Then there is the centurion of Capernaum. Never before has this good soldier been in such favor. Certainly the church will have to appoint him a high festival in its calendar. Yet the anecdote in which he figures is very simple, and is not exactly calculated to recommend his profession. Here is the text, as we find it in the first gospel (Matthew viii, 5-10, 13):

"And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof, but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. . . . And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour."

The narrative says that a pagan officer, whose son was seriously ill, came to ask Jesus to cure his son, and that he begged Jesus not to put himself to any trouble on that account, seeing that his power over the spirits enabled him to effect the cure at a distance by the force of his will, just as the centurion himself ordered his men about as he willed. No Jew, Jesus said, had shown such faith in his power; and the son was cured immediately. The inner meaning is that the pagans, more docile than the Jews to the preaching of the gospel, are saved by Jesus without his going amongst them bodily. The symbolism is very far from giving us any assurance of the historicity of the fact, but the literal and obvious meaning of the narrative is perfectly clear.

And now we are told that in the person of the centurion Jesus canonized soldiers and their profession! Jesus, they say, received the centurion; therefore he did not disapprove of the profession of arms. But did he not also, if we believe the gospels, receive a number of prostitutes and publicans? Must we conclude from this that he approved the trade of the former and the rapacity of the latter? Christ, we are told, ordered the rich man to give up his wealth, but did not order the centurion to leave the army. Those who say this forget that the rich man asked Jesus what he must do to possess eternal life (Mark x, 17), and that the centurion does not at all question Christ about his salvation.

The centurion is a figure of the converts from paganism, but he is not described as being himself converted to the gospel. In the narrative the centurion simply believes in the miraculous power of Jesus, and the commentator has no right to go any further. But, it is said, Christ praises "the words of discipline" uttered by the centurion, and is not content merely to "make them his own" in refraining from blaming them. (So Paul Bourget, in the preface to "The Voyage of the Centurion.") This is merely another piece of nonsense. Jesus praises and admires the faith of this man who believes that diseases, and the spirits which cause them, obey the command of the thaumaturgus like well-drilled soldiers. It is not military discipline that Christ commends, but the absolute confidence of the father who comes to him in behalf of a sick son. The whole of this military exegesis ought, if it were not for the sincerity of the sentiment which inspires it, to be treated as childish and ridiculous.

Let the gospel remain what it is, an ideal of peace in charity. Let no one look to it for formal lessons about war; the man who finds such has put them there himself, drawing them from his own brain. Conceived quite apart from all the realities of social, political, national and international life, the ideal of the gospels is not directly applicable to them; and it is only by forced interpretations that any one can draw from the discourses attributed to Christ a rule or special directive principle for the conduct of a man and citizen in contemporary society. The only thing reasonably possible is to take the general inspiration of the sentiment of justice and charity which pervades them. Exegetical subtleties are not of the least use as regards this moral utilization of the gospels, and they are calculated only to compromise it by the arbitrary inconsistency of their deductions. As to finding in the gospels a philosophy of war—its necessity, its legitimacy, its normal conditions, the military profession and its relations to religion—it is not to be thought of unless one wishes to fall into a set of improbable fancies. You might as well ask Buddha's ideas on the matter. Mohammed alone had ideas about war, and it is not at all expedient to introduce those amongst us.

(To be continued.)

A HERE AND NOW RELIGION.

Only Casually Has It Any Relation to Heaven, a Hereafter, or Duty to God.

[Worshippers at the First Unitarian church of Des Moines, Iowa, hear sermons occasionally that would make excellent editorial articles for THE TRUTH SEEKER. The minister is the Rev. Curtis Williford Reese, who recently, taking "A Democratic View of Religion" for his subject, delivered the following discourse:]

The theocratic view of the world order is autocratic. The humanistic view is democratic. In the theocratic order God is the autocrat; and under him are various minor autocrats, called divinities, angels, spirits, fairies, demons and the like. In the democratic order the people are the rulers of their own affairs, and above them are no autocrats, supreme or minor, whose favor they must curry.

In the autocratic order all happenings whatever are the results of the will of the supreme autocrat or of the activities of his appointees. Man's will and action amount to little or nothing. At best man can only pray and hope. If he wants more water, let him pray to the rain-spirit. If he wants freedom from disease, let him petition some god or goddess of pestilence. If he wants food, let him ask and perhaps some raven will bring it. If he fears any natural force, such as wind, fire, storm, and the like, let him call upon the minor autocrat assigned by the supreme autocrat to look after that particular force of nature.

The subjects of the autocratic order look upon poverty, for example, as a divine institution. The autocratic law says, "The poor ye have always with you." To these abject subjects disease is a "visitation of divine wrath." The disease is "smitten of God and afflicted." All the woes that haunt mankind, such as poverty, disease, the social evil, bad housing, the drink traffic, sweated industry, and that matchless enemy of man—war, are all necessary parts of the autocratically ordained order of things.

But the humanistic or democratic view of the world order holds that this is man's world and that it largely depends on man what the world order shall be like. The adherents of this view hold that if man wants more water, he must build more reservoirs and lay pipe lines; if he wants freedom from pestilence, he must foster medical science; if he wants food, he must mobilize the soil; if he fears natural forces, he himself must devise protection; if he would eliminate his woes, he must do the job himself.

This revolution in religion, from theocracy to humanism, from autocracy to democracy, has been brewing a long time. Aristotle believed in "the inner perfecting principle"; Lamarck in "the slow wishing of the animals"; Darwin in "natural selection"; Wallace in "the spiritual nature"; Nietzsche in the "will to power"—all of which are simply different ways of expressing the inherent democratic movement in life.

For a long time man has been gradually breaking away from "fate" and "fatalism."

The reformers who defied the vicegerents of God were democrats in the making. They were not mature enough to break away from autocracy in religion, but they did break away from the minor autocrats.

"Free will" is the theological term, "self-government" the political term, "commonwealth" the economic term, and "self-variation" the scientific term, in which men have expressed the democratic movement.

Democracy is from within. The religion for democrats must be religion from within. The pioneers of democracy were the preachers of the religion of the spirit, which is from within.

Democratic religion insists that all foreign elements and autocratic accretions be thrown off, and that the adherents of democratic religion assert themselves as free spirits voluntarily cooperating for the common salvation. Democratic religion is freedom consecrated to the creation of truth. Democratic religion seeks knowledge through experience and thought. Democratic religion seeks holiness through good-will and purity of motive. Democratic religion seeks not the kingdom of God but the democracy of humanity.

The road traveled by democratic religion is scientific, not theological. The theological way is autocratic; the scientific, democratic. The righteousness of the theological way is imputed; that of the scientific way, achieved. In the ideal aspiration, in the heroic inspiration, in the tireless labor, in the innumerable sacrifices, in the countless achievements of science is the glory of democratic religion; and the worship of democratic religion is the splendid reverence which sanctifies men as they seek to unravel the eternal mysteries.

The method of conveyance in democratic religion is human effort, not divine intervention. Any dependence on any autocratic spiritual power to do anything for mankind is disastrous. Man in his own strength must grapple with the forces of nature. Man in his own strength must face and solve his problems. Man in his own strength must work out his salvation. There is no carriage that may be brought down from heaven. No angels will push man along. The good fairies are gone forever.

Recognizing this, science has quietly gone about the solution of pressing problems, and wonderful achievements have been attained. Fifty years ago we knew next to nothing about the great plagues, typhus for example. But within the last decade science has made discoveries which have made it possible to protect the Western front with its hundreds of thousands of soldiers from devastating epidemics. Autocratic supernaturalism has no such achievement to its credit.

Not long ago tuberculosis was said to be incurable. But now medical science says tuberculosis is curable and preventable, and proves its statement by so reducing the death toll that complete freedom of society from this disease is forecast. Autocratic supernaturalism has no such achievement to its credit.

These and other things are proving conclusively that progress must be democratic, i.e., from within, voluntary not forced; and that the democratic religion is the religion of the spirit, i.e., from within, natural not supernatural.

The end to be attained by democratic religion is human welfare. The Westminster divines gave the first place in their catechism to the question, "What is the chief end of man?" Then they gave the answer, "The chief end of man is to glorify God, and to enjoy him forever." The meaning of this answer, according to Thomas Watson, a British divine of the days of Cromwell, consists in four things: appreciation, adoration, affection, and subjection. "This," he says, "is the yearly rent we pay to the crown of heaven." According to this the chief end of man is to forever bargain with God, to forever receive certain things for certain rental. The autocrat wants praise and worship, and the subject wants to go to heaven; in both cases it is a matter of "revenue only."

Autocratic religion takes the form of "other-worldliness." According to this religion we are not now living, we are only preparing to live after death. Among the questions most frequently asked in autocratic religion is, "Are you prepared to die?" Among the texts most frequently used is, "Prepare to meet thy God." Even the children are taught to sing, "I want to be an angel, and with the angels stand." Life is spoken of as a "period of probation."

It is said that when Harriet Beecher presented herself to a Hartford clergyman to be examined as to her fitness to become a member of the church, among other questions, he asked, "Harriet, do you feel that if the universe should be destroyed [awful pause] you could be happy with God alone?" The biographer says, "After struggling in vain, in her mental bewilderment, to fix in her mind some definite conception of the meaning of the sounds that fell on her ears like the measured strokes of a bell, the child of fourteen stammered out, 'Yes, sir!'"

This reminds me of my own experience. At the age of nine I was asked by the minister who was visiting in our home during the annual revival, if I thought I would be lost if I should die. I had been taught that if a child died after reaching the age of accountability and without trusting in Christ, he was lost. I had heard that for ordinary children the age of accountability was about twelve years; but that for exceptionally bright children, the age of accountability might be reached several years younger. Believing that I, at the age of nine, was an exceptionally bright youngster, I frankly admitted that if I should die I would be lost. During the days that followed I was duly saved, immersed in the middle of the river in the middle of winter, and received into the "fellowship of the saints."

Democratic religion takes the form of "this-worldliness." Should we glorify God? Yes—if that means cooperating with the eternal forces in producing an ideal human race; otherwise, no. Should we enjoy God forever? Yes—if that means that the eternal abides in the temporal and the temporal in the eternal; otherwise, no. Democratic religion says, seize the "eternal-now," live in the "eternal-now," for the "eternal-tomorrow" never is.

The chief end of man, according to democratic religion, is to promote human welfare here and now.

Job Amongst the Stars.

"I know that my redeemer liveth."

Although that eccentric character of the Old Testament, known as Job, is accredited with uttering the foregoing remarkable words, yet no such personality ever lived, the name being allegorical only.

The book attributed to Job states that there was a man in the land of Uz by the name of Job, and that he was upright, etc., giving the narrative a personal, historical cast; and the clergy, never weary of holding up this alleged saint as the corypheus of all that is sublime in patience and resignation under the severest of afflictions.

But no one pretends to know who Job was, or how he came to write the book, or when; nor how it comes that, if a person, where or when he figures in Jewish history. The book bearing his name stands as an interpolation, an interjection, and entirely alone in the Bible.

But independently of the sublime astronomical science veiled under the allegory of a crucified savior, this book discloses innumerable episodes and underplots, subordinate to the main design, evincing an earnest effort to attach a moral corollary that will dovetail appropriately into the general gospel.

The moral of the story, based on the scientific ground-work of the natural phenomena of "the acceptable year of the Lord," which is the allegorical history of the sun in his course in the heavens, was made to exhibit to the perceptions of the wise the wrongs and sorrows which the righteous would have to undergo ere they could triumph over error and falsehood. But the modern character of this portion of the Bible is betrayed by the phrase, "Oh that my words were now written! Oh that they were printed in a book!" Printed in a book, to say the least, is an awkward figure of speech for a man to hit upon, two or three thousand years before the art of printing was invented.

Who, then, was Job? The Jewish rabbis, who plagiarized this book from the Chaldean and Arabian Astronomers, admit that the word Job was a personification, a mere imaginary being, existing only in poetry and fiction.

Our modern clergy, however, have made a poor guess in identifying Job with Jobab (the fifth descendant from Abraham), from the similarity of the name Job to that of Jobab, in the series, thus betraying their ignorance of Greek, which has no letter V in the alphabet, but always represented that letter by a B.

Hence Job, Jove, and Jehovah, are personifications of the one and the self-same great theme of all celestial allegories—the sun and the year.

And this Job, the perfect and upright man of the East, as he is painted, with his seven sons and three daughters, tempted by Satan, and falling into great affliction, and getting out of it, and becoming as prosperous as ever, and finding his seven sons and three daughters alive again, none the worse for having been killed at the beginning of the story, is a Chaldean gospel, precisely of the character of our Egyptian fable of Jesus Christ, of which the gist was nothing more than the natural history of the year which has the seven months of summer (from March to September) for its sons: the three extra-Zodiacal feminine constellations for its three daughters, the old Mother, Virgin Mary, that tempts him "to curse God and die," for his wife, and Bootes, Hercules and Serpentarius for his comforters, who descended with him into his state of affliction when below the equator; while God is invariably the God of the tribes of Israel, that is, the Ram (Lamb) of the sign of the Zodiac.

Hence, in strict observance of astronomical analogies, God the Sun, in the constellation of Aries, the ram, asks Job or Jove about the year in his affliction, and after the autumnal equinox, "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?" "Canst thou bring forth the twelve signs in the season, or canst thou guide Arcturus with his sons?" These are the very names by which these constellations are known today, as they appear in the heavens.

The Pleiades, Arcturus, and Orion, though fixed stars, are spoken of in the book as though they were personages, and surely they are quite as much so as Job and his three friends, or God and the Devil, who each sustain their respective parts in this beautiful astronomical drama.

Hence with the precision of that science which ascertained the motion of the precession of the equinoxes, with almost perfect accuracy, which the Herschels, the Halleys and the Newtons have not been able to surpass or dispute, this great astronomer, speaking in the dramatic character of Jove or Job—the allegorical genius of the year—has given off those remarkable words in the thirty-first chap-

ter: "I have made a covenant with mine eyes, why, then, should I think upon a maid?"

Observe the beautiful results of the astronomical figure—the fruits of the earth are to be patiently waited for till the season of their maturity, that is, of the coming of the sun in his path in the ecliptic to the line of the equator.

This covenant takes place, not in Virgo, the Virgin of August, but in Libra, the scales, or balance of September.

Hence the accuracy of the apothegm: "I have made a covenant with mine eyes," that is, I have observed the place of the Autumnal Equinox by astronomical observation, the only way a man could make a covenant with his eyes, and that it takes place in the Balance of September—why then should I think of finding it in the Virgin (Maid) of August?

To attempt to give these words any other appellation than an astronomical one, such as the clergy try to do, is to put upon them idiotic nonsense. But when applied to the passing features of the year they are beautiful and sublime.

Having shed his blood (juice of the grape) in autumn, and consoling himself with the assurance that the sun which every year renders, or brings around again, that is, still *liveth*, in my flesh, says he—the mutton and beef of March and April which follow immediately after the Fish of February—"shall I see God" (the sun). Thus I know "that my redeemer liveth, and at the last day, I shall rise up out of the earth," etc. The latter day is the last day of the old and the first day of the new year, when the year was reckoned, as it then was, from March. Then it is that the sun appears in the Lamb (Aries) of March, and Jesus (the sun) has redeemed his lost sheep, and Job is reinvested with his flesh (skin), and realizes that his redeemer liveth; and no intelligent Infidel will refuse to join him (it), for they all know that their redeemer also liveth, and at "the latter day" of each succeeding winter through ages "he shall stand upon the earth." The declining year speaks to the constellations whose ascendancy marks the autumnal period, "Why should you persecute me?" that is, come after me, as God drives along the whole glorious company of the apostles, "and not satisfied with my flesh," "but are thirsting for my blood," that is, the rich juice of the grape which the year gives in autumn; and "though after my skin," etc., he passeth on till worms destroy, that is, till the scorpions of October seem to have devoured his substance and extinguished his heat. Yet no sooner shall he have passed through the Pisces (Fish) of February than "in my flesh (of March) shall I see God" (the Sun).

The year will vary and change through infinite ages, but the sun remains eternally the same.

Denver, Colo.

CHAS. M. BICE.

The Marker for Herndon's Grave.

Through Freethinkers of Nowata, Okla., Dr. Wm. Nairn, Lou Whitford and Arch Rings, have sent Judge Weik \$15 for the Herndon marker fund, Dr. Nairn contributing \$8, Mr. Whitford \$4 and Mr. Rings \$3. Dr. Nairn was acquainted with Herndon and pays high tribute to him as a lawyer and a man.—J. E. R.

Those of us who have been brought up under a rigid régime of Protestant dogmas, gradually discover their falsity, and now see them as odious, have to wonder why we so long clung to them tenaciously, defending every link in the chain that bound us. We fight off the truth as long as it is possible. No doubt this is largely because our social and domestic affections have climbed on those stony walls of dogma, covering them with flowers and fruits, and truth threatens to tear them away and cast them into the mud.—M. D. Conway.

Society is periodically afflicted with the military fever. Pity it is none is inoculated against this in the schoolroom. But the boy must grow up to think it commendable he should some day play the rôle of Abel, and for no quarrel of his own. There should be one temple sacred to peace that at least childhood might worship there.—S. D. Kirkham.

O, many a shaft, at random sent,
Finds mark the archer little meant!
And many a word, at random spoken,
May soothe, or wound, a heart that's broken
—Scott.

What stronger breastplate than a heart untainted?
Thrice is he armed that hath his quarrel just;
And he but naked, though locked up in steel,
Whose conscience with injustice is corrupted.
—Shakespeare.

Religions are various, but reason is one, and we are all brothers.—Chinese proverb.

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Who Will Defend Free Speech?

Some New York city attorney who believes in the part of the Constitution that guarantees freedom of speech should take up the cases of Free-thought speakers in whose persons the law and the Constitution are habitually violated by the police and magistrates. One of the speakers, Mr. Irving Meiowitz, has recently been repeatedly arrested on the flimsiest pretexts, locked up and fined, because he had no influential backing and no lawyer to defend him. Unless such cases are fought and tried out on their merits before juries, the open air propaganda will have to be suspended. There may be in the city some attorney who, without requiring fees beyond the ability of the Secular Society to pay, will be willing to go into the matter and help establish the right of free speech for the young men who talk Rationalism at outdoor meetings. A good fight might attract contributions that would give such an attorney something for his trouble; for the crowds are mainly friendly to the speakers and ready to support them in practical ways.

Human Progress Due to Liberty

We are living in the year of the Christian superstition 1917, and it sometimes seems as though it would be many centuries yet before it would be sunrise in the first year of common sense.

Church spires still show where it is a crime to think. The great concern of the majority of human beings is not what men are doing, but what they are believing. The chief business of religion is to get in the world's way.

Man cannot go as fast as he would like for fear of disturbing the sleep of piety. How long is the priest to give the people dope and the ministers to preach about things that never came out of the ground, the clouds or the sea?

Three hundred years ago women were burned alive in England for refusing to attend church; two hundred years ago women were executed in America for what was called witchcraft; during the last century men were imprisoned for alleged blasphemy, but today, the church, that once burned, hanged and imprisoned men and women, *not for crimes but for not accepting the dominant religious faith*, slanders those who deny and reject its dogma.

This world needs to learn that disagreement with the church in its ecclesiastical management is simply the assertion of the right of private judgment, and that men and women are not to suffer punishment for honest difference of opinion.

There is no sin against God, and a law that punishes a human being for such a sin ought to be erased from all statute books. Sins against man are punishable by man, but not going to church, blasphemy and doubting the efficacy of prayer are not such sins.

It is a long way from the stake and gallows to an opprobrious epithet. There is a delicious difference between being burned alive and being called an "Infidel." It is far better to be lied about than to be gibbeted. This graduation of vengeance from killing to defaming shows that religion has been forced to respect civilization. The church today can only growl and show its teeth. It is hard for the priest to realize that the world moves. He once denied the fact. The Christian church formerly persecuted those who rejected its theology, and it still holds up to opprobrium the names of

men and women who were brave enough to defy the church's hate.

What has changed the intellectual darkness and moral degradation of the sixteenth and seventeenth centuries to the enlightenment and progress of the twentieth? The right to think, the right to speak, the right to criticize; in one word, *Liberty!* the word that the Christian church has hated in every age and the word that it fears and hates today more than any word in human language, for, from that word sprang the power which wrested tyranny from the king and priest, and in that word sleeps the power that is destined to destroy falsehood and enthrone truth; to cast down the wrong and set up the right; to drive out iniquity and put in its place justice and righteousness.

L. K. W.

Religion and Democracy.

A short time ago the startling news was suddenly flashed all over the world that Russia, from being an ancient oligarchy, had become a prospective democracy. As Christian superstitions were everywhere manifest in that priest-ridden country, it may be of interest to inquire to what extent religion has fostered the democratic spirit. And in order that we may make ourselves clear upon this subject, let us first define what we mean by the terms religion and democracy.

By religion we mean the guidance of life by ordinances laying claim to supernatural authority, and the postponement of mundane to extra-mundane interests, of things temporal to things eternal. These are the characteristics, not of Christianity alone, but of all religions which have emerged from the chrysalis stage of magic. By democracy we mean that principle of government which has special regard for the welfare of the whole body of citizens, and that holds that their welfare can best be attained, not by obedience to the will of one man or of a few, but by the expression of the collective will in the national life.

Now Asia is the home of religion, and Europe the home of reason; and as democracy is (for better or worse) a product of reason, it is certainly foreign and uncongenial to the Asiatic influence against which European reason has had so hard a fight. Huge despotisms have everywhere been sanctioned and consecrated by religion. Frequently, perhaps generally, the despots are themselves, to some degree, objects of worship, being considered as direct descendants of the original divine authority. In India empires have risen and fallen like waves of the sea, but religion never did anything to moderate the arbitrary power of the ruler, whether great or small. The land which has given birth to all the great religions has produced not a single democracy, unless we except the effort recently made in the hitherto Chinese empire. In Russia, where Asia and Europe meet, and where formerly emperor-worship was as much a part of religion as it is in Japan, we are only now witnessing a change from these tyrannous conditions because of the final uprising of a people kept in religious bondage for centuries.

The very word "politics" implies the democratic ideal; for the "polis" was the city-state, the body of freemen collectively considered. And while the words "politics" and "democracy" come to us from the beginnings of Greek history, we owe to the beginning of Roman history the conception of the "res publica," the "common wealth," the republic. Germany, fighting for kaisers, is false to the racial ideal to which Britain, fighting for her age-old "Witenagemot," is true. When we say, then, that democracy is coeval with, or even antecedent to, European civilization we are speaking the literal truth. It did not occur to the Greek or Roman citizen that he might earn an eternity of bliss by renouncing his human dignity, and absolutely subjecting his will to that of a divinely-appointed ruler. The other life, as he conceived it, offered no reward for such a renunciation. His vote was real to him, his soul conjectural. He was conscious of possessing a will, and he loved to exercise it in

concert or in conflict with his fellows. He would doubtless have to leave it behind with his fleshly integument; for the shadowy state beyond the tomb was always figured as a despotism.

When Christianity in time asserted itself, and absorbed all the earlier cults, it brought with it a dogmatic other-worldliness which even despotism regarded as anti-social. The Christians were persecuted, not as being hostile to despotism, but rather as being contemptuous of it—not because they contested the principle of autocracy, but because they boasted themselves the thralls of an autocrat mightier than all the Cæsars. In a sense, no doubt, Christianity was a leveling doctrine. It pronounced all men equal before the throne of God. Distinctions of race and rank were to be entirely abolished—in heaven. Here below, on the other hand, all such distinctions were to be scrupulously maintained. Democracy, as a reasoned method of promoting human well-being under terrestrial conditions, finds likewise no encouragement in the Christian scriptures. So far as they have any political application, they may be cited in favor of an irresponsible rule, deriving its authority, not from the consent of the governed, but, directly or indirectly, from divine appointment. The truth is that the "inspired" speakers and writers knew no more of political science than they did of astronomy and geology, and that the attempt to find scriptural sanction for democracy was the thinnest of special pleading.

The Roman Catholic church has been called a democratic institution because men of humble birth have frequently risen to great eminence, and even to the greatest, in its hierarchy. But this is a mere abuse of language. An autocrat is none the less an autocrat because he is the son of a butcher or a candlestick-maker. The church, indeed, provides stepping-stones by which men of the people may climb to arbitrary power; but that has nothing whatever to do with democracy. Very similar is the case of the Protestant sectaries who have made some show of fighting despotism. It was not democracy that they had at heart, but theocracy. How far Christianity has been from forming and fostering any reasonable conception of democracy we may see very clearly in its attitude towards two great social evils, entirely irreconcilable with the democratic ideal. The first of these evils—pauperism—Christianity for ages accepted as a permanent condition, rather desirable than otherwise. Against the second—slavery—it raised but a tardy and feeble protest.

Religious writers are constantly making strenuous attempts to show that Christianity is by rights the religion of freedom, constitutionalists, democracy, and that only its corruptions have worked in the opposite direction. The actual number of democratically-minded clerics has, doubtless, in some places, increased; but the church is today as far as it was a hundred years ago from giving any general lead in the direction of democracy. The prelate—real or imaginary—who said that the gospel precepts, taken literally, would bring society to a standstill in twenty-four hours, was much nearer the essential truth than many of our present-day religious expositors. Democracy, of all forms of government, is by far the most enlightened. We admit all its imperfections; we admit that its workings can often be justly criticized and always amusingly caricatured. But we believe that there is this great distinction between democracy and other forms of government—that it tends to correct and cast out its own imperfections, while they have no inherent principle of development or of self-purification.

Be this as it may, there is no possible means of guaranteeing enlightenment in a hereditary ruler or altruism in a caste. On the contrary, the possession of unlimited power by one man or by a few is in itself unwholesome, and tends to corrupt the man or men to whose lot it has fallen. That democracy is the ideal form of government may almost be called a self-evident proposition; and its grow-

ing ascendancy in the world today we are indebted not to any characteristic trait of religion, but to the impulse of the enfranchised intellect to free itself from the shackles of a centuries-old despotism imposed by an ecclesiastical authority based upon the supposed word of God.

Defending Ideals.

Of the day which he has appointed by proclamation for all male citizens from 21 to 30 to register with a view to performing military service, President Wilson observes that "it is nothing less than the day upon which the manhood of the country shall step forward in one solid rank in defense of the ideals to which this nation is consecrated."

We are glad Mr. Wilson spoke of our national ideals. The world at large might say that when a nation's ships at sea, carrying citizens on their lawful business, are ruthlessly sent to the bottom by the undersea assassins of a hostile nation, the primitive impulse of self-defense is a sufficient excuse for calling our manhood to the colors; still, it will be killing two birds with one stone, as it were, if at the same time our ideals as a nation can be defended and advanced.

What those things are which we mean when speaking of our ideals will occur readily to the minds of those familiar with our Declaration and Constitution. One of the first is freedom of speech, of press, and of assembly. This is not in a specially flourishing condition at the present time, when the press is threatened by Congress with a tax calculated to put newspapers out of business; when assemblies are broken up at the whim of a police officer on the pretext that they block traffic, and when speakers expressing their thoughts in public are placed under arrest, locked up, and then sent to the workhouse.

Unless such action is to be defended as a military necessity, we have preceded the defense of our ideals by destroying the chiefest of them.

There is another ideal, namely, religious equality, otherwise the separation of church and state, the abolition of all religious tests, a democracy founded on the equal rights of citizens of all beliefs and of no belief.

That is Americanism, the one thing that distinguishes it from other governmental isms. It is an ideal not yet realized; but since we are going to vast trouble and expense in maintenance of our ideals, why would not the present be a good time to vindicate this one?

To pay the cost of battling for our ideals, measures are adopted to make all men—that is, all men except priests and ministers—and all property—that is, all but ecclesiastical property—carry a share of the military and financial burden.

These exceptions, this exemption of priests and ministers from military duty and their property and the property of the churches from taxation, are violations of the American principles that constitute the ideal now held in mind, and expose our country to the charge of hypocrisy when in words it professes devotion to certain high aims and in action repudiates them.

Ecclesiastical exemptions cannot, like the suspension of free discussion, be excused on the plea of military necessity. On the other hand, that necessity which puts everything else among the ratables demands with equal reason that church property should pay its taxes; for a dollar raised in that way will go just as far as a dollar realized from any other source.

The country needs the tens of millions to be had by taxing church property just as much in proportion as it needs the hundreds it will get out of the Truth Seeker Company; and good financing would dictate that if immunities are to be granted, the government should exempt us, where only a few thousands can be levied on, and put a stiff rate of the three thousand millions of property held by the churches.

But let us have democracy and equality. Don't conscript our sons, who are young Freethinkers,

and exempt the theologs and young ministers and priests.

Don't send the tax collector our way, while instructing him to avoid churches and parsonages.

How does Mr. Wilson expect us to defend an ideal that the government has neglected to make perfect, establish, strengthen and settle?

Theology and National Songs.

Our country seems to be particularly unfortunate in the matter of its national songs, both as regards the words and the music. The words to a large degree have been made simply to give permanency to ancient incidents in the life of the nation, which are wholly inappropriate amid the changed conditions that characterize our modern day. The Star-spangled Banner, for instance, which is considered by most people to be the national anthem (though not a few dispute this claim), was written at the time of the war between this country and England, during the attack of the British upon Fort M'Henry in Chesapeake Bay. When it was discovered that the American flag remained afloat during all the attack, Francis S. Key, a young lawyer who was a temporary prisoner on the British admiral's flagship, wrote the verses that have since obtained a world-wide popularity. But why should our national anthem be everlastingly recalling an incident in our history more than one hundred years old, especially in view of the fact that at the present time that nation and ourselves are close friends—allies, in fact—in the great cause of humanity?

But there is a feature of our national hymnology that interests us more than the military occurrences it records, and it is the unnecessary and inappropriate emphasis which it places upon the theological conception of life. The Star-spangled Banner tells us that "In God is our trust." As a matter of fact, so far as our personal experience goes, this as a statement of national confidence is not true. No nation and no individual places his ultimate trust in God. An appeal to heaven at the opening of Congress by a chaplain officially appointed has never yet deterred that federal body from acting otherwise than as if his celestial majesty did not exist. And as to the individual, we have yet to find the man who could truthfully say that he left the conduct of all his earthly affairs to the guidance of his heavenly father, without making the fullest provision, as the response of his own energy, to do the entire work for himself. The intrusion of a sentimental theology into a song which an entire nation is expected to approve, is contrary not only to the great Constitution, but also to the true American spirit, which, unhappily for the present generation, is fast dying out.

The same sentiment occurs in the song, Hail Columbia. Here we are taught to sing, "In Heaven we place a manly trust," whatever that phrase may mean. But it is in the "Battle-Hymn of the Republic" that we reach the height of this theological nonsense. Why should a song intended to be sung by all classes of mind and heart in honor of their country's fame and glory begin with the words: "Mine eyes have seen the glory of the coming of the Lord"? From the standpoint of well-defined and profitable thoughts, this hymn of Julia Ward Howe is devoid of any valuable meaning. It is throughout a description of Christ appearing to a religious visionary as the captain of the heavenly hosts, and warning men to give their souls to him, for "Our God is marching on." This hymn, as a national anthem, is not only offensive because of the harmful picture which it presents of God, as one who "hath loosed the fateful lightning of his terrible swift sword," but because it has about as little to do with the honor and glory of a great nation as Gilbert's "Dear little Buttercup," in Sullivan's opera, Pinafore. It is inappropriate in the most marked degree, and to inflict such words upon an unwilling community is a hardship that ought to be removed at once.

Now, why should any credit be given to a supernatural being for accomplishments that are manifestly the result of human effort? Why call to an unknown deity for counsel and material aid, when everywhere there is the evidence that what man has wrought for the benefit of the race has been achieved by his own hard work in the sweat of his brow, night and day? Was it the church or religion that discovered for us the truth about the stars, that unfolded the wisdom of the mineral and animal kingdoms, that enabled man to chain the lightning, and overcome the law of gravitation? If in these and many another department of investigation the fruits of discovery have been gathered as the result of human agency alone why perpetuate in a national song a worthless superstition which no longer has any meaning for the thoughtful of our generation?

"Church Exemption."

The Truth Seeker Company has on hand a good supply of the pamphlet entitled "Exempting the Churches," which is a presentation of facts and reasons to show why churches should be taxed. Just now, when Congress is discussing ways and means to raise revenue for carrying on the war, the members of that body should have this neglected source of income brought to their attention.

We propose to our readers that they send copies of this pamphlet to their congressmen and senators, together with a letter asking them to read and reflect upon its contents. The price of the pamphlets singly is 25 cents. For this purpose we will cut the price and send *two* copies for 25 cents to *one* address. The purchaser could thus supply his representatives in both Houses.

The government wants to raise \$19,000,000 by mulcting the newspapers in an exorbitant and extortionate sum for postage. Three times as much could be realized by equal and impartial taxation on church property, which is surely better able to stand the strain than are the newspapers now struggling for existence in the face of multiplied charges for material.

If we want the members of Congress to vote for church taxation we must at least ask them to do so, and give our reasons. The best way to do this is to furnish them with the pamphlet "Exempting the Churches." Two copies to one address for 25 cents.

We are indebted to some unidentified friend in New Jersey for a disinterested and fruitful act. The following extract from the letter of a resident of that state shows what the act was:

"Inclosed find \$3 to pay for a year's subscription to your paper, THE TRUTH SEEKER. A friend recently sent me a copy. I read it and said to myself: 'That is the paper for me.' It has more common sense and reason in it than anything I ever read in all my life. I shall do all I can to get my friends and acquaintances to read it and put foolishness and flimflam out of their heads."

The moral does not have to be pointed out. When sending a copy of THE TRUTH SEEKER to a friend secures that friend as a subscriber and brings us that kind of a letter, each reader can see what his next move ought to be. Present conditions should be favorable to securing new readers, for in these times of inflated prices the paper does not come high at \$3. Think it over.

Provincial governments are notoriously more narrow, conservative and illiberal than those of mother countries. The fact is illustrated by the present government of Canada. While in England the highest courts and the upper house of Parliament, the Lords, have just declared that Christianity is no part of the law of the realm, that such a pretense is mere rhetoric, and that money may be lawfully bequeathed to a society the purpose of which is to combat the principles of Christianity, the Canadian government excludes this Freethought and Agnostic newspaper from its mails and refuses to issue a money order payable to the Truth Seeker Company. This in addition to confiscating our books addressed to Canadian correspondents, neither forwarding nor returning them, nor even notifying the sender that the property has been seized. The decisions of the English courts and House of Lords is in harmony with the increasingly liberal spirit of the age, but how are these pinheaded politicians of the provinces to be explained?

RESPECTFULLY SUBMITTED.

Franklin Steiner Brings Certain Things to the Attention of Rev. W. A. Sunday.

MOST GREAT AND BENIGN WILLIAM:—I use these words in addressing you with a full realization of their meaning. To your followers you are not a teacher of nor an exemplar of religion; but are regarded—as was Jesus, Paul, Mohamuned, Joe Smith or Dowie—as a religious prophet. In this, of course, I am not championing their good taste. You preach neither Christ nor Christianity, but you make use of both as a means of propagating Sundayism, for the glory and profits of yourself, the great and benign William.

You may not be aware of the fact that psychologists classify certain individuals as paranoiacs. One of these was a man by the name of Roosevelt. Ten years ago, the Roosevelt mania seemed to effect all classes, but with few exceptions all have recovered. Now, in certain localities, under certain conditions, chief of which is the dying, desiccated condition of the churches, the Sunday mania breaks out. One good thing, however, is that like smallpox, the same community is never afflicted the second time, although freckles and scars might remain as a mark of the scourge. We can congratulate you William, upon your ability to "catchem, holdem and skinem," with one stand of your circus.

I feel like giving you a heart-to-heart talk because you and I were both born and reared in the very provincial state of Iowa, in counties adjoining each other. We are both now in the great city of New York, the commercial metropolis of the world. Here, the great mass of the people, following their instinct, knowledge and experience, have judged you and your circus rightly. They see that it has every ear mark of a strict commercial transaction, and the average man here has so pronounced it. You well notice that you are not given whole pages in the daily papers as you were in small towns in the West. You must be satisfied with a column and a half, and many times with only the half. And should any of your henchmen go into a newspaper office here and tell the editor that he must not publish anything criticising you, that editor would never get through laughing. Let it be written, William, that while you are a big man in a small place, you are likewise a small man in a big place like New York.

The chief motive that prompts me to address you these lines is to be found in two items in THE TRUTH SEEKER of May 5, page 281. There it states that an offer was made to your secretary that the expenses of a criminal libel suit against that journal would be furnished if you would agree to go into court and swear that you did not appropriate Ingersoll's Decoration Day oration and deliver it as your own. This, William, touches me deeply, for I confess to you and your friends that I am co-author of this cruel "libel." This "libel" has had an extensive circulation. It was first published in THE TRUTH SEEKER of December 9, 1914. In the Sunday issues of the New York Times and Herald of January 30, 1915, it was republished, placed before nearly a million readers and telegraphed by the Associated Press throughout the United States. To further circulate this very malicious "libel," The Truth Seeker Co. printed it in a pamphlet, together with other matter concerning your august self, and in this form it has had a circulation of one hundred thousand copies. The reading of this pamphlet in San Francisco in the summer of 1915 caused you to cease your meetings, and suddenly take your departure from the Golden Gate. Now, lo! it comes home to roost and greets you in New York city. You are reported to have rejected the kind offer of your friends, and will have naught to do with a prosecution. Surely, like Jesus—and you seem to resemble him in no other respect—you are dumb before your accusers except to say that it is all due to the "whiskey bunch." And more cruel still, William, the sinful editor of THE TRUTH SEEKER deposits two thousand dollars in a bank which he agrees to forfeit in case he cannot prove to any competent jury that the alleged "libel" is true. He further defies you to publicly say, specifically, that the "whiskey bunch" is behind the opposition that THE TRUTH SEEKER is now conducting to your circus in the metropolis. Should you do so, he guarantees that you will make an appearance in court, not the result of your own volition, and in a like manner part with some of your money.

Now, most benign William, no one dislikes to see a good man spoken ill of any more than I do. Yet if the editor of THE TRUTH SEEKER and myself are guilty, there is a paper published in Minneapolis, Minnesota, that is more so. I refer to

The Twin-City Reporter. This journal has persisted in "libeling" you for several years, and has prevented a performance of your religious circus with its side-show and concert in Minneapolis. The editor of that paper has repeatedly cited and circulated in many thousands of copies, two incidents in your life. One is that when a young man you kept company with a young lady in Belle Plaine, Iowa, and that you used to "stand up" with her at religious meetings. You seemed to know, then, William, as you do now, that nothing is more useful than religion in worming oneself into another's confidence. The sequel was that your treatment of the young lady was not exactly on the square, as a result of which she died. And in the same paper, it is stated, as I had previously heard in Iowa, that while you were preaching Christ crucified, and laying up material treasures, you permitted your brother to die at the Story County, Iowa, poor farm.

Then there is another wicked man whom you have multitudinously accused of "libeling" you. I refer to C. A. Windle, editor of Brann's Iconoclast. You once tried to have this journal denied the use of the mails. Four years ago, in South Bend, Indiana, your henchmen had a boy arrested for selling it on the street during the stand of your circus in that city. They said they meant no harm to the boy, but they wanted to "get Windle." Well, Windle came down to South Bend and went on the boy's bonds; but did they get him or even try to? No, Windle is too big a man for you or your crowd to tackle, and possibly you said you would have nothing to do with a law-suit, the same as when your friends wanted you to prosecute THE TRUTH SEEKER. Now the Christ-like spirit, William, which you manifested in the face of these "libels," but not on other occasions, makes you really a wonderful man; and the future historian will doubtless refer to you as "William, the chosen of God, despised and 'libeled' by man."

Now, Sunday, I am not yet through with you concerning that Decoration Day oration, which you delivered in Beaver Falls, Pennsylvania, in 1912, and published in the Beaver Times. A large part of it is admitted by all, including yourself, to have been purloined from Ingersoll. You say you did not know it was Ingersoll's production. One thing you could not help knowing. *You knew it was not your own*, yet you deliberately published it, or permitted it to be published, *as your own*. Will you be candid, and answer a question? *Who is the author of that portion of that oration, which you did not purloin from Ingersoll? Did you write it?* Do not fear to say yes, *if you did*, for it would certainly be a tribute to your ability as an orator, which the world has not yet discovered that you deserve. There is one passage to which I will call your particular attention. It reads:

"Spanish rule in Cuba was organized inhumanity. In fact, the whole history of Spain was a record of broken faith, plunder, torture, judicial murdering, treachery and double dealing. Humanity and liberty were outraged, and across the island there stretched a trail of blood, while the cry of the perishing was summoning us to the rescue, sights of misery confronted our gaze. And queenly Columbia, as brave as she is beautiful, heard the wail that came over the waters from the shores of the waters not far away, and God heard the voice that cried to him from the blood-soaked soil of Cuba, and when the pen of the diplomats had been dipped in vain, and even the kind offices of the pope had failed to relieve distressed Cuba, God called on the great American nation to do his work with shot and shell. And America heard the call. We said to Spain, 'This butchery must cease,' and when she would not heed us, we simply went over in a hurry, and made her heed. We demonstrated that we are not only unconquerable on land, but invincible on the seas."

You see, William, the wayward man cannot help thinking that were you to express the ideas of this passage in language of your own, it would read something like this:

"Hey, you bloated, bull-necked, weazel-eyed Spanish galoots! You bunch of liars, thieves and all around scoundrels! What do you mean by turning the swell ranch of Cuba into a dog pound or slaughter-house? Get out of there, you mutts! Bully for you, old Pop on the Tiber! I hope, old pal, that for this good turn you will be able to maul the everlasting wind out of these old lantern-jawed Infidels. All of them ought to be put off the earth. But, you, sallow complected dago rascals, I want you to know that we Americans are some pumpkins, and our Columbia a great old gal. We can lick you on land, or duck you in the sea. Take your choice! Pack your duds, you scoundrels, and blow, before we turn you into mincemeat or throw you into the Gulf of Mexico."

And I further inform you, William, that in case you refuse to answer this question, it is my intention to publish your Decoration oration in full, in the hope that some one will discover the source of that portion that is not Ingersoll's.

You seem, William, to have made free use of your precursor, T. De Witt Talmage. In the Johnstown (Pa.) Democrat of November 10, 1913, appears a sermon by you, three hundred and seventy words of which are identical with the same words

to be found on page 77 of a collection of sermons by Talmage entitled, "Social Dynamite." Many of your best "gags" are taken from Sam Jones. We will forgive you for stealing from Talmage and Jones. They are of your kind, but not your nerve in stealing from Ingersoll, who you say is in hell. And your marvelous consistency of statement, William. When caught like a rat in a trap in the Ingersoll matter, you in an attempt to exculpate yourself, said you had never read a word of Ingersoll in your life, forgetting that you had previously said, in the Jacksonville (Ill.) Courier of October 27, 1908, that you had "*read everything Ingersoll ever spouted*," and afterwards repeated this statement in the Philadelphia Ledger, the same journal in which you made your original denial! I commend to you a maxim more important in your case than any in scripture. It is: "Liars should have good memories."

Are you acquainted with a book entitled "Practical Christianity," by the Rev. Dr. Valentine, for thirty years president of the Gettysburg, Pa., Lutheran Theological Seminary? Well, a prominent Lutheran minister in a western city where your circus gave a successful performance, says one of your sermons is purloined from this book.

Your latest steal, exposed in the Boston Post, is amusing, in that you took it from a book called "Etidorpha," which spelled backwards makes "Aphrodite," a name given to the old pagan goddess of love, Venus! And you, William, used this in reference to Christ and Christmas! Are you not guilty of "blasphemy"? No, most great and benign William, we will not do you the injustice to say that you are the only literary thief in the world. We will only say that you are one of the boldest. While the others ply their vocation in the dark, you ply yours in daylight or right under the lamps. You remind me of the servant girl who appropriated her mistress' dress, and then wore it right before her eyes. You say people send you wagon loads of clippings that you use. Is this because they think you have not brains enough to compose sermons of your own? Truly, you can say with Paul, "I am indebted both to the Greek and the barbarian, to the wise and to the unwise." And above all things you can again say with Paul, "If the word of God abound *through my lie* to his glory, why am I judged a sinner?"

No one is frightened, William, when you say that all opposition to you is due to the "whiskey bunch." Only beware saying this about THE TRUTH SEEKER. The editor of that paper is a peaceful individual, but he will not stand for this without calling you to account. We all know that you make this statement to obtain sympathy, when the attention of the public is called to your violations of truth, honesty and decency.

And you say that a man is offered \$30,000 to attend your meetings and write you up in a slanderous manner. Zounds! William, and to think that I have written you up many times and never received a dollar therefor! Do you blame me for getting nervous?

While your circus was playing in Des Moines, Iowa, a little over two years ago, I was there. You lived on West Fifth street in the same block that I lived in on Sixth avenue. You showed me no neighborly feeling, notwithstanding that both I and my friend, Mr. J. B. Herriman, took an interest in your show and wrote you letters telling you how it might be improved.

In Des Moines you advertised that you had made 11,000 converts. Three weeks after you departed the ministers after raking the city with a fine comb, could muster only three thousand! What became, William, of the eight thousand others? Does your old opponent, the Devil, often corral so soon the choice young lambs that you have brought into the fold of Christ?

A word touching your dear friend and partner, "Rhody." Tell him that the girls of the metropolis are beautiful, erect, walk with a quick step, and are bewitching, but sly and tricky. What a great shame that "Rhody" should work so hard to get the sheep of the Lord in a temper for you to shear them; sell so many thousands of hymn books, costing him about twelve or fifteen cents, at a dollar apiece; and then have one of these bright-eyed daughters of Eve come into court, swear that he promised to marry her, and demand and receive a huge piece of his money!

In conclusion, most great and benign William, I will say that I do not seek or want "eternal life," certainly not if it is to be spent in the company of you and your crowd. FRANKLIN STEINER.

As a matter of fact, the civilization of our time is the result of countless causes with which Christianity had little to do, except by way of hindrance. —R. G. Ingersoll.

MAN OVERSIZES HIMSELF.

He and His Earth Are but Specks and Motes in the Infinite Universe.

[C. M. Kilby, writing in *Popular Astronomy* on "Man and Universe," gives us some facts and figures calculated to take the conceit out of people who think the whole cosmos was made for them and that its creator is perpetually occupied with their affairs.]

Measured by man's standards man is a mighty being, a colossus, the lord and ruler of the world, and in our younger days man seemed to be almost the lord of the universe, or at least the universe seemed to be made for him. Fortunately, as we grow older this magnification decreases until finally we see man in his true perspective—as through a telescope reversed. Then he is known to be only an infinitesimal in infinite space. He is but a speck upon a ball 8,000 miles in diameter, rotating on its axis once in 24 hours, and revolving around the sun in about 365 days at the rate of 18.5 miles per second. Around this Sun, which is one of the smaller and cooler stars and which appears large because it is only 93,000,000 miles from us, revolve other planets—Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, and Neptune, in order—whose distances from it range from 36 to 2,800 million miles.

Along with this solar system of sun, planets, meteors and comets, we speed through space at twelve miles per second, not knowing whither we go nor why. Other suns, or stars, doubtless have their planetary systems also, and all, according to our observations, are hastening through space. The unaided eye sees but 6,000 of these stars, but the telescope reveals 100,000,000. The nearest one to us is 25,000,000,000,000 (25 trillion) miles distant and heaven only knows how far is the farthest. Though light travels at a rate of 186,000 miles per second, it takes about four and a half years for light to come to us from the nearest star, Centauri, and fifty years to come from the Pole star. Therefore some of the stars we are now seeing may have been blotted out centuries ago.

Our only visitors are meteors and comets. Several hundred meteorites have actually reached the Earth and been found. They are the remnants of former worlds that tell us that those worlds were composed of the same materials as our Earth. Most of these intended visitors are burnt to powder by friction when they strike our atmosphere, and become but dust of our earth. Some that contain occluded gas burst with explosive violence and furnish us beautiful pyrotechnics. All are small and weight less than 500 pounds.

The comets are more distinguished visitors, but are light, airy nothings with electric tails. In passing through our solar system their orbits and motions are changed by the influence of the Sun and the planets—especially Jupiter—and thus are captured for trespassing. Many of the phenomena accompanying them are optical and electrical and change as they continue on their courses.

Of all this how much does man control? Is he monarch of all he surveys? He has no voice in their motions, no power to change the course of even one meteor. He is but an onlooker, a passenger through space without chart or compass, or even steering gear. Around and 'round he goes "on the the whirligig of time circling with the seasons," which cover him with their snows, bite him with their frosts, and scorch him with summer suns: and he can not lift a hand to stay them.

Though man is but a speck compared to his habitat, the earth itself is not so large. When we consider some measurements it seems not only large but immense. For instance, its surface contains 200,000,000 square miles, its volume is 260,000,000,000 (260 billion) cubic miles, and its mass is 6,600,000,000,000,000,000,000 (6,600 million million millions) tons. There are 52,000,000 square miles of land and 145,000,000 square miles of water, and living here are 1,500,000,000 persons. These numbers are large and hence our magnified idea of the size of our planet. But a square mile, a cubic mile, and a ton are all small quantities, and hence these large numbers. If it were said that year consists of 31,536,000 seconds, one might get the idea that a year is an aeon. And so numbers sometimes fool us.

Though the earth is 25,000 miles in circumference it can be circled in a few days. At the new moderate speed of 60 miles per hour it would require but 17 days. Its curvature shows a drop of 8 inches in 1 mile and 64 inches in 2 miles. The lower 600 feet of a mountain only 30 miles distant are below the horizon. And so it seems that our earth is indeed a ball, and a small one at that. Its surface is nearly smooth, as its highest mountain, Everest rises less than six miles above sea-level, and the ocean bed is about the same distance below.

Man on his island home is a creature of circumstances. If the earth's temperature were to rise 40 or 50 degrees above, or drop as much below, the present range, he would pass away and the place thereof would know him no more. Or, if the sun's temperature were to fall as much as 14 deg. Fahr., a glacial period would occur and refrigerate us all. A slight change in the relative amounts of oxygen and nitrogen constituting our atmosphere would end our days. If the water were removed our bodies, which are 90 per cent. water, would soon wither away.

Why man was placed here and whither he goes—who can tell? In spite of his insignificance and impotence, he has gazed into space and explored the starry regions. He has discovered many mysteries and solved many riddles, but the First Cause and the final consummation remain unrevealed to his intellect. And so, "there is a door to which he finds no key, there is a veil through which he can not see."

But he has seen and discovered many things. With his science he has dispelled the idea that the stars and planets are divinities, that they are candles periodically lit, and shown that they are simply masses of matter. He knows that the earth is not flat and that it is supported neither by a tortoise nor by Atlas. Nor is the earth the center of the universe, nor even the center of one of the numberless systems. With the aid of his chemical balance and reagents he can say that the earth's crust contains 47 per cent. oxygen, 28 per cent. silicon, 8 per cent. aluminium, 4 per cent. iron, 0.17 per cent. hydrogen and 0.12 per cent. carbon. With his barometer he can tell us that the atmosphere extends but seventy miles above the earth's surface. He can point his telescope to the sister planets, see, and photograph their surface markings; with his spectrometer he can tell what elemental substances constitute the sun and stars; and with his bolometer he can tell you that the temperature of the sun is 12,000 deg. Fahr. and that the moon is icy cold. With his Coulomb's balance he can weigh the earth, and with the aid of his scientific laws determine the mass of the planets and the moon, and predict eclipses. He has told us that the solar system was formerly a nebula, which by gravitation and cooling formed the sun and planets. He has pointed out 10,000 nebulae, which slowly, but surely, are condensing to form other solar systems. He has discovered the cosmic process, evolution, a cyclic process without beginning and without end, progressive and continuous. From internal evidence he finds that the earth has reached the age of some 60,000,000 years. Though still cooling and contracting its end is in the dim and distant future. Within its surface much heat is stored, for as we dig down its temperature increases 1 deg. Fahr. for every seventy feet. The sun, a mass 880,000 miles in diameter, has cooled more slowly and its temperature is yet 12,000 deg. Fahr. Through calculations it is known that the sun's heat is not due merely to cooling, for if it were its temperature would not long remain constant. As it cools, it contracts; as it contracts, its temperature is raised; and thus its heat is maintained. Another factor in this maintenance is the wonderful metal radium, which undoubtedly exists in the sun. This metal is a heat factory in itself.

Not only has he delved into the past, but he has dipped into the future and predicted discoveries of other worlds. The prediction and discovery of Neptune, the farthest known planet, is evidence of his ability and acumen.

Man's inquiries have not been limited to the inanimate matter of the universe. For centuries he has wondered whether worlds are inhabited. It was formerly thought that all of the planets, stars, moon and sun were inhabited, but now we know that this cannot be unless their residents are far different from us.

In ancient times it was said that the heavenly bodies were round because the circle is the perfect figure. It was also thought that their motions and conditions were permanently fixed because established by a perfect creator. Though the motions and forces of the sun, earth and moon are finely balanced, we know now that sooner or later their equilibrium will be destroyed and that the earth will be ground to pieces by the moon or fall into the sun to be destroyed by fire. Whether the earth will be refrigerated and depopulated along before such a cataclysm occurs, man cannot yet tell.

As the solar system is speeding toward the constellation Hercules, perhaps to join the cluster of 6,000 stars observable there, the avoidance of a collision with other system seem impossible. Such a collision would start another cycle in the evolutionary process. Thus one cycle follows another, but all are in the same progressive march through eternity. Was there a beginning? Man can find no

evidence of it; nor can he find any promise of an end. The present stage is but a phase of the endless cosmic cycle: condensation—collision—heating—nebulae; then condensation, collision, etc., again. The creator has not finished his work—and never will. "He" is ever present, ever-working throughout the universe—an Infinite and Eternal Energy. And

"When you and I behind the veil are past,
Oh, but the long, long while the world shall last,
Which of our coming and departure heeds
As the sea's self should heed a pebble cast."

Man has not only made measurements and calculations of things seen, but has also launched his mind upon the sea of infinity to explore its unknown shores and answer the riddles that he meets. He does not balk at the question, "Is the universe infinite?" though he knows that he can not conceive of infinite space because the idea is beyond the power of his imagination. But this fact does not prevent an answer to the question. As Spencer has said, "Conceivability or non-conceivability is never proof." Man employs his reason and argues that since everything occupies space, space can be limited only by space. Therefore, it is self-limited only, and therefore endless and infinite. Again who would deny that 1.0/3 gives an endless result, an infinity of 3's? Yet imagination can not cope with them. Thus reason attests an infinity though imagination can not reach it. Again, reason suggests that time is infinite—without beginning and without end—but mind can not grasp the idea.

So man, the quintessence of dust, is but a mote in an infinity of infinities. Though his "dim horizon is bounded by a span," he gazes intently at the passing show that comes within his ken—an onlooker who can control nothing—one of the "magic shadow shapes that come and go 'round with the sun-illuminated lantern held in midnight by the master of the show; one of the helpless pieces of the game. He plays upon "this checker-board of nights and days, hither and thither moves, and checks and slays, and one by one back in the closet lays."

Through infinite space he whirls in complex spiral motion at thirty miles per second, speeding on and on until his days are ended. Like the poor player upon the stage he struts and frets and frets until his part is done. He is but a "flower of the field which to-day is and to-morrow is no more." "He dieth and wasteth away: yea man giveth up the ghost, and where is he?"

Morality.

What we call morality is the conduct we demand from others. Morality has been given a false origin. Of course, there was no god back of it, but man put a god there for emphasis. And God was made to say, "Thou shalt not," etc. Now, that is not the right way to teach human brains and human hearts. That is the way to make morality a system of slavery. That divine "Thou shalt not" has been made into a club or a lash. How much better for the world, when God was on the earth, had he said to his human children: "Let us do what is right for ourselves and others; let us be kind to one another and help all who are unfortunate; let us do unto others and not demand that they do unto us, let us all try to make life easy and pleasant for all who live." God should also have set a better example for man. His history, as presented in the Old Testament, would be a disgrace to an orang-outang.

There must, however, be no defense of wrongdoing in the liberty to do what is right. We must stop at the door of another person's right. There is a fence around a man's house which should protect it. There is a fence around a man's property which should protect it. We have no right to trespass. To enlarge one man's freedom does not narrow another man's freedom. In one word, the only morality which will protect the world is the morality of liberty, of truth, of justice. A morality founded upon a theology limits human experience, whereas man must live true to his highest convictions, even if those convictions contradict every theological tenet in existence. There is a purer morality in disobedience of religious commands than in following the thunder and lightning of Sinai or the "Sermon on the Mount."

The morality of God has kept man from becoming civilized. Prohibition of any kind is death to Liberty. What man wants in order to progress is freedom. Religion and Morality are twin tyrants. They have done little besides persecute human beings. The phrase "Thou shalt not" should be changed into: "We all should respect our brothers and sisters by giving them liberty to express their thoughts in words and actions."

The last experiment of freedom has not been

tried. What is called the "Decalogue" has been a stumbling-block for the feet of men, or the minds of men, for thousands of years. Men today are no longer bound by it. If that is the way to be better it is better to go some other way.

The whole trouble with the ten commandments is that they are religious first and anything afterwards. The command to worship God and to keep his Sabbath holy annuls all that is good in the other commands. An honest man cannot worship a dishonest god. A good man cannot worship a bad god. A man in the twentieth century cannot worship the god of the first century. Man can take care of himself better by not worshipping god. All history is my witness. There has been a bad lot back of god. The world has reached a point where it can say: If I have any morality, it must be that of freedom, not of religion. Too many men and women have been killed for not obeying a priest. Nothing is so black on the earth as the shadow of the cross. If you make it a moral duty to go to church, then I declare it a higher duty not to go. *One thinker* is worth more than a thousand worshippers. The individual must be sacred. And every individual must be sacred. One man must not force his morality upon another, nor must all men force their morality upon one man. There is no universal morality. And there is none wanted. There is too much conformity, not too little. Independence is man's noblest privilege and the power, be it political or religious, that is working to destroy human independence is the worst enemy of mankind. No man's god must come into my house. The fire that burns upon the hearth of my home is the fire of freedom and every god has tried to put that fire out. The worst act of a human being is that of proselyting, trying to enlist another under his banner. The greatest battle is to be fought by each one alone and the greatest victory is to be won by each one alone. What mankind should strive for is to make every person live an honest, kind and upright life. "Hands off" to priests and parsons.

It is my right to do as I think best until I trespass upon the same right of someone else. But no man must command my obedience. To obey is to surrender the highest, dearest and most sacred right of man. We must live in such a way that no man could condemn such living in himself. But compulsory morality unless nature compels it, is a violation of man's liberty.

Do not listen to the pulpit, but put your ear to your own heart and let your head and hand respond to its beating.

MARILLA M. RICKER.

Religion Useful to Rulers.

Under the heading, "The German Clergy," the *Literary Digest* gives a sort of summary, with brief quotations, of some articles written by an American who visited Germany with an American passport. This gentleman, Mr. D. Thomas Curtin, is evidently strongly pro-British, and his articles are creating a deep impression as they come out in English journals. Mr. Curtin asserts that the "modern material Germany has not much use for religion" except as a factor in the government. And referring to the so-called hymns and prayers of hate in the churches, Mr. Curtin holds that the spread of "extreme Agnosticism in the last quarter of a century renders it essential for the clergy to hold their places by stooping to the extreme violence of the professors."

It seems to give certain persons a feeling of self-gratulation to say, "You are fond of the material. I am higher, nobler. I choose the spiritual." And of all classes who put up this pretense none other is so addicted to this assumption of superiority as is the clerical class, who are engaged in a desperate struggle to palm off on us their spiritual gold bricks for our sound material dollars.

And how is it in other Christian countries? What well-informed, intelligent person has much use for religion except as a factor in the government? Do not rulers uphold the church because to them it stands for Order, necessarily to them the established order? This is true in England and America as well as in Germany. As to the spread of Agnosticism, most men of education and intelligence are really Agnostic, though Agnosticism may be more deeply grounded by scientific knowledge in Germany than in England, to a greater degree still than in America. The church is an institution based upon privilege. It must give a good account of itself by holding the lower classes in a condition rendering them easily governable. This it does by the other-world fraud. The church and the rulers make common cause, each to ensure the power and perpetuity of the other. But this is not a distinctively German arrangement, and the English had better pause before holding up hypocritical hands in affected horror with an "I am holier than thou."

Book Notes.

We are frequently asked by subscribers and others concerning the testimony given by certain prejudiced Christians regarding the death-bed sayings of eminent Infidels. There are many pious believers who still persist, for the sake of religion, to malign the closing hours of some of the noblest workers for truth and liberty that this world has ever known. In order to meet these uncharitable accusations with the real facts in the case, the late Mr. G. W. Foote wrote a book called "Infidel Death-beds," in which, besides giving an interesting sketch of the life of distinguished Infidels, he describes with the accuracy of facts the most interesting circumstances of their last moments. These lives include such names as those of Lord Byron, Charles Darwin, George Eliot, Gibbon, Hume, Victor Hugo, Thomas Paine, George Sand, Shelley, Volney, Voltaire, and Colonel Ingersoll. Any reader familiar with the writings of Mr. Foote, that renowned English Freethinker, will not need to be reminded of the excellence of his work, the clearness of his style, the care with which he gathered his facts, and the disinterested motive with which he marshaled them when occasion required. "Infidel Death-beds" is now in its second edition, and is the only book of its kind published in the English language. It is invaluable for use in confuting the many lies that have been and are still being circulated by immoral Christians concerning the life and death of noted Agnostics, in order that by such lies they may, if possible, prove the excellence of their religion. This book should find a place in the library of every Freethinker, and especially among those who are seeking information as to the manner in which unbelievers have met the call of death. The price is twenty-five cents. The Truth Seeker Company.

Another TRUTH SEEKER publication which deserves to be better known is the volume of Robert C. Adams called "Travels in Faith from Tradition to Reason." Mr. Adams was at one time president of the Montreal Pioneer Freethought Club, and while holding that office delivered some of the best lectures that up to that time had ever been offered to a thinking public. In the book, "Travels in Faith," Mr. Adams records in the first seventy pages the history of his progress from Christianity to Rationalism. This telling bit of personal history is highly interesting, and ought easily to engage the attention of the most careless reader, for there are very few persons who do not enjoy an outline of human life and character, especially if a noble purpose runs through the whole. The remaining seventeen chapters of the book discuss such subjects as "Human Religion," "Is the Bible the Word of God?" "Human Ideas of God," "The Decline of the Ministry," "The Consolations of Christianity," "Material Immortality," and "Liberal Convictions." All these subjects with others are treated from the standpoint of pure Rationalism. They are dealt with clearly, pointedly, and with a view to being easily understood. No man surpasses Mr. Adams in the clarity of his statements as to what actually constitutes the real contention of Rationalism. He never allows himself to be diverted from the main issue by any of the later fads which are resting their weight upon Rationalism for support. His epigrammatic style yields many a gem of thought which have been quoted far beyond the limits reached by this great lecturer's voice. For beginners in the study of truth his books have no superiors. (The Truth Seeker Company. Price, 25c.)

The Bankruptcy of Religion. By Joseph McCabe. Watts & Co., London. Price, \$2.50.

This is Mr. McCabe's latest work. It was written as the direct outcome of the conditions occasioned by the association of religion and the present world-war. The most casual observer has not failed to note the paralysis of religion in the presence of the greatest international strife that our world has ever known. Many persons have been inclined to believe that the present apathy of religion with reference to the commencement of the war and its long duration has been but an accidental condition due to the general determination on the part of the nations to settle their differences by force of arms, as in the fairest days of Christianity. The purpose of this latest work of the great English Rationalist is to show that this is by no means the true explanation of this startling phase of modern religion. "In order to realize," says Mr. McCabe in his preface, "the full force of the blow under which the churches reel today one must appreciate the long preparation for it. It is this lengthy preparation, this steady lowering through many decades of the prestige and power of the clergy, that I set out to describe. First I

will put in plain and concise form the moral of the war itself, and glance at the recent apologies of clerical and other writers. Then, in four convenient sections, I will summarily describe the great struggles of the nineteenth, and early part of the twentieth, century. Having this material before him, any thoughtful person can appreciate correctly the position of religion in our life; and in the last chapters I will candidly meet the anxiety of those who imagine that the Christian creed, however slender its influence and poor its representation, cannot be replaced. There is a more solid and more thrilling creed that only awaits its chance."

The four sections here spoken of are, Section I, The Verdict of Science; Section II, The Verdict of History; Section III, The Verdict of Philosophy; Section IV, The Verdict of Humanity. Each of these sections has three or four subdivisions in which every feature of the main topic is fully and clearly examined. Throughout the work there is a wealth of references and practical illustrations which, besides strengthening the author's main contention, introduce the reader to a number of prominent men and their opinions upon religion as known in the past and as pictured in the future. The book is one of profound interest. It is easily the most stirring literary production of the present year. No other book compares with it in keenness of analysis as regards the true state of religious conditions throughout the world today. In short, Mr. McCabe's work "is an historical survey of the decline of the influence of religion, and a masterly statement of its importance during the great World Crisis." It is in fact an authoritative text-book of the status of religion as it exists at the present time.

The following have been received:

British Education after the War. By Frederick J. Gould. Watts & Co., London. Price 1/6 net.

Junius Finally Discovered. By William H. Graves. Published by the Author, Birmingham, Ala.

A Fool's Commentary of Scripture and Doctrine. By Pater Guilielmus. Sherman, French & Co., Boston. Price, 80c.

The Struggle of a Mind to be Free. By John Emerson Roberts, Kansas City, Mo. Price, 25c.

Gleanings and Scrap Book Gatherings. By C. R. Woodward. Published by the Author, Lockport, N. Y.

Pagan and Christian Morality. By Walter Mann. The Pioneer Press, London. Price two pence.

What Is a Real Revival? Billy Sunday, "Unreal," "Money," "Exaggerator." By A. Sheldrick. Published by the Author, East Northfield, Mass.

Christianity and Progress. By G. W. Foote. The Pioneer Press, London. Price, twopence.

The European War. By Edward G. Smith. Published by the Author, Chicago, Ill. Price, 25c.

Criminology and Social Psychology. By Theodore Schroeder, of the New York Bar. The Medico-Legal Journal, April, 1917.

The Specific Trouble with the World and Its Specific Preventive. By Franklin Hopkins. Land Currency Advancers, Pubs., New York.

Some Revelations. By R. D. Tompkins. Published privately. Price, 50 cents.

The major league baseball owners, who are generally opposed to seven days of playing per week, have laid plans to aid military units through Sunday games; but the sabbatarians threaten them with the law if they try it. Boston authorities are quoted as saying that Sunday baseball even for patriotic purposes will not be permitted. Philadelphia will also "make a howl," and New York is uncertain. Elsewhere the plan meets with bigoted opposition, although in every case it is proposed to turn over the entire receipts to the mayor. Innis Brown, the baseball writer, remarks that "the action of the baseball men in offering such a scheme deserves stronger commendation than the imposition of legal restrictions to hinder the plan"—which is putting it mildly. The community is submitting to a good deal of dictation from the churches, who themselves contribute nothing to the war tax, and then act the dog in the manger when the more patriotic baseball men offer to do their bit.

The age has passed when man can be deceived by ancient fables or fiction; the fixed principles of life are generally known, and we are aware of our ignorance concerning what we do not know. The powers and work of nature are not necessarily supernatural because we cannot account for their origin.—J. Hartmann.

NOTES AT LARGE.

The police and courts of this city appear to be in a conspiracy to suppress freedom of discussion of religious questions without warrant of law. A permit is required for a religious meeting, but the Secular speakers are informed that they do not need a permit because their meetings are not religious; and then they are arrested for holding religious meetings without a permit. The latest opinion from the office of the police commissioner is that the character of a speaker's teachings determines whether or not the meeting is religious. It is said in other quarters that a religious meeting must be opened with prayer. The Freethought speakers are in a quandary to determine whether they should try to get around the religious question by organizing as exponents of the Religion of Humanity or of Secularism, or fight it out as Rationalists. The last speaker arrested up to the time of this writing is Mr. Nicholas Mitchuly, who on May 23 was brought before Magistrate Nolan in the Fifty-seventh street court, charged by a woman, evidently a Catholic, with creating prejudice against the Jewish religion! As the woman, who probably acted under instigation from other persons not appearing, could repeat nothing that the speaker had said, and could testify that Mr. Mitchuly spoke as charged only because she heard "murmurs" in the crowd, the case had to be dismissed. The Secular speakers make every effort to abide by the law and not to give occasion for offense. They do not criticize the government; they are not open to the charge of using treasonable or seditious language, nor has that charge been brought against them. Before speaking they obtain the consent of the police captains, and conform to all the regulations. They are harassed, apparently, only because the police think they can "get away with it"; and if the police officer on the post happens to be friendly, some crank or fanatic is generally on hand to demand their suppression. The whole matter needs sifting and settling. Not only should the police be told by their superiors to keep their hands off, but they should be instructed to warn complainants of their responsibility in cases of false arrest. The right of peaceable assembly, of free discussion and the sale of any periodical on the street needs vindicating or it will be entirely lost.

"Just now, when it is necessary to impose excessive taxes on our homes, food and industries, and when thousands of our best men are cheerfully offering their lives to protect and defend our country, the Federal Council of Churches, in session in Washington, declares:

"We believe it to be just whenever necessary that incomes should be taxed to the furthest possible point without checking production, and exemption should be made of surplus incomes which are dedicated to the maintenance of religious and social agencies."

"In other words, they believe it to be just that the other fellow should be taxed to the limit and that they should go tax free."

"How much more patriotic it would have been if the Federal Council of Churches had declared: In this crisis no private property should be exempt from tax, and to prove our good faith and patriotism we cheerfully agree that all property under our control shall bear its full share of the necessary burden."

The foregoing is a letter addressed by J. B. Beattie, of Chicago, to the *Tribune* of that city. It was not published. Mr. Beattie notices the fact, which has also come to our attention, that daily papers have stopped printing criticisms of the churches by Secularists, and in their selfish demand for exemption from war taxes and military duty the ecclesiastical slackers are protected by the silence of the press. Instead of offering to do something for their country, the churches are calling for larger contributions for their religious work, which in war times is more conspicuously futile than in peace. What are they going to say when in the future they are charged with the recreancy they now manifest? They bind burdens heavy and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

One report of the work being done for Jesus and other important considerations at the tabernacle uptown credits "Billy" with new and original versions, in "the slang of the street and baseball diamond," of incidents in the life of Our Lord. And we are told that the account of the meeting between Jesus and Zaccheus, conceived in the slang aforesaid, was hilariously applauded, and "the 18,000 showed their approval by shrieks of laughter." Zaccheus, as we all know who have read the nineteenth of Luke, was the man who said to Jesus: "Behold, Lord, the half of my goods I give to the poor; and if I take anything from any man by false accusation, I restore him fourfold." No wonder

that the crowd shrieked with laughter at the notion of a man giving half his goods to the poor. "And Jesus said unto him, This day is salvation come to this house." More shrieks. What is funnier to a Christian than the idea of a man's being saved just by dividing with these poor and making restitution to those he has wronged, when it is well known that salvation comes only to those who formerly profess Jesus as their personal savior. "He [Zaccheus] is also a son of Abraham." Zaccheus was a Jew, and salvation came to his house without his conversion to Christianity. The humor of the entire story calls for all the shrieks of laughter with which it was greeted.

The sincerity of the pacifists who are opposing conscription for war purposes is hardly to be doubted. They may be misguided; they may be uselessly agitating the air, but they are still in pursuit of a purpose which to them seems good. When, therefore, Magistrate Fuchs, of New York, declares that all agitators against the conscription law are traitors and in his court will be treated as such, he shows himself to be a dangerous person to vest with power over the liberties of his fellow men. He menaces American freedom more than any power the country is organizing to fight. A few days ago this same magistrate fined a Freethought street speaker for the offense of reading in public a quotation from the tabernacle evangelist, as follows:

"Do you remember what God did for Joshua? He bent down toward the sun and said, 'Here, sun! Stay where you are until Joshua gives you the high sign!' So the sun stood still, and Joshua went right ahead, and licked the enemies of God to a frazzle, and took his time at the job."

The officer who made the arrest understood the words to be those of the speaker, not recognizing them as quotation from America's foremost minister of the gospel. Magistrate Fuchs ruled that the language was calculated to provoke a breach of the peace, and imposed the fine.

The New York dentist, Arthur Waite, who last year murdered his wife's father and mother in order to get their money, and was put to death for his crime on May 24, was a believer in the comfortable doctrine of a future life, which he faced with no apprehensions as to what it might hold for him. He was the president of a Christian Endeavor Society, and active in church work in Ann Arbor, Michigan, as well as in New York. When in the Tombs prison he sang hymns so feelingly as to persuade hearers that he could not be guilty, and was constant at divine services held in the prison. "Fear God and do right" was his motto. He feared God. "I have become a student of the Bible," he said, "and I believe everything in it"—from cover to cover. Dr. Waite told the reporters that on rereading the Ten Commandments he found he had broken all but one of them—"I have never used profane language." He composed poetry rebuking unbelievers and affirming that "God's love supplanteth every doubt." His last day was spent reading the Bible. His work as a murderer and as a Christian added fresh facts to prove the generalization of Havelock Ellis that "in all countries religion, or superstition, is closely related to crime."

"Cleveland, May 18.—As a 'great forward step in Christianity' the social service committee of the Northern Baptist Convention recommended last night that churches and ministers pay taxes.

"The proposal caused much debate. It is yet to be passed upon by the convention."—*Daily paper*.

The fate of the proposal at the hands of the convention has not been learned. Perhaps it was allowed to die for want of support, which would be a pity. It shows that in some church circles there is an awakening conscience on the subject of tax dodging. The church works for itself. The ends it aims at are its own, not those of the state. There is an ulterior object in its so-called charities and philanthropies, and this is not so much to do good, humanly speaking, as to promote what they call the kingdom of God, which is the church. As regards the state, the church is an outsider. It demands favors from the state, but returns none except for pay. No wonder that some, even inside the fold, are beginning to feel like parasites and deadheads.

The bill before Congress to raise the price of newspaper postage from 100 to 600 per cent contains the provision that "newspapers and periodicals entitled to be entered as second-class matter and maintained by and in the interests of religious, educational, philanthropic, agricultural, labor, or fraternal organizations, not organized for profit and none of the net income of which inures to the benefit of any private stockholder or individual"

shall not be subject to the advanced rates. The framers of the bill seem to have a grudge against scientific papers; otherwise that class might have been included among the exempt, or at least such of them as pay no profits to any private stockholder. The exemptions are as bad as the bill, for they appear to include only the newspapers and periodicals that do not amount to anything, or that are printed to advertise some society or promote the interests of some clique or orders. For an example, the Catholic Knights of Columbus publish a paper or organ called, we believe, the *Columbiad*, which might claim exemption as religious or fraternal, or both. It is the same old abuse.

In defense of free speech and unshackled press a *Sun* correspondent appeals to Cardinal Gibbons, who has written a book called "A Retrospect of Fifty Years," in which he is quoted as saying:

"If only the American people will hold fast to that instrument which has been bequeathed to them as the palladium of their liberties—the Constitution of the United States—and fear and distrust the man who would touch that ark with profane hands, the permanence of our institutions is assured."

Is Gibbons getting Americanized? A few years ago he advised the voters of this country to elect only Christians to office, although "the palladium of their liberties—the Constitution of the United States," forbids a religious test. Only a year ago he ventured the prediction that this government would survive owing to the fact that "no man who openly repudiates the leading tenets of Christianity can hold public office." At that time he stood for exactly what our "palladium" does not stand for. If now he is really in favor of the Constitution as it is, he has made a considerable advance over himself and the church he represents.

By special cable dispatch we are told that the allied forces in Palestine will soon occupy the city of Jerusalem, now held by the Turks. The city was taken away from the Jews about the year 70 of the current era, and the story of its capture is a point in higher criticism. In Luke ix, 43, 44, the account is found, attributed to Jesus as a prophecy. But the higher critics do not credit prophecy with predicting historical events, and therefore they conclude that the Luke gospel was written after A. D. 70 by someone who knew so little about dates that he filled in the discourse of Jesus with this mention of the siege of Jerusalem. There is a similar anachronism in Matthew (xxiii, 35), where Jesus speaks of the slaying of Zacharias "between the temple and the altar," a tragedy which took place in the year 71, thirty-eight years after the crucifixion.

There is a bill in the New York legislature to prohibit the police from "listening in" on telephones without permission from a supreme court justice. The bill is the result of a case of wire-tapping in this city last year, when the police by intercepting messages between the Rev. Daniel C. Potter and certain Catholic clergymen obtained evidence of a conspiracy to discredit Charity Commissioner Kingsbury and to obstruct the due process of law. The "listening in" accomplished good results in that instance.

He was a religious leader; she was a religious girl; they met at a religious meeting. He is Chester A. Winters; she is Nabbie Garrison; they live in Binghamton, N. Y., where the courts are trying Winters for his relations with the girl, the charge being criminal assault. Mothers should keep their girls away from religious leaders and male Sunday school teachers.

A Favorite Story in Belgium.

Bethmann-Hollweg was sent by his emperor on a special mission to God the Father in heaven. He knocks at the door of Paradise, which is opened to him by St. Peter. Bethmann-Hollweg asks permission to speak with the good God. "Impossible, he is sick, very sick." "What is the matter with him?" "I do not know," replies the saint, "but he walks up and down without respite or intermission; he seems to be affected with an insane idea of his greatness, for he keeps constantly repeating, 'I am the Kaiser! I am the Kaiser!'" The messenger from William II expressed his disappointment. "How unfortunate," said he, "for I have news of very great importance to communicate to God from my master." "Of what does it consist?" "This is it," replies the envoy extraordinary, von Bethmann-Hollweg. "My master, the Kaiser, charges me to announce to God that he has just ennobled him, and that hereafter he may call himself *von Gott*."—*Revue des Deux Mondes*.

THE TRUTH SEEKER

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Free-thinker who is not a regular subscriber.

OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions *Whence? and Whither?* can be given only by Science.

THE TRUTH SEEKER holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

THE TRUTH SEEKER believes in Free Speech, Free Press, and Free Mail; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinion. We neither indorse an idea by printing it, nor condemn it by exclusion.

THE TRUTH SEEKER is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted.

POLITICAL PRINCIPLES.

(THE NINE DEMANDS OF LIBERALISM.)

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.
2. We demand that the employment of chaplains in Congress, in the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of nat-

ural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Letters of Friends

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

DIVINE MURDER.

From C. F. Hunt, Chicago.

To the Editor of The Truth Seeker:

The ruling Germans surpass the thugs of India by their adherence to divinely inspired murder. With them "God" means the rule of brute force, not spirit. The land of Bach and Mozart is ruled by the avowed ideal that human life depends on its destruction. "Real progress" requires frequent wars; the maimed always to mingle with the people, showing their scars and stumps to growing children, so they will grow up to love war.

People who wish to free Germany from this awful charge, tell us that Gen. von Bernhardt is a quack, or crazy, and not to be cited as speaking for the German nation. But in "Germany and the Next War" he quotes names that make Germany great. The book ends with an appeal to the war god: "We may, with Ernst Moritz Arndt, raise our hands to heaven and cry to God: 'From the height of the starry sky May the ringing sword flash bright.'"

Claus Wagner, page 19: "The natural law is the law of struggle. The super-social struggle . . . is war . . . This struggle is a creator, since it eliminates." Schiller, page 26:

"Man is stunted by peaceful days
In idle repose his courage decays.
Law is the weakling's game.
Law makes the world the same.
But in war man's strength is seen.
War ennobs all that is mean."

Treitschke, page 27: "A thousand touching traits testify to the sacred power of the love which a righteous war awakes in noble nations."

A defensive war only is righteous; but Bernhardt says might always justifies conquest. "Might gives the right to occupy or to conquer. Might is at once the supreme right, and the dispute as to what is right is decided by war. War gives a biologically *just decision*, since its decisions rest on the very nature of things."

Kuno Fischer, page 26: "Wars are terrible, but necessary, for they save the state from stagnation."

Goethe, page 37: "Peace schemes" . . . "must be denounced as unhealthy and feeble. . . The maintenance of peace never can or may be the goal of a policy. . . The apostles of peace must be confronted with Goethe's manly words:

"Dreams of a peaceful day?
Let him dream who may.
War is our rallying cry,
Onward to victory."

Luther, page 54: "War is a business, divine in itself, as needful and necessary as eating and drinking, or any other work."

The people are pawns, or cattle; killed or driven by the state, this being a divinely directed class; page 261: "The state is the transmitter of all culture, therefore entitled to claim all the powers of the individual for itself."

Backed by German genius, Bernhardt boldly utters his medieval theory, page 11: "War . . . the greatest factor in the furtherance of culture and power." Page 14: "War is not merely a necessary element in the life of nations, but an indispensable factor of culture." Page 17: "The desire for peace has rendered most civilized nations anæmic." Page 18: "War is a biological necessity of the first importance,

since without it an unhealthy development will follow, which excludes real civilization. War is the father of all things."

In his economic ignorance, Bernhardt thinks that the producer must yield most of his product to an exploiter, then fight and die to provide a market for surplus wealth, (which, according to modern justice, the laborer should keep). Page 23: "In America, England, Germany, industries offer remunerative work to great masses. The native population cannot consume all the products of this work."

(This is the basic lie of the divine war theory. Try giving the product to the producer, and see if he can consume it).

Continuing: "The industries depend mainly on exportation. Work and employment are secured so long as they find markets which gladly accept their products, since they are paid for by the foreign country. But this foreign country is intensely interested in liberating itself from such tribute, and in producing all that it requires. We find, therefore, a general endeavor to call home industries into existence, and to protect them by tariff barriers. . . A state, under the necessity of providing work for its population, may be driven into war."

A freetrader could not improve on this candid statement of the exploitation of labor. A divinely appointed class is to take all products, without return, consume all it can, then wage war for markets to absorb the remainder. Plundering of labor gives means for culture, and war promotes still more culture.

Page 29: "'Love God and thy neighbor' can claim no significance for the relations of one country to another . . . it would lead to a conflict of duties . . . must inevitably lead men astray. Christian morality is personal and social; it cannot be political . . . Thus, according to Christianity, we cannot disapprove of war in itself, but must admit that it is justified morally and historically."

Materialism also justifies killing the producers. Page 29: "The state can also come from the materialistic standpoint to a decision to wage war, if it believes that by a certain sacrifice of human lives, conditions of life in the community may be improved. The loss is restricted to comparatively few, and since the fundamental notion of all materialistic philosophy inevitably leads to selfishness, the majority of the citizens have no reason for not sacrificing the minority in their own interests. . . Reflection thus shows not only that war is an unqualified necessity, but that it is justifiable from every point of view."

Instead of resting on "historical" evidence, the modern world is a unit in opposing the worn out and brutal (with apology to the brutes) theory of might is right, when applied to the exploitation and killing of wealth-producers. Shall this despotism, or democracy, win?

A SPECIMEN OF GOD'S WORK.

From W. Wilkinson, Canada.

To the Editor of The Truth Seeker:

DEAR FRIENDS: Enclosed find \$7 for two renewals for THE TRUTH SEEKER. We cannot help calling you friends; we feel that way to all The Truth Seeker family. We commend your judgment in not allowing THE TRUTH SEEKER to be sidetracked with any "ism." Give us the straight goods as you have been doing for over forty years. I am a builder by trade. I was repairing a house this week for a good woman I knew years ago. She had a child—a helpless imbecile. I asked her if he was still living. Yes; she had placed him in an institution when he was nineteen. It was killing her to take care of him; said he had cost her thousands of dollars. He is now thirty-four years of age, weighs nearly 200 pounds and is as helpless as a baby. He never was able even to feed himself. I said to her: "Do you believe in God?" It jarred her. She hesitated, and finally said: "Of course, you know there is a God." I told her I could not believe in one and see such cases as that. But faith is blind.

THE SPIRITUAL SENSE RANK NONSENSE.

From E. H. Elliff, Illinois.

To the Editor of The Truth Seeker:

"That was a fine sermon," said one of the church-going squad as they came in from the morning service. "It sure was," assented another. "That text has always been a stumbling-block to many of us, but the way the minister handled it this morning made it as plain as A, B, C." "Well," responded the first speaker, "he went at it in the right way. You can't take that text literally. You have to take it in the spiritual sense, then it becomes as clear as day." "What did you think of it?" turning to me.

"Oh, he made it as clear as mud to me, and muddled it a little more." A chorus of contemptuous grunts greeted my remark, and then one of the party said, "That's about what I expected from you."

"However," I resumed, "he did fairly well, as well as anybody could do, considering the formidable obstacle he had to contend with, and failed to overcome."

"What was that terrible obstacle? I didn't see any obstacles that he didn't push aside."

"Still there was one that he failed to 'blow' away—his profound and hopeless ignorance of what he was talking about."

"That's pretty strong language and a slur on the intelligence of our learned pastor, and I think you would have some trouble in proving your statement."

"That would depend largely upon the class of people I had to deal with. There are some people to whom you can't prove that three times one are three, if the self-evident fact conflicts with one of their superstitious religious dogmas. I don't think I would have much trouble in proving it to rational, intelligent people who are amenable to reason, logic, common sense and scientific facts."

"You can't prove it by the Bible," snarled one of the pious group defiantly.

"As to the Bible, I don't mind telling you that its reputation for truth and veracity is a joke. It has been riddled and ripped up the back and shot to pieces by the criticism, research and discoveries of the ripest scholarship of the world, so that the highbrows of orthodoxy are even now arranging to put it on the theological dry-dock for the steenth overhauling and remodeling. Still, I would use the Bible and another thoroughly orthodox document—the Methodist discipline—in proving my case; also a standard text book on physiology and another famous book recognized by all educated people, Christians and non-Christians, as the standard authority on all subjects; a book in which one comes nearer to finding in condensed form the knowledge and wisdom of this world than in any other book ever printed. Compared with this great book the pulpit-touted omniscience of God, as set forth in the Bible, shrinks into crass ignorance, pagan superstition and imbecile drivel."

"I guess he means old Tom Paine's 'Age of Reason,'" sneered the most fanatical of the lot.

"No, you have another guess coming; I'm not thinking of Paine or Ingersoll, or of the late Judge Waite's merciless exposure of the falsehoods and fallacies of the Bible and Christian theology."

"Well, name your wonderful book, I'm anxious to know the name of it."

"Why, certainly; Webster's Unabridged Dictionary is the title of the book." The information was received in silence and with no signs of rejoicing over their success in worming it out of me.

"Well, go on with your proof; you haven't produced any yet."

"All right; I suppose you will admit that spirituality, the spiritual sense, and things of that nature originate with and come directly from the holy spirit, the holy ghost, God?"

"Of course, everybody admits that."

"The Methodist Discipline says: 'God is a being without body, passion or parts.' In that foolish jumble of words there is a positive, direct contradiction. A being is unquestionably a material thing having a

body or parts, form and substance. Without those physical properties it can't be; it is no-thing—a perfect vacuum. The reckless and abandoned word-juggler who indiscriminately grabbed that bunch of nine inconsequent words, and, without rhyme or reason, welds them into what he calls a being; then, with a formidable theological knife in either hand, attacks the divine freak, skinning with one hand and gutting with the other, until the skinning operations meet the gutting process, cutting and slashing until there is absolutely nothing left. Not even a faint outline of the shadow of the proverbial grease spot—the popular synonym for total obliteration—can be seen. It reminds me of Eli Perkins' amazing story (and Eli was an expert liar, too) of the mutually destructive encounter between a snake and a bull frog, in which the snake got the frog by the hind leg and the frog grabbed the snake by the tail, and both got busy at swallowing and stuck to it until the frog disappeared inside the snake and the snake disappeared inside the frog."

"How in the name of common sense could they do that?" inadvertently asked one of the party; to which I replied seriously without turning a hair, "Why, they just 'moved in a mysterious way their wonders to perform;' moreover, the thing wasn't done in the name of common sense; it was a miracle, and miracles are never performed in the name of common sense, always in the name of uncommon nonsense." The inventor of the discipline having rendered his God-being conspicuous by their physical absence, leads me to fear that they, too, may have engaged in a mutual swallowing bout; but I shrink from describing it in detail for fear of committing the unpardonable sin of blasphemy. Still, learned scientists assert that in the early stages of his development man had a tail, and the Bible tells us that in the beginning God made man in his own image, hence if the image was a perfect duplicate and accurate as to detail, and the scientists are to be believed, then the logical inference is—but I suppose he has long since outgrown it, as we have. Or he may have reduced it to a rudimentary stump and discouraged its further growth by too frequent indulgence in his strenuous habit of sitting down hard on heretics, Free-thinkers and other undesirables, which he was in the habit of doing with crushing force and vehemence a few hundred years ago.

In the dictionary a variety of spirits are defined. Some of them are material things having form and substance, such as distilled liquids, alcohol in its various forms, etc. Others are immaterial, intangible, invisible spirits, including supernatural apparitions, specters, sprites, fairies and ghosts, not the holy ghost, just the common graveyard, "haunted" house and spiritualist seance breed of fakes, with which we have nothing to do. Under the theological head Webster gives the Bible definition of spirit as follows: "The spirit of God, or the third person of the Trinity; the Holy Ghost." When we try to consider this holy trinity riddle literally we get balled up at the start. Its mathematical crudity and farcical absurdity is enough to upset the gravity of the infant class in a school of lobsters. We are expected to believe that the trinity is one individual person, composed of three individual persons, either one of which equals the other two, while the two, any two of them, play no greater part in the scheme of salvation than the one. The inspired inventor of the trinity puzzle may have been divinely inspired of God, but to me he seems to have been more deeply inspired by a malevolent desire to discredit one of our oldest, truest and most honored proverbs, "Figures won't lie," which in order to be on the safe side, should be amended as follows: "provided, however, they are not divinely inspired Bible figures," which do lie outrageously.

When we consider this trinity sample of trifling with the English language, in the spiritual sense, the mental sledding becomes much smoother; the mathematical ruts and stumps seem to disappear and our credulity

suffers no rough jolts. Spiritually defined, it foots up like this: One individual hunk of nothing composed of three individual hunks of nothing. So far as the human mind can conceive of nothing, it does not shock our credulity to believe that one hunk of nothing stacks up even with two hunks, or two million hunks, of the same, for that matter, and vice versa. That is the spiritual sense, or nonsense, of the trinity.

I will now cite a few physiological facts as they are in our schools and colleges, sectarian as well as secular. Nature has provided us with five senses, sight, hearing, taste, smell and touch. The sense of sight operates in this way: We fix our gaze upon a certain object and an image of that object is formed upon the retinas of our eyes. It is a very frail image, a mere shadow, yet it has the power to excite the optic nerves to action, causing them to carry to the brain knowledge of the impression on the eye. Then, and not till then, are we conscious of the presence of that object. Nor can we form the remotest idea of the nature of that object before the brain, the organ of thought, the seat of the mind, has been stimulated to action by the sense of sight acting upon it through the eye and the optic nerves. The other four senses operate on a similar plan. We can form no idea or conception of the color, sound, taste, odor or feeling of an object until the brain has been called into action by one or another of our physical senses coming in contact with a material object, thereby exciting the special nerves which serve that particular sense to action upon the brain. And don't forget this solid fact: Our physical senses cannot sense nothing; and I have shown unimpeachable testimony, orthodox and scientific, that the holy spirit is absolutely nothing, can not be seen, heard, tasted, smelt or felt, being without body or parts, form or substance, and being thus, it can not in the slightest degree, directly or indirectly, affect any one of our physical senses, causing them to function in the natural legitimate way necessary to produce thought, an idea, a concept or impression.

That is why I felt safe in saying that the learned pastor was profoundly and hopelessly ignorant of what he was talking about when he was presuming to straighten out a meaningless text according to the spiritual sense. When I hear a preacher or a number of devout Christians discussing spirituality, the spiritual sense and the spiritual birth, I am enlightened, edified and amused just as I would be when listening to a flock of geese explaining the nebular hypothesis or a caddy of educated oysters discussing the fourth dimension.

FREETHOUGHT MUST BE DEFINITE.

From Bennett Larson, Wisconsin.

To the Editor of The Truth Seeker:

When I read the editorial in THE TRUTH SEEKER of May 5, "The Tendency Toward Good," I imagined that I was reading Emerson.

All of your editorials are good, but this one was a classic. Keep on breathing this fresh faith upon the world; it needs it. It reminded me of Tennyson's saying that "there is more faith in honest doubt than in half the creeds"; and of that remark of Oscar Wilde's that "Agnosticism in order to be a success must become a religion," or words to that effect, and we need not shy at the word. The word *religare*, from which religion is supposed to be derived, means to bind fast, and surely we must fix our hopes on something if Free-thought is to be a constructive force in the world; and that confidence which the theist places in a god the Rationalist puts in the eternal processes of the universe, welcoming the edicts of change.

Another definition of religion is "right feeling towards god," and to the Rationalist this is simply adjusting ourselves to the universe and to its economy in which all things are utilized. Surely the seemingly barren tree of war whose roots are being nourished by the blood and tears of humanity must some time bear fruit. The

sun of Liberty has already brought forth some blossoms on its eastern bough—Russia.

Waking from day dreams beside a stream upon a summer day, my companion watched the grass and twigs swirling backward in the eddies along the shore and remarked that the river seemed to have recoiled upon itself. But I pointed farther out toward the middle of the stream, where the driftwood was quietly borne along on the resistless current, to prove that the river was pursuing its accustomed course. It is the same with life and with institutions. We are deceived by the noisy shallows, but the deeps are dumb. Religion has given us ears to hear the noisy shallows, but Freethought and Rationalism will give us eyes to see and brains to think, faith in men and women, in real things, the ability to utilize the accumulated experiences of mankind in the "tendency to good."

RECALLING HANS SCHMIDT.

From W. E. Aughinbaugh.

To the Editor of The Truth Seeker:

In front of the Church of the Holy Decapitation, located at 125th street and Morningside place, passers have been importuned by dozens of girls and boys under ten years of age to give ten cents for a novena in honor of St. Joseph. Inquiry developed the fact that the holy gospel sharks associated with this holy Catholic church give a prize to the child bringing in the greatest sum daily. Can't this be stopped legally? It is wrong to teach children to accost persons and beg for money, especially for such a close relative of Jesus as Joseph is supposed to be.

It would seem that this church should be willing to keep in the background for some years to come, for it was one of its holy priests, the Very Reverend Hans Schmidt, who cut the head off one of his poor dupes after he had used her for his holy purposes.

The idea of holding up Jew, Protestant, Chinamen and others to get money to pay a Catholic priest to pray for some special purpose shows that the clergy connected with this gospel shop are lacking in common decency.

THE CHURCH AND THE NEGRO.

From Gordon Owens, Chicago.

To the Editor of The Truth Seeker:

It looks as though the white Christians both north and south have decided on a policy of making colored Christians become Rationalists. I cite a few instances for example. At the Alabama Sociological Congress a white Christian judge named Abernathy, speaking of the negroes, said: "From the top of his bone head to the bottom of his flat foot, there isn't a chance to educate a negro. God almighty made them to hew wood and draw water, and I'm opposed to educating them. Booker Washington has done more harm in Alabama than tuberculosis."

Several white ministers of New York city have recently been assailing the negro "invasion of Harlem." "The color question," they say, "is a great menace to us." In something the same way, I take it, the Gentiles were "a menace to the Jews" until Jesus Christ preached a new and unpopular gospel which the reverend doctors of that day stopped by a timely crucifixion.

Thus we can plainly see why the white church is failing. It dare not listen to the truth about present conditions. It dare not inveigh against the thief who is at the bottom of modern industrial organization. It dare not say of the negro, "love your neighbor as yourself." Compelled to be dumb on these great matters of morality and decency, it turns to assailing the negro, and to hell and damnation, and summons Billy Sunday to preach it.

Let the church continue this course and its colored jim-crow membership will melt away as the snow melts away on account of the rays of a warm noonday sun. Its conduct is doing more to make colored Atheists than all of the Rational propaganda, and I congratulate the colored people.

BILLY SUNDAY'S INCOME.

From Chas. F. Cobb, Colorado.

To the Editor of The Truth Seeker:

I notice in THE TRUTH SEEKER of May 12, page 297, an article entitled "The Revival Racket," quoting figures from *Current Opinion* purporting to have been the income of Billy Sunday during the last seven years from the cities mentioned. As I have been more or less interested in clipping various newspaper accounts of his various financial successes, I will herewith submit the figures to you, as I got them, and assure you that if space permits, I would like to see the list in THE TRUTH SEEKER.

The list begins about the year 1908, and is more or less interesting, on account of showing how his popularity grew.

Galesburg, Ill.	\$5,600.00
Muscatine, Iowa	5,611.10
Decatur, Ill.	11,379.00
Charleston, Ill.	6,000.00
Sharon, Pa.	6,330.00
Jacksonville, Ill.	17,500.00
Ottumway, Iowa	7,353.00
Spokane, Wash.	10,868.00
Springfield, Ill.	10,374.00
Marshalltown, Iowa	6,320.00
Boulder, Colo.	3,496.94
Cedar Rapids, Iowa	6,900.00
Youngstown, Ohio	10,000.00
Newcastle, Pa.	13,000.00
Waterloo, Iowa	8,400.00
Centerville, Iowa	1,500.00
Keokuk, Iowa	2,500.00
McComb, Ill.	3,100.00
Burlington, Iowa	4,000.00
Dixon, Ill.	2,000.00
Rochester, Minn.	2,250.00
Princeton, Ill.	5,360.00
Worthington, Minn.	2,100.00
Murphysborough, Ill.	4,300.00
Fairfield, Iowa	3,608.00
Knoxville, Iowa	3,148.00
Galesburg, Ill.	5,000.00
Jacksonville, Ill.	7,500.00
East Liverpool, Ohio	7,000.00
Lima, Ohio	8,050.00
Stubenville, Ohio	11,345.70
Columbus, Ohio	20,959.58
McKeesport, Ohio	13,438.00
Toledo, Ohio	15,423.00
Wheeling, W. Va.	17,450.00
Springfield, Ohio	14,900.00
Newcastle, Pa.	14,000.00
Erie, Pa.	11,565.00
Portsmouth, Ohio	7,100.00
Canton, Ohio	12,500.00
Youngstown, Ohio	12,000.00
South Bend, Ind.	11,200.00
Beaver Falls, Pa.	10,000.00
Johnstown, Pa.	14,000.00
Colorado Springs, Colo.	5,611.58
Denver, Colo.	10,000.00
Wichita, Kan.	10,111.00
Des Moines, Iowa	13,000.00
Wilkes-Barre, Pa.	22,288.90
Scranton, Pa.	22,398.00
Pittsburg, Pa.	46,000.00
Kansas City, Mo.	32,000.00
Baltimore, Md.	40,000.00
Trenton, N. J.	35,000.00
Syracuse, N. Y.	25,000.00
Omaha, Neb.	20,000.00
Paterson, N. J.	25,000.00
Philadelphia, Pa.	51,136.85
Boston, Mass.	55,000.00
	\$788,245.55

"ONSCREWING THE ONSCREW TABLE."

From A. Plumber, Pennsylvania.

To the Editor of The Truth Seeker:

Hitting the trail is part of the day's work for employees of oil refineries. To clean floors of oil-saturated surface, fresh sawdust is scattered over them, and then swept or shoveled, according to amount used. When this sawdust lies neglected in the corners or in places where a little effort is required, it becomes a sour smelling muck.

Occasionally when a new employee is filling barrels and probably thinking of "The Sweet By and By," he comes out of his trance by being in a fountain filled with oil. Old hands will say the barrel was not big enough; nevertheless the barrel slops over mightily and there is a rush for sawdust before the boss arrives.

In the *Literary Digest* about two months ago was a photograph of a Billy Sunday audience in Boston. The "goo goo" expression showed that the boss was not on the job and apparently they were glad of it, and some were rather old jaspers at that. They needed the sawdust, but were not familiar with its use as an absorbent adjunct of religion; consequently they soaked it up and became incurably religious. Yes, they were inefficient. Reason will look them square in the face and pass on.

CHILDREN'S CORNER FOR BOYS AND GIRLS YOUNG AND OLD

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

FREETHOUGHT CALENDAR.

CONDUCTED BY FRANKLIN STEINER.

Charles A. Watts, May 27, 1858.

The founder of the English Rationalist Press Association was born in London, May 27, 1858. He is the eldest son of the famous lecturer and debater, Charles Watts, whose biography appeared some weeks ago in this column. At the early age of twelve Mr. Watts was apprenticed to the then well known Freethought publisher Austin Holyoake, a brother of George Jacob Holyoake. By the time he became of age he had a fair knowledge of the printing and publishing business. His father acquired the business of Mr. Holyoake when the latter died in 1874. Five years later he transferred it to the subject of this sketch, who soon began to branch out in new directions. In 1885 he started *Watts's Literary Guide*, which was so successful that he was soon encouraged to enlarge it. In 1896 it was increased to its present size, the name of Watts being omitted from the



title. From that date it has made steady progress and now has a circulation of about six thousand copies each month. The contributors comprise many of the foremost writers in the Rationalist movement. In 1899, Mr. Watts with a few friends founded the Rationalist Press Association, Limited, which has nearly three thousand members or subscribers residing in all parts of the world. It is no exaggeration to say that this organization has seriously revolutionized religious thought in England, mainly through the circulation of its sixpenny reproductions of noted Rationalist, scientific and historical books, of which over three million copies have been sold. Mr. Watts has been brought into contact with most of the celebrated Freethinkers of the last century, including Bradlaugh, the Holyoake brothers, Herbert Spencer, Sir Leslie Stephen, Edward Clodd, Moncure D. Conway and W. Stewart Ross ("Saladin"); and among his correspondents during the same period there has been nearly every eminent heretic within or without the church. He has one son, at present engaged in the great World War, and it is the father's wish and belief that he will in the course of years materially assist in carrying on the organized Rationalist propaganda in England. It is interesting to note that the R. P. A. (as the Rationalist Press Association is generally known) has already received several substantial legacies, and that nearly eight of its members have formally notified the secretary that in their wills they have left money to the Association—the amounts varying from £10 to £5000. There are more ways than one for a man to be of service to the cause of Rationalism. Mr. Watts in his career has demonstrated this by his fertility of re-

sources and thorough knowledge of business, especially as it pertains to printing and publishing. Fortunately he is strong in these qualities, in which many others have been weak.

Other events of which the past week is the anniversary are:

May 27, John Calvin died, 1564. First telegraph in U. S., 1844.
May 28, Noah Webster died, 1843. Monasteries abolished in Portugal, 1834.
May 29, H. T. Buckle died, 1862. Gerald Massey born, 1828. Patrick Henry born, 1736.
May 30, Decoration Day. Voltaire died, 1778. Alexander Pope died, 1744.
May 31, Walt Whitman born, 1819. Paine's monument re-dedicated, 1881.
June 1, Hassell, employee of Carlisle, sentenced for selling Paine's works, 1824.
June 2, Giuseppe Garibaldi died, 1882.

POETRY IN PROSE.

"In substance of thought and in form of its presentation," says Dr. Marion Miller, "Lincoln's Gettysburg speech is as perfect a poem as ever was written, and even in the minor qualities of artistic language, rhythm and cadence, it excels the finest gem to be found in poetic cabinets from the Greek Anthology downward." Only because it was not written in the typography of verse, with capitalized and paragraphed initial words at the beginning of each thought-group of words, thinks the writer, has it failed of recognition as a poem by academic minds. Dr. Miller straightway proceeds to demonstrate his point. Here is the speech, thrown into the new poetic style:

Four score and seven years ago
Our fathers brought forth on this continent
A new nation,
Conceived in liberty,
And dedicated to the proposition
That all men are created equal.

Now we are engaged in a great civil war,
Testing whether that nation,
Or any nation so conceived and so dedicated,
Can long endure.
We are met on a great battlefield of that war.
We have come to dedicate a portion of that field
As a final resting-place
For those who here gave their lives
That that nation might live.
It is altogether fitting and proper
That we should do this.

But, in a larger sense,
We can not dedicate—
We can not consecrate—
We can not hallow—
This ground.
The brave men, living and dead,
Who struggled here
Have consecrated it far above our poor power
To add or detract.
The world will little note nor long remember
What we say here,
But it can never forget
What they did here.

It is for us, the living rather,
To be dedicated here to the unfinished work
Which they who fought here have so nobly advanced.
It is rather for us to be here dedicated
To the great task remaining before us—
That from these honored dead
We take increased devotion to that cause
For which they gave the last full measure
of devotion;
That we here highly resolve
That these dead shall not have died in vain;
That this nation shall have
A new birth of freedom;
And that government of the people,
By the people, and for the people
Shall not perish from the earth.

The speeches and tributes of Ingersoll are rich with this kind of free verse. On May 19, 1888, he delivered before the New York legislature at Albany a tribute to Roscoe Conkling that is a noble poem from beginning to end. It closes thus:

"He was of the classic mould—
A figure from the antique world.
He had the pose of the great statues—
The pride and bearing of the intellectual Greek,
Of the conquering Roman,
And he stood in the wide free air
As though within his veins there flowed
The blood of a hundred kings.

And as he lived he died,
Proudly he entered the darkness—
Or the dawn—
That we call death. Unshrinkingly
He passed beyond our horizon,
Beyond the twilight's purple hills,
Beyond the utmost reach of human harm
or help—
To that vast realm of silence or of joy
Where the innumerable dwell.
And he has left with us his wealth of
thought and deed—
The memory of a brave, imperious, honest
man
Who bowed alone to death."
And at a child's grave;
"The dead do not suffer. If they live
again,
Their lives will surely be as good as ours.
We have no fear.
We are all children of the same mother,
And the same fate awaits us all."

Be Civil.

Who can estimate the value of civility? It costs little to those who show it and is worth much to those who are the recipients of it.

None of us can fully appreciate the value of a kind word to those who are more used to blows.

A lady abruptly turned a corner and ran up against a small and ragged boy.

Stopping as soon as she could, she turned and kindly said, "I beg your pardon; I am very sorry, but I could not help it."

The little fellow looked up in blank amazement for a moment.

Then, taking off the bit of a cap, all he had, he smiled until his face was lost in the smile and said "You may run ag'in me, miss, and knock me clean down, and I won't say a word."

As the lady passed away, he said, "I never had anyone ask my parding before, and it kind o' took me off my feet."

There is a pleasure in civility that is about equally divided between the two parties to it.

Always be civil.

Nothing Suits Everybody.

That it is impossible to please everybody this anecdote shows:

He had opened up a fishshop, and he ordered a new sign painted, of which he was very proud. It read, "Fresh Fish Sold Here." "What did you put the word 'fresh' in for?" said his first customer. "You wouldn't sell them if they weren't fresh, would you?" He painted out the word, leaving it just "Fish Sold Here." "Why do you say 'Here'?" asked his second customer. "You're not selling them anywhere else, are you?" "Why use 'Sold'?" asked the next customer. "You're not giving them away, are you?" So he rubbed out everything but the word "Fish," remarking: "Well, nobody can find fault with that sign anyway." A moment later another customer came in. "I don't see the use of that sign 'Fish' up there," said he, "when you can smell them a mile away."

Two and Two.

George and William, having entered the world in each other's company as twins, were most scornful of "little one babies" who did not arrive thus attended.

They greatly desired a small sister—and her twin—and every night they sent an order to heaven for two little sisters.

Their mother noticed that George added this petition to his prayers one night and William the following, with unfailing regularity.

"Why do you not both ask for your little sisters every night?" she asked.

"Well," said William, official spokesman of the pair, "we thought we'd better take turns about, 'cause if both of us prayed every night for two little sisters God might send us four."

If there is any one person on this earth to whom I take off my hat and wait until they safely pass, it is a school teacher. The most obscure teacher, back in the country hills, unknown, unthought of, unpraised, but with loving patience unfolding the secrets of knowledge to little frowzy headed boys and girls, can look into her mirror at evening and behold the face of an angel.—Dr. D. E. Croft.

They Took the Risk.

Auntie Mabel had sent the three Morgan children a very beautiful imitation fruit each, made of sugar and nicely colored.

Mrs. Morgan thought they ought to be saved; the kids thought differently.

"Now, you really mustn't eat them, you know," explained mother, in a last desperate effort. "They look awfully pretty, but I'm not sure that the coloring may not be dangerous. In fact," she went on, dropping her voice in an awesome whisper, "I have heard of children dying from eating colored things."

She thought that would do the trick, but early next morning she heard a sound out on the landing, and, going to see who was astir so early, found Elsie trotting along the passage.

"Where are you going, dear?" she asked. "It's not six o'clock yet."

"Going to see if Dick and Arthur are dead yet," replied the eight-year-old miss. "I'm not."—Tit-Bits.

An Odd Musician.

The well-known novelist, Jack London, who died recently, was in the habit of paying periodical visits to England to see his publishers and transact other business.

On the last occasion that he was over there he was introduced to a noted musician.

"I, too, am a musician in a small way," said Jack London. "My musical talent was once the means of saving my life. There was a great flood in our town in my boyhood. When the water struck our house my father got on a bed and floated with the stream until he was rescued."

"And you?" asked the musician.

"Well," said Jack London, "you see, I accompanied him on the piano."

Fatal Interruption.

Ralph's father is a doctor, and Ralph naturally likes to play he is one, too, using an old medicine case and hat of his father's to dress the part properly.

One day the telephone rang, whereupon Ralph called out, "Somebody wants me," and caught up his hat and case and hurried out.

"Come back and shut the screen-door, Ralph," called his mother.

Later, when he came in looking very sober, she inquired sociably, "Well, how did you find your patient, Ralph?"

"Dead," he replied, and then added pointedly, "died while I came back to shut the door."—New York Evening Post.

A Hotel with a Heart.

Edward Hungerford, a versatile and successful Watertown writer, writes to the *New York Sun* from Hannibal, Mo., of a "hotel with a heart" which he found in that city. It is fittingly named "The Mark Twain Hotel."

Over the entrance to the writing room one reads this sign:

"Boys! When did you write mother?"

And the reading of the breakfast card introduced itself with:

"Good morning! Be pleasant every morning until 10 o'clock, and the rest of the day will take care of itself."

The Saving Scot.

Donald McAllister, a Scotch farmer, was going to town for a day or two, and his daughter, Maggie, had a weary time listening to the hundred-and-one instructions he gave her as to care and economy.

"Mind the coal," "Don't waste any food," "Don't sit up burning light," etc.

Finally he set off, but in a moment he was back with a parting admonition:

"An', Maggie, there's young Angus. See that he doesn't wear his spectacles when he's no readin' or writin'! It's needless wear an' tear!"

Everybody likes and respects self-made men. It is a great deal better to be made in that way than not at all.—Holmes.

The talent of success is nothing more than doing what you can do well without a thought of fame.—Longfellow.

THE LETTER BOX.

WALTER HOLLOWAY, San Francisco.—The omission of your meeting notice from a few numbers of THE TRUTH SEEKER was accidental and involuntary. The notice has been restored, and may you live long to conduct flourishing meetings.

W. W., Canada.—You may be sure that THE TRUTH SEEKER will not be sidetracked. We keep the even tenor of our way, neither lured aside by the delights of political economy, nor being forced out to discuss the dull and uninteresting topic of sex.

WILLIAM I. R., Berlin.—We read the other day a poetical prophecy written about 105 years ago. It was as follows:

"You're now at war with Yankees,
But you will rue the day
You roused the sons of liberty
In North Amerikay."

G. A. MILLER, 644 South Seventh street, Clarksburg, W. Va.—The merits of your cause, the strength of your arguments, and the quality of your appeal to the Free-thinkers of your vicinity to join the Clarksburg Rationalist Society make the movement there look like a winning one. Keep it up. Be pertinacious, persistent and audacious. Continuous and unrelenting attention and work will overcome most difficulties and bring success even where the chances and the percentage are against it.

VAN DER WEYDE, New York.—Your pictures are hung. Some gallery! McCabe starts the line, which is finished by "September Morn," modestly. Next to McCabe is Dr. Ned Foote; then M. D. Conway, W. H. Harvey, G. E. M., George Seibel, Richard Carlile, Thomas A. Edison—all of the same being specimens of your work, except the peeled peach. The pictures of the Paine houses, in Bleeker street and at New Rochelle, fit well between the large pictures of Bennett, Paine and Ingersoll. The rest of our collection on view includes Professor Leuba, Mary Monico, and a picture of the animals entering the ark, the latter having been presented to us by Mr. Frank Hart of Pennsylvania.

THOMAS G. PATTEN, Postmaster, New York.—Yours of May 14, warning us against sending any advertisement of intoxicating liquors into certain bone-dry states, is received. Instructions will be obeyed, but THE TRUTH SEEKER never published a liquor advertisement anyway. Have you warned the Bible Society to cease vexing the inhabitants of prohibition communities with commendations of booze? The Bible says: "And behold, I will give to thy servants, the hewers that cut timber, twenty thousand baths of wine." The men thus to be rewarded were working on a meeting house. See 2 Chron. ii. And note the bibulous counsel of 1 Tim. v. 23: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." Can a man serve two masters? Can he obey both the law and the prophets? We have a preacher here who tells us that when men say one thing and the word of God says another, the men may go to hell. That is the higher law.

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The R. P. A. ANNUAL 1917

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DEPARTMENT OF ECONOMICS.

The Economic Tide of Feminism.

Literally I have laid down my hoe which I have been using in my vegetable garden and turned to the typewriter in the humble endeavor to steer, if I possibly can, the discussion of feminism appearing in the columns of THE TRUTH SEEKER back to the paths of a dignity worthy of the subject.

This physical weariness that grips me I know is as old as the race. I look back down the millenniums and there labors woman at two tasks, feeding and clothing the race. When the race was very young she did all the feeding, while man busied himself with the chase and war. As the ages grew more settled less need of war arose and man gradually encroached on woman's field of creating food, crowding her little by little till most of her time was spent indoors with consequent physical deterioration. And there she has labored ever since till the eighteenth century. Her shuttles have flown and her spinning wheels have hummed. While the world's labor-driving power was the muscle of the human arm and back, she could not compete outdoors with man.

Social concepts arose in accordance with this situation. A man-made world-God was created as a man; woman brought the evil into the world and all the rest of the tenets and concepts. Through one channel alone she gripped man, through the channel of sex. Here he was caught in a power greater than his own, and woman used this, her only hold, almost to the race's undoing, because her dependence forced its use on her. She has sold this sex attraction for a song and been a prostitute, or held it dear and became a queen, like Anne Boleyn. In this sorry scheme of things it would seem that we would have a race of two distinct and utterly different sexes each possessing different virtues and different vices, and in the common discussions we find Yahoo sociologists trying to make it appear that way. They make Rome—poor old Rome—fall again through woman the slave, or woman the emancipated. They paint Elizabeth ruled by men (which scientific modern history has proven false, for England's greatest monarch did her own rulings), and then comes the retort that Louis XIV. was ruled by women. But why repeat such wearisome criticism? The fatal error made here is the failure to realize that wise old Mother Nature is constantly striking the average in the human race by making the child the child of both parents. Elizabeth was Anne Boleyn and Henry VIII. in one. That is why it is so foolish to claim all virtues for one sex and all weaknesses for another. There are sissy men and masculine women. But put all men into women's physical environment and all women into men's for a few generations and then let our embryonic sociologists try to figure out again just how this human brain is an organ of sex.

Prof. H. Morse Stephens of Oxford, Cornell and California Universities once told the writer that in all his years of experience he had found absolutely no difference in the quality of men's and women's brains. His testimony is universal among those of equal experience. The blood in all veins is red. We are human first and sexed afterwards. As Schreiner so wisely puts it: "The sexes are held together by the yoke of sex. One sex cannot develop very far ahead of the other for the iron law of heredity draws it back." And therefore again man has not developed as he should because he has denied woman educational privileges, and nature has wreaked her vengeance on him by giving his sons their mother's undeveloped intellect.

But the tide comes in. Woman is no longer confined to the doll's house. Toward the latter end of the eighteenth century a new power, steam, was harnessed to the wheels of industry. The driving power was no longer the muscle of man, and a woman could handle a lever as easily as a man. And she did it. For the first time in the history of the world woman worked for an employer who was neither her husband or father. She had become an economic unit. Hence she began to demand political recognition. Just as every other political unit that ever seized a place in the state. Economic power first, then the demand for political recognition. Coincident with the industrial emancipation comes emancipation in every other line. Industrial equality gives birth to all other equalities. New social concepts are forming to accord with the new arrangement. Woman enters the professions as well. She is coming back and demanding half the labor of the world which man took from her when he gave up the chase and uninterrupted wars. We may say the old arrangement was the best even though we profess to believe in evolution while saying it. But all the arguing in the world will not stop it. The tide will not obey King Canute. Let the church rail against it. Let parasitic women who love their parasitism denounce it as "unlady-like." Let Ridpath's History-

of-the-World historians cause ancient empires to fall over it, just as though there really were steam-driven engines then, nevertheless the tide will continue to come in.

When the child is begotten in mutual equality and respect, and reared to believe that man and woman alike have the sacred right to choose their paths, then perhaps we may see the first faint flicker of the dawn of true democracy.

MARGARET MORE OLIVER.

COUNTER STRATEGY.

(The government commission on white paper has solved the problem of extortionate charges by advising consumers to use less paper.)

If all of the bakers go into cahoots
And boost up the tariff on bread
Don't sit 'round and fuss, nor get angry
and cuss
Just cut out their product instead.

If all of the butchers go into a trust,
And raise the quotations on meat,
Don't riot and storm. You can make them reform
By simply refusing to eat.

If clothing goes up beyond reach of your purse,
It won't help you any to roar;
The easiest way is to vow from today,
That you will not wear clothes any more.

If coal can't be had at a price you can pay,
And the trust pulls the "Coal Shortage" wheeze,
Don't kick up a row, but serenely allow
That you'll do without fuel—and freeze.

And since the embalmers have put up their tolls
And coffins and headstones are high,
Don't worry at all. You can checkmate them all,
By merely declining to die
(Compliments of) GEORGE W. PERRY.

COMBINING CHRISTIANITY AND SOCIALISM.

This combination sounds good to Professor Rauschenbusch. But one word he never mentions, the brand he wants the Socialist to join. In New York city I find there are about eighty-five kinds of Christian churches, so that looks rather bewildering almost to a man of Professor Rauschenbusch's mind. How kind of him to tell us that the Christian religion is the very foundation of truth. Well, Professor Rauschenbusch, let us take away what you have stolen from the Jews, and then show us what remains of your Christian religion! You got the Jewish god, creation, garden of Eden, fall of man, the devil, and Noah the admiral, who was so holy when he was drunk that when his son accidentally happened to review the old sport, God cursed him and his seed forever, and they were made slaves to their brethren. Shem lived thirty-five years after the death of Abraham. Now there is a fine chap. He drove his eldest son and his wife Hagar out into the wilderness, gave them a jug of water and a loaf of bread. He married his half-sister and he hired her out to kings for revenue, and she was not as clean or free from venereal sickness as she should have been. He is not the father of Isaac—Abimelech most likely is. Jacob was a swindler. Read chapter xxxviii in Genesis. See the action of his son Judah. Then the sons of Jacob murdered a whole lot of good people. Moses was a murderer, and he gave the people this from the Lord: "Thou shalt not suffer a witch to live."

Then you have Samson, a trapper, fiddler, etc., the long-haired Hercules; then David the general crook; also his son with some 1,000 mothers-in-law, and some fancy songs; then there are the prophets; also Mary, Christ and all the apostles. You have also Jerusalem and all of Palestine, stolen from the Jews; also most of the names used today among us. Yet you have hunted the Jews like wild beasts. Subtract what you have stolen and then bring forward your Christianity. F. LARSON.

LABOR IS AGAINST IT.

On May 12 Samuel Gompers, head of the American Federation of Labor, addressed organized labor a vigorous letter asking for immediate protest to every Representative and Senator at Washington against the proposal to increase postage rates on second class matter and against the application of the zone system.

Asserting that the American Federation of Labor always has protested against unwarranted restrictions on a free press and will continue to protest until every court and judge in the land will fully observe this fundamental right, Mr. Gompers pointed out that a new menace had arisen

in the attempt unduly to tax printed matter coming under the rules of second class postage.

"Profits and incomes should be taxed, but the very source of employment of our fellow workers and the maintenance of a liberal and free press should remain unimpaired," said the statement. "An immediate protest against this proposed increase in postage rates on second class matter and against the application of the 'zone system' should be directed to every congressman and senator. Every central labor union, state federation of labor, should immediately voice their protest against this menacing proposal. Action to be effective must be had at once. Respond to this appeal without delay. Act now.

"Underlying all of our achievements has been the unrestricted right to a free press, unhampered by unwarranted restrictions and not unduly burdened by excessive taxation in any form.

"Within the past few days a new menace has presented itself to the free press of our country in the legislative proposal to tax unduly printed matter coming under the rules of second class postage. Under guise of a war revenue measure, it is not only proposed to increase the postage rate of second class matter from one to two cents a pound, but it is also intended to apply a 'zone system' (district rates), thereby practically increasing the cost of carrying printed matter from one cent a pound to six cents a pound. No such exorbitant rate as this exists for any class of matter for the longest world's routes even in war times. Such a tax is strictly prohibitive. It spells disaster and ruin to the labor press of our country and will seriously hamper and retard that part of the public press sympathetic to the appeals and needs of the labor movement.

"To place a double and triple tax upon the public press is without warrant and excuse, and simply means that many publications will be forced out of existence. Such a condition will seriously menace the conditions of life and work of the men and women employed in the printing and closely related and kindred trades by throwing thousands of them out of employment."

SCIENCE DISCOVERS WHAT PITY REALLY IS.

According to the very latest laboratory investigations, science has discovered the true meaning of pity.

Pity is the feeling of compassion, mercy and sympathy brought about by the action of the gland substances in the body. It is not, as the average person supposes, the "playing on your heart strings." The heart, as a matter of fact, has little to do with this sensation except to act as a sensitive exposed camera-plate which reflects and develops the emotions caused by the glandular disturbances.

Laboratory experiments bring to light the fact that not everyone experiences the feeling of pity. Dr. Makensky of Buda Pest recently placed twelve people—three young girls, three boys, three women and three men—in his laboratory where he showed a series of moving pictures which displayed touching, pathetic and heart-rending scenes. The females displayed twice as much emotion as the males. Two of the males were entirely unmoved and showed no signs of sympathetic impression by the pictures. On the other hand, expression of pity, words of condolence and tear-filled eyes expressed the females' strong feeling for the striking situations portrayed on the screen. The other four males showed no signs of disturbances, yet were somewhat more kindly in their facial expressions and utterances.

According to Dr. Makensky, pity is an emotion uncontrolled by logic and sane reasoning. He states that in some instances pity is substituted by what he calls "dollars and cents charity." This, he says, is not an emotional disturbance at all, but simply a pretentious act of the idle rich who claim that a bank check offering is their "pity, their duty and their reputation."

Externally, to display any sensation of pity, sympathy, compassion or strong feeling for or with the sufferings of others means that your face takes on a "long look," is languid and listless, and many times the brow and forehead is furrowed and wrinkled for the occasion. Internally, the adrenal, pituitary, suprarenal, thyroid, sex and the other glands rush their contents onward into the streams of life. The thyroid is particularly responsible for such disturbances of pity as well as those of cruelty and ruthlessness, the contradictory of pity.

To pity a poor old woman on a crowded thoroughfare is nine times in ten a feeling unprotected by reason. If you step up to her and drop a few pennies in her hand, you do not reason with yourself that the city can well keep such people off the streets. Every city has ample room in the institutions built and kept up by the city or state for elderly pedestrians, beggars, "blind" couples and the like. Just "for the looks of the thing" you drop a dime or a quarter in the pencil-man's tin cup, and pat

yourself on the back because you have put your pity into action. All the while you have done something to induce a beggarly attitude in these street people. But you call it pity and charity and let it go at that. To help such people to help themselves would have been the real sensation of pity and charity.—LEONARD KEENE HIRSHBERG, M. D., (Johns Hopkins University), in Unity.

A FEW SOPRANO NOTES.

I would not be President of the United States, for who would choose to be a goatherd?

* * *

It does not shock me to see a plutocrat perched upon his ill-gotten gains, saying: "I am the great I am"; for often have I beheld a cock crowing on a dunghill.

* * *

Four-fifths of mankind are mental castaways, chewing intellectual sea-boots and finding their flavor good.

* * *

Give me a knave before a fool. Weed-grown soil may be improved, but toil spent upon arid ground is wasted.

* * *

"A fool and his money are soon parted," says the proverb. That is no reproach to the fool: it constitutes his sole claim to existence.

* * *

Chamfort, the French philosopher and wit, among his aphorisms says that in the scriptures, when it is a question of crimes or rages the perpetrators thereof are referred to as the children of men; but that when it is a question of weakness or foolishness, the guilty ones are called the children of women. Well worth is it to delve among the contradictions and puerilities of the holy book, if one recover one such gem of truth as this.

* * *

Fabre, the French entomologist, tells of a certain moth that, having used the male of its species for the reproductive function, instantly falls upon him and slays him outright. So is it with average women; for having married a man and gratified their desire for offspring, do they not slay within their mate all that he once in young ambition hoped to be? Do not they kill within him all but his capacity to work?—and not to work, mark ye, with his highest powers so that he grows, but week after week to bring home the coin-equivalent of so many loaves, until all is dead within him but bare life.

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In Best of Humor.

The Devil, You Say!—Recent reports indicate that the Devil, who was killed by Billy Sunday at Boston, is rapidly recovering.—Tampa Tribune.

Lost.—Judge—"Madam, have you anything to say?"

Prisoner's Husband—"Lord, judge! Now you've done it!"—Life.

Ah, Liberty!—First Cow—"It is going to be an awful summer for us."

Second Cow—"Yes, it will probably be treason to kick the farm help."—New York Sun.

Satisfaction.—Look here, Finklestein, when I bought this suit you guaranteed satisfaction," growled the irate customer. "Vell, vell, vot's de madder of you! I vos sadisfied."

Sensitive to Light.—"Here's a substance which breaks down when exposed to light," remarked the chemist.

"That must be the stuff reputations are made of," observed the politician.—Life.

The Last Word.—Your wife likes the last word, doesn't she? questioned the confidential friend.

"I don't think so," rejoined the other. "Anyway, she's mighty reluctant about reaching it."

Retributive Justice.—Judge—It seems to me that I have seen you before.

Prisoner—You have, your honor. It was I who taught your daughter to play the piano.

Judge—Thirty years.—Musical American.

Had No Pull.—A prison missionary was visiting one of the inmates of the institution.

"My poor fellow," said he, sympathetically, "what are you in here for?"

"For not havin' political influence enough to git me out."

Another Chicago Hold-up.—A Chicago business man found, yesterday, that he had overdrawn his bank-balance \$145; he fainted. A doctor was summoned, and that set him back \$5 more. Whereupon he instructed his stenog to look up his balance the next time he fainted, and, if it was found overdrawn, not to call the doctor.—Chicago Tribune.

A Profitable Career.—She—I want my boy to become an evangelist.

He—There you go again; always thinking of money.—Life.

Novel.—"I notice that you publish a verse from the Bible every day," said the caller to the editor of the newspaper. "Do your subscribers ever read it?"

"Should say they do," replied the editor. "Why, it is news to most of them."—Cincinnati Enquirer.

What Did She Change?

To buy her hat took half a day,

So careful her selection,

But when she tried it on at home

It clashed with her complexion—

If what she did you're guessing at—

We know she didn't change the hat.

—San Francisco Chronicle.

Not Effective.—"Now," said the doctor to the young married man, "if you will take this medicine, you will sleep like a baby."

The patient surveyed the prescription doubtfully.

"Well, doctor," he answered, "if you mean like our baby, I guess I won't take it."—New York American.

The Usual Way.—"Time is precious," said the parson.

"It is, indeed," rejoined the business man, "and I've wasted an awful lot of it."

"By indulging in foolish pleasures, I suppose?" suggested the good man.

"Not exactly," replied the other. "I wasted most of it by being punctual in keeping my appointments with others."—Indianapolis Star.

A Mixed Desire.—Early piety combined with a certain worldliness found expression in a city schoolroom when the teacher of a class of small girls asked them to write on their writing pads what they would like to be when they were young women. One little girl wrote:

"I would like to be a dancer on a tight rope if it is the will of the Lord. If not that, a missionary."

The Burial of Hopes.—F. Peter Dunne, of Dooley fame, once told a story about the evening paper in which Mr. Dooley first made his appearance—an ill-fated sheet which the gods loved. One day, just before the end, a funeral passed the office with a band playing the Dead March from "Saul." The editor and Mr. Dunne watched it with emotion and fear. "Can it be," they whispered, "our subscriber?"—Christian Register.

His Rights.—"Why did you strike this man?" asked the Judge sternly.

"He called me a liar, your honor," replied the accused.

"Is that true?" asked the Judge, turning to the man with the muddled-up face.

"Sure, it's true," said the accuser. "I called him a liar because he is one, and I can prove it."

"What have you got to say to that?" asked the Judge of the defendant.

"It's got nothing to do with the case, your honor," was the unexpected reply. "Even if I am a liar, I guess I've got a right to be sensitive about it, ain't I?"—Topeka State Journal.

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News of the Week.

A divorce was granted May 25 to Mrs. Anthony J. Drexel, wife of the Philadelphia banker.

Marshal Joffre and former Premier Viani arrived at Brest, France, May 23, on their return from the United States.

The Singletax campaign committee of New York has entered the municipal campaign with a full ticket, headed by George Wallace, candidate for mayor.

At least fifteen persons were killed and fifty injured May 25 when a tornado struck Andale, Kan., fifteen miles northwest of Wichita.

Ex-Premier Ivan L. Goremykin of Russia, arrested during the revolution and imprisoned in the fortress of Sts. Peter and Paul, has gone insane.

The Italian War Mission to the United States arrived at Washington May 23 and was welcomed with distinguished honor and extreme cordiality.

It was announced at Bryn Mawr College, Pa., May 23, that Miss Helen Herron Taft, daughter of ex-President Taft, had been unanimously elected dean of the college.

Every pier in New York Harbor has been made a barred zone into which no enemy aliens will be permitted to enter under any circumstances.

An automobile in which two Bridgeport, Conn., priests were joy riding May 23, was overturned, and the Rev. Father V. Murphy was killed and the Rev. Father Pankowski mortally injured.

Arthur Warren Waite died at Sing Sing May 24 for the murder of his father-in-law, John E. Peck. He entered the death house at 11 o'clock. Two shocks were necessary to kill him.

Six hundred young Jews have been admitted as students in the Military Medical Academy in Petrograd, which up to the revolution barred all Jews from studying there.

The hundred-million-dollar principal of the Rockefeller Foundation has been swelled to more than \$125,000,000 by a new gift from John D. Rockefeller.

Protest to Germany against the detention of American citizens was made by the State Department May 22 through the Spanish government.

Rear Admiral William S. Sims, who is in command of the American naval forces in European waters, has been appointed Vice-Admiral by the President.

Confirmation of the report that President Carranza had filed a protest with the German government against unrestricted submarine warfare came May 24 from the Mexican News Bureau.

Guglielmo Marconi, the inventor of the wireless, who is with the Italian Mission which arrived May 23, has brought to this country several devices intended to combat the submarine.

William Conant Church, editor of *The Army and Navy Journal*, and brevet lieutenant colonel of volunteers during the Civil War, died May 23 at his home in New York. He was eighty-one years old.

Damage amounting to between \$2,000,000 and \$3,000,000 was done May 21, and probably 20,000 people were rendered homeless by a fire which swept the northern residence section of Atlanta, Ga. on that day.

Sarah Bernhardt left Mount Sinai Hospital, New York, May 27, for a hotel at Briarcliff, in Westchester county, there to complete her amazing recovery from an illness of many weeks.

The government refuses passports to Socialist delegates to the Stockholm conference, and intimates that any American taking part in proceedings calculated to induce Russia to make a separate peace will be liable to heavy punishment.

Two warrants, each for \$75,000,000, were delivered May 25 by the Treasury Department to the representatives respectively of Great Britain and Italy as parts of the loans heretofore arranged to be made to those countries.

Dr. Henry van Dyke, former American Minister to the Netherlands, who has been at the battle front in France, returned May 25 by a liner that had twice eluded by narrow margin torpedoes hurled by German submarines.

The Germans have resumed the deportation of Belgians, according to information received by the Belgian government. Three thousand persons are reported to have been deported from the suburbs of Brussels since the beginning of May.

Two American Red Cross nurses were killed May 20 by a practice shot from a six-inch naval gun on the stern of the American steamship Mongolia, taking them to active service in France. A third nurse was seriously wounded.

Italy paid honor to America and her first President May 27 through the Italian War Mission, which made a pilgrimage

down the Potomac to Mount Vernon and laid on the tomb of George Washington a bronze wreath.

A national movement in America to aid the radicals in Germany in overthrowing the autocratic, militaristic regime of the kaiser and establishing a democracy has been launched by Socialist leaders in New York.

Twenty thousand Jews have been released by the order of the Provisional Government from Siberia. All these Jews were exiled for alleged "political untrustworthiness." Most of the exiles were torn away from their homes on the slightest of pretexts.

Before almost three thousand persons Eli Persons, negro murderer of Antoinette Rappal, was burned at the stake near the scene of the crime, a short distance from Memphis, Tenn., at 9 o'clock May 22, after being tortured. The body was mutilated. And all this in a Christian country!

About fifty persons were killed and more than 300 were injured when a tornado struck Mattoon, Ill., May 26. The entire business section has been wiped out, as well as almost the entire northern half of the town, no building being left standing in a path several blocks wide.

More than 100 Germans in the line that waited May 23 in the Federal Building, New York, for the permits without which they scarcely can venture from their homes after June 1 said that their employers had discharged them rather than indorse their applications for permits.

General Pershing will precede the American expeditionary force to France, in order to acquaint himself with the field conditions under which his forces must operate, and to further learn the part his army will play in action against the German lines.

The loss in this country on account of fire has increased in the past year from \$170,033,200 to \$214,530,995. The underwriters' statistical experts report this means the fires in this country have cost each person in the last year \$2.10, which is 29 cents more than the year previous. Most of the fires are preventable, being due to carelessness.

Kissing games played at church socials and in the homes of members of the Calverton Methodist church at Calverton, near Riverhead, L. I., figure largely in an action for separation and support begun by Mrs. Ellen Schweimler against William Schweimler, until recently pastor of the church. Justice J. Addison Young reserved decision in the action May 25.

The British War Mission left American soil and crossed into Canada May 25, after six weeks of conferences which have reached into every phase of American life and are expected vitally to affect the future of this country, if not of the world.

Premier Bratiano of Russia has announced to the Chamber of Deputies that the government requests Parliament to insert in the Rumanian constitution the principles of universal suffrage and expropriation in favor of the peasants.

The charge against the 88 corporations and individuals indicted by the Federal Grand Jury at Boston, May 24, is that the defendants have maintained a national association of onion dealers who buy up the onions during the summer and early fall, store them in warehouses owned or controlled by the various members, and put them upon the market from September to April. Last year's onions were bought at 2 cents a pound by the conspirators and sold at 15 cents.

On the ground that proof of the "bad faith and evil intent" of the defendants had not been shown, Supreme Court Justice Kelly in Brooklyn directed the jury trying the case to acquit Charles Commissioner John A. Kingsbury and William H. Hotchkiss, who were charged with having unlawfully tapped a private telephone wire during the strong investigation of the Charities Board in 1916. District Attorney Lewis announced he would ask for the dismissal of indictments found against Kingsbury and Hotchkiss charging them with having eavesdropped on the wires of the Rev. Father Farrell and of the late Rev. Daniel C. Potter.

THE WAR.

The British transport *Transylvania* was torpedoed on May 4 in the Mediterranean, with the loss of 413 persons.

A Swedish ship engaged in the work of the Belgian Relief Commission was sunk May 18, despite the fact that it held a German permit to sail.

Japan's Admiralty announces that Japanese squadrons are operating in the South Pacific Ocean and in the Mediterranean Sea against enemy submarines.

The steamship *Feltria*, of the Harland line, was sunk by a submarine off Iceland on May 5 and fifty-three of her crew, including two American negro firemen, are missing.

A Copenhagen dispatch to the Exchange Telegraph Company says that since the beginning of the war Denmark has lost 150 ships through submarines or mines.

Reviving activity at several points on the Russian front is announced by army headquarters May 24, the Riga district, near the Baltic coast, being particularly mentioned.

The first sanitary squadron of the American expeditionary corps received a warm welcome on its arrival at Paris May 26, from London on its way to the front.

Seventy-six persons were killed and 174 injured May 26 by a German airplane raid which spent most of its force upon an unnamed town in the southeast of England.

Forty-eight passengers and eighty-five members of the crew of the Spanish steamer *C. de Eizaguirre* are believed to have perished as a result of the sinking of the steamer.

Italian troops engaged in the offensive movement south of Gorizia have captured the fortified heights north of Jamiano. The Italian positions have been extended still further.

With the capture May 25 of another strongly fortified position on the Southern Carso, the Italians under General Codorna took 3,500 additional prisoners, making a total of 22,419 captured since the offensive began.

The Italians May 23 broke through nearly ten miles of Austrian fortification on the Carso Plateau, from near Castagnavizza to the sea, captured several towns and hill strongholds, and swept in over 9,000 Austro-Hungarian prisoners, winning one of the clearest cut victories of the war.

While the British guns continued their pounding of the 2,000-yard stretch of the Hindenburg line west of Bullecourt which remains in German hands, the French, May 22, hurled back three counter attacks by the Crown Prince on the Champagne heights and captured one thousand additional prisoners.

Lectures and Meetings

The Sunrise Club.—The Sixteenth and Last Dinner of the season takes place Monday evening, June 4, at The Cafe Boulevard, 41st Street and Broadway (entrance on 41st Street), at 6.45 o'clock. Subject: "Our deadly Cancer of Race Caste—The Negro and American Democracy." The opening speaker is Edwin C. Walker. Mrs. Lottie Lytle Cowan will preside. The discussion following the address will be introduced by the Hon. Joseph C. Manning, of Alabama, and closed by James F. Morton, Jr. Dinner, \$1.25, including tips. If you will attend, notify Edwin C. Walker, 211 W. 138th Street. Telephone, Audubon 4295.

The New York Secular Society. Mr. Irving Meirovits of this society will speak at Thirty-seventh Street and Broadway every Wednesday and Saturday night.

The Boston Freethought Society meets in Paine Memorial Hall, Appleton street, every Sunday at 3 P. M. J. P. Bland, B.D., is resident speaker, and *THE TRUTH SEEKER* is for sale at the door.

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7.30 P. M., at the Hotel Vendome, Third street, opposite State House. O. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at 2.30 and 7.30, at 1417 Columbia avenue. O. J. Latford, The Truth Seeker and liberal literature on sale. F. Garfield Bowers, secretary, 245 N. Ninth street.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9, 10 Cawker Bldg.

The Denver Rationalist Association meets the first and third Thursday of each month at 319 Kittredge Building; Olive Oliver, president.

The Meetings of the Independent Lectureship of San Francisco, Walter Holloway, Rationalist and Lecturer, are held every Sunday night at 8 o'clock, at Golden Gate Commandery, 2135 Sutter Street, San Francisco, Cal.

The Church of This World, Rationalist. John Emerson Roberts, lecturer. Meetings every Sunday morning at 11 o'clock in Willis Wood Theatre, Kansas City, Mo. Mr. Roberts' services may be secured for wedding and funeral occasions. Address, 4011 Kenwood ave., Kansas City, Mo.

The Toledo Rationalist Society meets every Wednesday evening at 8, Room 133, Arcade Building, St. Clair and Jackson streets. W. M. Braun, secretary. Speakers, Dr. Rullison, J. Carl, J. Braun and K. Pauli.

Tacoma Rationalist Society. meets every Sunday at 3 p. m. in Macabees Hall, 1109 Broadway, Tacoma, Wash. S. T. Hammersmark, Secy., Colonial Hotel.

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening. May 28.—"Shelley." By Jacob Robbins.

The Detroit Society of Truth Seekers (Lithuanian) meets the second Sunday of every month at 2 P. M. in C. O. F. Hall, Chene, cor. Trombly st.; Karl Rutkus, organizer, 338 West End ave., Detroit, Mich.

The Clarksburg (W. Va.) Rationalist Society holds its meetings every Sunday in the Court House at 2 P. M. A lecture course is now being prepared. Address G. A. Miller, Secy.-Treas., 644 S. 7th street, Clarksburg.

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PAINE AND HIS WARDS.

The Bonneville and Their Distinguished Son to Whom He Opened a Career in America.

BY HISTORICUS.

June 8 is the one hundred and eighth anniversary of the death of Thomas Paine—a good occasion for recalling incidents of his life and an instance of his benevolence and influence not widely mentioned and traced. This article has to do with his friends in France and wards in America, the Bonneville. The writer, who is a resident of that section of Pennsylvania made historic by the Revolution and as the scene of Paine's literary labors, has been a reader of THE TRUTH SEEKER and a contributor to its columns and its cause for at least forty years. He is a local historian of repute about York and Lancaster, and an industrious Paine collector.

A SKETCH of the noted officer, Gen. Benjamin L. F. Bonneville, of the United States army, must naturally be preceded by some notice of his ancestry which was probably French Huguenot.

A biography of the general's father, Nicholas Bonneville, was published in Michaud's French Biographical Dictionary (to which, however, we have not had access). This was annotated by his widow Margaret Brazier Bonneville.

It would seem that in 1797, in Paris, Thomas Paine met Bonneville at the house of an official, and an acquaintance speedily took place between the two men, since Bonneville could speak English, while Paine never mastered the French language very well.

At first Paine was received as a guest, but the visit lasted for a period of five years, until 1802, when he took his departure for America.

Bonneville's first floor in his house was occupied as a printing office. The house was all occupied, but Bonneville gave up his study and a bed-chamber of Paine, who here occupied himself with reading and writing and perfecting the model of his iron bridge, in which he took an enthusiastic interest. He also received many visitors of note, and he brought forward a machine for planing boards.

He was consulted by Bonaparte in regard to mechanical measures in the proposed descent upon England.

He lived in the house of the Bonneville's five years and frequently pressed them to go with him to America, stating that he would do all he could for them and that he would bequeath his property to their children.

He had frequently intended to go to America, but the British cruisers were constantly on the lookout for him since the government had an old grudge to settle with him. But the time now was opportune, and moreover, republican principles were now at a low ebb in France.

He left Havre in 1802 and landed in Baltimore late in the Fall of the same year.

The Bonneville family did not accompany him, but Mrs. Bonneville, with her three children, Benjamin, Thomas and Lewis, came over the following year (in 1803). Mr. Bonneville, owing to pressing business, did not come with them.

The boy Lewis after a time returned to the father. He probably died in the interim as we hear nothing further concerning him.

In 1807, five years after leaving France, Paine wrote to Bonneville urging him to come to America saying his family had learned to speak English very well and that Thomas had forgotten his French. He repeated that he intended to provide for the boys but wished to have the father come over. He

said that Mrs. Bonneville and an English woman were keeping an academy for young ladies.

It would seem that a surveillance had been placed upon Bonneville which Paine through influential friends in Paris sought to release. In this letter he also proposed, after Bonneville's coming over, to publish all his works which he thought would make about five volumes, octavo, of 400 pages each. But Bonneville did not come during Paine's lifetime.

After the fall of Napoleon in 1815, Bonneville was relieved of surveillance, when he came to New York and was united with his family after a period of twelve years. Washington Irving, who became the chronicler of the son's adventures in the far west from 1831-36, thus speaks of the father: "He was a worthy old emigrant who came to this country many years since and took up his abode in New York. He is represented as a man not much calculated for the sordid struggle of a money making world, but was possessed of a happy temperament, a festivity of heart that made him proof against its rubs and trials. He was an excellent scholar, well acquainted with Latin and Greek, and fond of the modern classics. His books were his elysium; once immersed in the pages of Voltaire, Corneille or Racine, or of his favorite English author Shakespeare, he forgot the world and all about him. Often would he be seen under one of the trees on the Battery or the portico of St. Paul's church in Broadway, his bald head uncovered, his hat lying by his side, his eyes riveted on to the page of his book, and his whole soul so engaged as to lose all consciousness of the passing throng or the passing hour. His wife was born in 1767 and was 36 years of age when she came to America. Some thought her prepossessing while others expressed a contrary opinion."



"HISTORICUS."

Nicholas Bonneville and Paine were both republicans and deists. Probably Mrs. Bonneville entertained similar opinions. After Paine's death her expressions were tinged with prudence. Perhaps her function as a teacher, to whose care young ladies belonging to the higher classes were instructed, conduced to this tendency. Later in life she became a devout Catholic, and in the same faith the future general also took refuge. The parents returned to France several years later.

William Cobbett, who had been a bitter enemy of Paine's after the latter published "The Decline and Fall of the English System of Finance," later became his ardent admirer. It was predicted in this work that there would be a suspension of gold payments by the Bank of England, which followed the next year (in 1797).

Cobbett in 1818 took up Paine's remains and proposed giving them a public funeral in England since he claimed America had been derelict in its duty towards Paine. He also purposed to write a life of Paine in 1819, and had Mrs. Bonneville furnish material for it, for which he proposed to give her one thousand dollars. Paine had left two volumes of autobiography from which she drew material and with which she was to furnish letters by Paine and from his contemporaries. Cobbett was to obligate himself to publish the biography in Great Britain only, without any other additions in the same connection.

Probably Cobbett paid the money; at least he got the excerpts, but owing to lack of enthusiasm by the British people in relation to the public funeral, neither intention was carried out. Cobbett died in 1835, and Paine's remains passed from hand to hand, and eventually all trace of them was lost, yet it may not be impossible that eventually, like those of Paul Jones, they may be recovered or traced in the future. Just what the Bonneville's attitude was in this connection we have not learned, as they were still in this country and later arrangements were entered into concerning the biography. Bonneville died in Paris in 1828. In 1833 his widow returned to America and made her home with her son, the future general, and died in his home at St. Louis in 1846, aged 79 years.

Benjamin Bonneville, the son and future general, was born in 1795 and graduated at West Point in 1815 when twenty years of age. To whom he owed his appointment does not now appear. Mrs. Bonneville generally remained at Bordentown and New York during Paine's life. The sons, as a rule, remained with Paine and were placed at various schools by him.

A farrier by the name of Carver, who came from Paine's native place in England, thrust himself upon Paine's attention and wrote some angry letters, the contents of which he afterward disclaimed as true, but which Cheetham obtained. These would seem to have been the basis for the stories that did duty so long in his biography of Paine, published the year of Paine's death. Mrs. Bonneville sued the author for slander and obtained a verdict for damages.

Reports of Mrs. Bonneville's antipathy against Paine would seem to have been without foundation. In fact, Paine during his last hours expressed his satisfaction with the treatment he received at her hands. Moreover, in the Cheetham trial for slander, matrons of the highest respectability bore testimony to Mrs. Bonneville's good reputation and character. Carver lived till after 1840 and notices concerning him are found in Vale's *Beacon* of that period. While he repented and retracted the injustice he had done Paine, yet his last years were embittered by neglect and poverty. Truly the way of the transgressor is hard.

Paine died in New York, but was buried on his farm at New Rochelle, twenty-two miles away, where the funeral was held. Mrs. Bonneville, in her biographical sketch of Paine, relates that the interment was a scene to affect and to wound any sensible heart. Contemplating who it was, what man it was that they were committing to an obscure grave on an open and disregarded bit of ground,

she could not help feeling most acutely. She wrote: "Before the earth was thrown upon the coffin, I, placing myself at the east end of the grave, said to my son Benjamin, 'Stand you there at the other end as a witness for grateful America.' Looking around me and beholding the small group of spectators I exclaimed as the earth was tumbled in the grave, 'O Mr. Paine! My son stands here as testimony of the gratitude of America and I for France.'" This was the funeral ceremony of this great politician and philosopher. It is said there were but seven persons present, about the same number as were present at the funeral of Edgar A. Poe. But both have survived and their memory is growing.

It would seem that the son Benjamin alone of the two boys was present at the funeral. Paine left the bulk of his estate to the Bonneville family. Mrs. Bonneville, in her sketch, expressed great thankfulness towards Paine when at his death she said: "It was impossible for me not to exert myself to the utmost in taking care of a person to whom I and my children owed so much." Paine left some small bequests to personal friends and larger ones to his biographer, Clio Rickman, and to Nicholas Bonneville. To Mrs. Bonneville he left about \$1,500 of insurance stock, with his movable and personal effects, which included his unpublished writings.

The farm, which embraced nearly 300 acres, he disposed of as follows: The north side was to be sold and the proceeds to be applied as later directed; the south part of the farm, containing upwards of one hundred acres, in trust, to rent out the same or otherwise put to profit as should be found most advisable and to pay the rents and profits thereof to the said Margaret Bonneville in trust for her children, Benjamin Bonneville and Thomas Bonneville, for their education and maintenance until they came to the age of twenty-one years; the rent or interest of the money for which it may be sold to be employed in their education. After they became of age the property was to be conveyed to them share and share alike.

This was to be the practical result or outcome of this legacy. It shows that Paine was not in poverty although his means were in a manner tied up.

He had sold from his farm of 300 acres about 60 acres for over \$4,000, showing that his land was worth over \$60 an acre. At a small estimate his estate at one time would be presumed to be worth from fifteen to twenty thousand dollars. Could his unpublished writings have been placed in safe keeping, till an opportune time offered for publication, they would one hundred years after his death have been priceless. The Paine farm fell into other hands eventually.

Gilbert Vale was instrumental in erecting, about 1840, a monument over the empty tomb of Paine. He later bought the farm, or a part of it, for about \$4,500, and succeeded in raising some \$1,500, leaving the remainder to be secured by a mortgage, which, owing to inability to satisfy, was foreclosed.

The Bonneville family, after the arrival of Nicholas, boarded for a time in the Paine house. What became of the son Thomas we have been unable to learn. That he made any particular mark in the world does not appear. Mrs. Bonneville outlived her husband 18 years. What led her to find refuge in the Catholic church we have no means of knowing. Possibly her trials in France, with her expatriation and troubles through the slander of Carver and Cheatham, may have caused her to form new associations that cut her adrift from her former suffering. But this new connection also presumably induced her to erase some passages earlier in Paine's writings, as she disposed of them for publication. The remainder, it would seem, were with the library and effects which the general's widow says were destroyed by fire in St. Louis about 1846. If they had not perished thus it is not probable they would ever have seen the light of day.

Such is an account of the Bonneville family. It is to be regretted that so few portraits exist of the family, some of the general and possibly of Mrs. Bonneville. Daguerre brought forward the process of taking pictures in 1839, which was not popularized until 1850. In this day of illustrated newspapers hardly any individual can avoid the camera. There are persons still, however, who have scruples of conscience against having their pictures taken voluntarily or even having looking-glasses in their houses or pictures upon their walls.

It remains for us to touch upon the career of Benjamin Bonneville, the last of the family, so far as we know, to survive.

After graduating at West Point in 1815 he became lieutenant of artillery and in 1820 was engaged in the construction of a military road in Mississippi.

He became a captain of infantry in 1825, and in 1831-6 engaged in exploration in the Rocky Mountains and in California. His journal, edited and amplified by Washington Irving, was published under the title of "Adventures of Captain Bonneville, U. S. A. in the Rock Mountains and the Far West." He was promoted to major in July, 1845, and fought through the Mexican War, taking part in the march through Chihuahua, in the siege of Vera Cruz, the battle of Cerro Gordo, the capture of San Antonio, the battle of Churubusco, where he was wounded, the battle of Molino del Rey, the storming of Chapultepec and the assault and capture of the City of Mexico. For gallantry at Contreras and Churubusco he was brevetted lieutenant-colonel. He was promoted to the full rank of lieutenant-colonel in May of 1849, and to the grade of colonel, 1855. He was commandant at Santa Fe in 1856-7, and commanded the Gila expedition in 1856; resumed the command of the department of New Mexico in 1858 and was retired, Sept. 9, 1861, from active service for disability. During the Civil War he served as superintendent of recruiting in Missouri, and from 1862 to 1865 was commandant of Benton barracks in St. Louis. On March 13, 1865, he was brevetted brigadier-general for long and faithful service.

At the time of his death, which occurred at Fort Smith, Arkansas, in 1878, he was the oldest officer on the retired list, reaching 83 years. Such is an outline of an exemplary record of active service in a career that is open to close inspection. In his exploration of the Great West, which was by permission of the War Department, he had enlisted a party of one hundred and ten men, most of whom were experienced hunters and trappers. He was given permission to be absent until October, 1833. Captain Bonneville was at this time connected with what has since become the noted seventh regiment of infantry. Year after year elapsed without his return. The term of his leave of absence had expired, yet no report of him was made at headquarters at Washington. He was considered virtually dead or lost, and his name was stricken from the army list. When he returned in six years, instead of three years, he hastened to the War Department to have his affairs straightened out, which he accomplished in due time. He returned with a mass of written material and specimens of exploration which were indeed curious.

Washington Irving, who later put his journal into shape with additions and emendations, met Captain Bonneville at the table of John Jacob Astor, the patriarch of the fur trade in the United States. He took a great fancy to Bonneville especially in the light of his adventures.

It would seem that the captain's wanderings in the wilderness, though they had gratified his curiosity and his love of adventure had not particularly benefited his fortunes. In fact, Irving thought he had too much of the frank free-hearted soldier and had inherited too much of his father's temperament to make a thrifty trapper or a scheming bargainer.

There was something in the whole appearance of the captain that prepossessed Irving in his favor. He was of middle size, well made and well set, and a military frock of foreign cut that had seen hard service gave him a look of compactness. His countenance was frank, open and engaging; well browned by the sun and had something of a French expression. He had a pleasant black eye and a high forehead; and while he kept his hat on his head he had the look of a man in the jocund prime of his days; but the moment his head was uncovered a bald crown gained him credit for a few more years than he was entitled to, although he was but about forty years of age.

Irving was much impressed by Bonneville and his mass of material from the fact that Irving had made "A Tour on the Prairies" in front of the Rockies, which served to whet his appetite for a still more extended description of travel in this region. Lewis and Clark had made their memorable overland trip in 1805. It was the trapper, the scout and the hunter, James Bridger, who first saw Salt Lake about 1825, antedating later discoveries. Bonneville more fully explored it during his famous journeys in 1831-7. It was Captain Stansberry who surveyed the territory in 1850. Thus there has been a series of observations, bearing upon this far-off region, extending over the greater part of the nineteenth century.

The ordinary mode of transportation in these great inland expeditions of the fur traders had been on mules and pack-horses, but Captain Bonneville made a new departure by substituting wagons. He was to travel through a trackless desert, yet the greater part of his route would be across plains destitute of forests and where wheel carriages could pass in any direction. The chief difficulty occurred in passing deep ravines cut through the prairies

by streams and winter torrents. Here it was often necessary to dig a road down the banks and to make bridges for the wagons.

It may be surmised that these accounts must have been very interesting to Irving in the light of his own experiences on the prairies in 1832 as recounted in his "Tour." When John Jacob Astor desired him to put facts in relation to his enterprise at Astoria into shape he was nothing loth and from the journal, records and letters of Mr. Astor's managers and those in his employ he wrote "Astoria," a sketch in two volumes, in 1836.

That completed the experiences of Bonneville and he published the material from the explorer and also bought it from him. These books netted him a considerable sum and probably returned very little to Bonneville. These sketches with the reports of Stansberry in 1850, preceded by those of Fremont in the '40's, served to awaken an interest in the country. "The Santa Fe Trail," "The Trail of the Great Salt Lake," by Inman, and the "Oregon Trail" by Parkman, all had their part in preparing the way for the immigration to the Pacific coast. They also prepared the way for the California and Mormon hegiras and later the transcontinental lines of railway, no less than seven lines being now in operation. There have been momentous developments during the past generation.

The colossal undertaking by Hubert Howe Bancroft which he has recorded in no less than forty volumes of massive size containing facts relating to the Pacific and Mountain States is a complete summing up of what was once a *terra incognita*.

How much America has been indebted to Paine and his influence directly and indirectly to which our narrative is incidental may be imagined if it is not yet accepted. His work and part in making the United States of America, while not generally known nor acknowledged, is a fact nevertheless which will eventually be recognized. His provision for the Bonneville family made the career of General Bonneville a possibility. If the latter did not attain or reach the highest possibility it must be remembered that the laws of heredity are powerful and may stand in the way of such an idea. The career of General Bonneville was highly meritorious and respectable.

We have touched upon and indicated the early influence which underlaid such a career. Its outcome at that early period could hardly have been foreseen nor expected. Still we must remember the helping hand that made it a possibility such as it was. That it should have been bound up and nurtured by the author-hero of the American and French Revolutions, however, is a fact, little known as it is, by the general public. One more laurel is added to Paine's career, for his aid and assistance and rare benevolence when so much needed. That it should have borne fruit as a natural result is gratifying to all friends of liberty and justice.

A Vision.

"The tongue is held in honor by such men
As reckon words of more account than deeds."

—Sophocles.

Last night I had a vision—I saw a loathsome hovel,
Where sottish men and death's head girls in degradation
grovel;
And I saw one come among them, with bread and hope
and cheer,
Who comforted their misery and bade them cast out fear,
And shared with them his meager store of simple charity—
But it wasn't Billy Sunday that my vision showed to me.
The vision changed.—The skies were red. I saw a field of
blood,
And the ghastly eyes of dying soldiers staring up to God;
And among these knelt a comforter, with a cross upon his
breast,
Breathing words of hope and solace and a promise of sweet
rest.
As he laid his hands upon them, in their hour of misery—
But it wasn't Billy Sunday that my vision showed to me.
The vision changed.—The years rolled back. I saw an
honest man,
Imprisoned in a dungeon for studying God's plan;
I saw him taken from his cell and laid upon a rack,
While brutal men, with savage hate, laid whips upon his
back;
And, as years passed on, this martyred man was raised
to sanctity—
But it wasn't Billy Sunday that my vision showed to me.
The vision changed.—A host of men and women drifted by,
Each bearing to the brother man some need of charity:
A widow's mite, a crust of food, a helping hand in need,
A gentle word of comfort, a kind uplifting deed,
Words of love to make men holy, sacrifice to make men
free—
But it wasn't Billy Sunday that my vision showed to me.
The vision changed.—I saw a man that hung upon a cross,
Who gave his life to other men, not counting gain or loss,
Who preached a perfect charity that casteth out all hate,
And held God's promise out to him that cometh, soon or
late;
And a thousand martyrs followed him, with brave hu-
mility—
But there was no "Billy Sunday" in the vision shown to me.

FREDERIC W. PANGBORN.

CHRISTIANITY AND WAR.

Bishop Brown of Ohio, Not Agreeing with the Churches, Submits His Views.

I hope THE TRUTH SEEKER will be interested in the enclosed article of mine entitled "Christianity and War." It is calculated to bring home to us as Christians a sense of our heavy responsibility for the many wars which have occurred since the triumph of our interpretation of religion and for the evils by which they have afflicted the world.

In the United States the rights of reason and appeal are happily among the recognized inalienabilities, and at such crucial times as the one through which our country is now passing, every citizen not only feels free to make up his mind as to the course which he would pursue if he were in its President's place, but considers it to be his duty to do so and to give expression to his conviction.

For myself I have done this with the result of reaching the conclusion that if I were in President Wilson's position and saw things as I now see them, I would use my influence and authority in securing adequate protection against invasion; but, rather than run the risk of losing and maiming many of our young men and of bringing the wholesale sorrow to its people, especially to the mothers and the poor, which will be the inevitable consequences of sending our navy and army abroad, I would do what I could to suspend commerce over the closed seas until they are opened by the termination of the war or by concessions to us on the part of the belligerent nations which are interfering with it, England as well as Germany.

It is not necessary to the honor of the people of the United States that they should involve themselves in a foreign warfare with Germany, but their happiness and welfare do require that they should not bring upon themselves the sorrow and suffering that would be connected with it.

Belligerents contend that our safety requires war with Germany because we have engendered its enmity. If therefore we do not secure the good will of England the Germans will bombard our coast towns as soon as their comparatively powerful navy is free. No doubt this is a possibility, perhaps even probability. Nevertheless it is, as pacifists insist, but a future contingency against the materialization of which we can meantime provide by conciliatory and preparatory measures.

Let this, then, be our motto: Every sacrifice of life and treasure necessary to defense; but none of either for aggression. All for prevention. Nothing for retaliation.

Unless I am mistaken, the majority of our citizens would be glad to have the government pursue such a course, and this being the case, if they could be united in an overwhelming petition their influence might bring about this modification of plans.

It is claimed that our declaration of war against Germany is in the interest of "the rights of mankind," particularly the right of the United States and generally that of other nations to open seas for free and equal navigation, but this is the very claim by which the Germans chiefly justify their tremendous warfare against the English. There is nothing to fear from any dominancy. That of England is doomed and it will not be succeeded by a German one.

Should we send our navy and army across the Atlantic with a view of punishing Germany because of its wrong-doings to us, we would not reach those who are responsible for them, but kill and maim the husbands, sons, brothers and friends of innocent peoples; and, besides we would sacrifice many of the husbands, sons, brothers and friends of our own people.

Belligerents who are orthodox Christians in their contentions with pacifists justify war on such grounds as these:

1. War increases religion. But the supernaturalistic conception of religion, of none more than that of traditional Christianity, involves belief in a conscious, personal, anthropomorphic God who governs the universe and bears a special relationship to man, analogous to that of a father to a son. How is it possible that war should prove to be advantageous to such a belief?

2. War jeopardizes the lives of the combatants. However life on earth would in any case be short and full of woe and its ending is the beginning of life in heaven which is eternal and full of joy. But according to the standard conception of Christianity there are besides this earth two spheres of existence, one on its roof, heaven, for those only who believe and accept the gospel terms of salvation, which terms include love to enemies, liberality to those who have robbed us, and the turning of the

other cheek to the smiters of one. How can soldiers fulfill these conditions, yet for all who do not, there is another sphere in the cellar of the earth, hell, in which life is equally everlasting but utterly miserable!

A desire and effort to render service to humanity is the most essential characteristic of all virtues, of affection in homes, of patriotism in states and of morality in churches. The desire and effort to serve is the love that fulfills every social, political and religious ideal. This love never makes for aggressive warfare. How could it? On both sides such wars unnecessarily make corpses, cripples and invalids of the men, widows of the women, orphans of the children, sufferers of the poor, and mourners of all. Without the love to keep him from this warfare a man is lower than many beasts. With it he is higher than most gods. Jesus is a higher god (symbol of the ideal man) than Jehovah or Allah, because in his name men go forth, as under an ensign, to found state and church by the helping and winning power of love, not by the destroying and compelling power of the sword.

Galion, Ohio.

WILLIAM M. BROWN.

THE CHURCH'S WAR RECORD.

By BISHOP WILLIAM MONTGOMERY BROWN, D. D.

As a religious movement Christianity started out with the view of promoting peace and good will among men, but ever since its triumph over rival interpretations of religion it has been staggering under an accumulating burden of responsibility on account of war.

The pretensions of Christians to a religion which promotes forbearance and peace must be so many bywords to Jews, Mohammedans and Buddhists, for they cannot help seeing that no other religionists have destroyed themselves and ruined their progeny by a murderous and calamitous warfare on any such scale as the one which Christian Europe inaugurated nearly three years ago on the slightest and most sordid of pretenses, and which Christian America is in imminent danger of greatly enlarging and prolonging, for reasons which are certainly no more if indeed as justifiable.

From the beginning the attitude of the Christian churches in Europe has been a source of great discouragement to the lovers of our Zion, who have vainly hoped that its influence might yet be used as a power that makes for pacific measures, but the hearts of such must now sink within them because of the action of the great Federation of Christian churches in the metropolitan city of New York of which the press gives an account. It voted overwhelmingly, 158 against 52, in favor of the extensive military preparations which are recommended by the belligerent enthusiasts who are trying to force our country into this war.

It is popularly supposed that Christianity has been the means of rendering war much less frequent and of greatly reducing its evils, but the sad truth is that the world has never seen as many wars or suffered as much by them as ever since the triumph of the Christian church with the accession in the year 325 of Constantine to the throne of the Roman Empire.

Nor was this more true of the age preceding the Protestant reformation than it has been of the period which followed it. Indeed quite the contrary is the case. The wars growing out of it in Germany alone resulted in the reduction of the population of that nation from thirty to twelve million in the course of the seventeenth century.

And Protestantism rather than Catholicism may justly be charged with the responsibility for the existence of large standing armies, which, next to ignorance and superstition, constitute the most insuperable barrier to the progress of civilization. The empire of Rome, extensive and heathen as it was, never had one of more than half a million, but those of the Christian nations within the comparatively small territory of Europe have gradually been growing until even in times of peace they are sustained at the astonishing magnitude of fifteen millions, and the Protestant nations have by far the larger ones.

The chief combatants in the war that is now in progress, the most destructive in the history of the world, are Germany and England, in which Protestantism predominates. Hungary is a stronghold of Catholicism, but the church of Russia is of the Greek-Catholic type, and allied with the Church of England rather than that of Rome.

As for France, its religion, morally the best in Europe, is predominantly of the Rationalistic or scientific character, not Christian in the theoretical sense, but preeminently so in the practical, the only sense which is of any real value or general interest to the world.

In a passage which is sure to become a classical reproach to belligerent Christianity, Mark Twain

causes his angel of history and prophecy to give this ironic yet conservative and just expression to a melancholy truth:

"You perceive that you have made continual progress. Cain did his murder with a club; the Hebrews their murders with javelins and swords; the Greeks and Romans added protective armor and the fine arts of military organization and generalship; the Christian has added guns and gunpowder; a few centuries from now he will have so greatly improved the deadly effectiveness of his weapons of slaughter that all men will confess that without the Christian civilization war must have remained a poor and trifling thing to the end of time.

"It is a remarkable progress. In five or six thousand years, five or six high civilizations have arisen, flourished, commanded the wonder of the world, then faded out and disappeared; and not one of them except the latest ever invented any sweeping and adequate way to kill people. They all did their best, to kill being the chief ambition of the human race and the earliest incident of its history, but only the Christian civilization has scored a triumph to be proud of. Two or three centuries from now it will be recognized that all the competent killers are Christians; then the pagan will go to school to the Christian—not to acquire his religion but his guns. The Turk and the Chinaman will buy those to kill missionaries and converts with."

Humane readers who are Protestant church members will blush (none more than Episcopalians, both Methodist and Anglican) when they see the names of their respective churches in the following shameful exhibit. Catholics will be spared, but only because their churches are not represented in the confederation:

	For War	Against
Baptist	16	1
Congregational	10	0
Disciples of Christ	3	0
Seventh Day Adventists	1	1
Protestant Episcopal	27	3
Reformed Episcopal	0	1
Evangelical Association	1	2
Society of Friends	0	2
German Evangelical Synod	0	1
Lutheran	14	7
Methodist Episcopal	23	4
Primitive Methodist	1	0
Moravian	4	1
Presbyterian	27	20
Reformed	19	3
Unitarian	1	0
Universalist	1	2
Union Protestant	10	4

Among the churches with a large membership, the Presbyterian has the least to regret in connection with this showing, but it is a misfortune that it has even seven votes or that any church has one vote on the wrong side.

The Presbyterian church also has the good fortune of having the most influential of all pacifists, Mr. William Jennings Bryan, as a member. But again it is unfortunate that Mr. Bryan did not get his pacifism from inside his or any church. The movement against war, like that against slavery, was started, as all reformatory movements have been outside of the churches, or if inside, by heretics who were forthwith put out.

It is Holy Week. The week in which during many and long ages benighted people sacrificed their Christs to Shylock gods. If Jesus lived and was one of them, unhappily, he was neither the first nor the last, for there were many both before and after him. Were they who superstitiously led these victims to their Golgathas greater sinners against humanity than those who are avariciously driving large armies of young men to the trenches, a wholesale sacrifice to the lords of power and wealth? No. Both are in need of the prayer, forgive them for they know not what they do.

Morality may be defined as the law of mutual respect for the general and private equal rights of man, for the purpose of securing general human happiness. Everything that injures or undermines this happiness and this respect is *evil*—everything that advances them is *good*. In accordance with this definition, evil consists only in degeneracy or the encroachment of human and private egotism upon this general happiness and the interests of the fellow man.—Büchner.

Each and every form of polytheism exhibits the slimy track of the deification of the sex. There is not a single one of the ancient religions that has not consecrated by some ceremonial rite even the grossest forms of sensual indulgences, while many of them actually elevated prostitution into a solemn service of religion.—J. Hartmann.

Eternal sleep is better than eternal pain. Eternal punishment is eternal revenge, and can be inflicted only by an eternal monster.—R. G. Ingersoll.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT, 1873
CONTINUED BY E. M. MACDONALD, 1883-1909
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SATURDAY - - - JUNE 9, 1917

Let the world think more on its feet and less on its knees.

Good health and good living is all the heaven that most persons want.

The church which holds that the Stars and Stripes, the flag of our nation, is not sacred enough to enter its doors is not fit to live under the flag of the free.

The world at the present time affords great opportunities for divine assistance, but Providence is nowhere about. The German pretends to think that the submarine is doing God's work, while the Englishman sees in this diabolical invention the genius of his Satanic majesty; and in the meantime the rest of human beings look upon the murderous machine as a mid-ocean assassin.

What beautiful things have been said of God! and these beautiful things have been said just as though there was a God who deserved them. But *there is no such God*, and that is what makes these beautiful sayings repulsive. They are repulsive because they are false. God has never helped a human being on this earth when that human being was in danger. What is God good for if he cannot help men?

It is said that the black-robed "sisters" teach in parochial schools without remuneration. Would these sisters go out to housework, where they would be doing a commendable service, for the same wages? Would they teach in public schools for nothing? "All for the church" is good for the church, but what is good for the church is not always good for the world. These "sisters" should be freed from the power of the priest.

In olden days we read that God defended himself. Why does he not do it today? He cannot need man to defend him. All human defenses around the divine name do not strengthen or help divinity, if there be a divinity. "Whom are you defending?" is my question to Christians! I say to these believers: Your God is dead. Civilization has killed him. Yes, the supernatural lies dead in the dust that follows men's march to freedom.

I would like to look upon just one soul that a priest got out of purgatory by saying masses for its salvation. Instead of having bones and hair and old clothes, let the Romish church advertise that it will exhibit a soul rescued from purgatory by masses. That would be only an honest, fair act towards those who pay for such a job. These persons ought to see that they get something for their money. All they have now is a priest's word, which is cheaper than continental shipplasters.

L. K. W.

Framing Up the Freethinker.

The devices by which our police and magistrates' courts contrive to silence Freethought speakers on the street are exhibited in the transcript of a recent case. The court is described as First Division, Fourth District, which we believe is the Fifty-seventh Street tribunal. The defendant was Irving Meirowitz, and the charge "disorderly conduct," and although disorderly conduct was disproved the defendant was convicted. The personnel of the courtroom was not favorable to a Freethinker, the arresting officer (there present) being Michael J. Jordan, the magistrate Daniel F. Murphy, and the stenographer Thomas Corrigan. That conviction should follow was not unexpected.

The first act of Mr. Murphy was to put the case over until 9 o'clock the next day. The defendant inquired: "On my own recognizance?" and the humorous magistrate said: "Yes, with fifteen hundred dollars in addition." That the prisoner should not be bailed was thus made tolerably certain. He

would be penalized even though presumed to be innocent of offense.

Arraignment occurred as set, and Michael J. Jordan, of the police force, swore to a complaint charging Meirowitz with "using threatening, abusive and insulting behavior, with intent to provoke a breach of the peace." The proceedings developed the fact that Meirowitz did nothing of the kind, but it does not appear that the complaint was amended or the officer reprimanded for making it. What the officer said on the stand was that Meirowitz had been talking to a crowd of two thousand persons, extending so far into Madison avenue from Twenty-third street that traffic was blocked. (A chauffeur called later testified that there was room for two automobiles to pass, which is all the regulations require.) Michael the cop then swore that he asked the speaker to cease or move to some other place, and that the speaker inquired, "Suppose I don't?" The arrest followed, and the short dialogue thus taking place between the defendant and the policeman is what the latter described in his complaint as "using threatening, abusive and insulting behavior, with intent to provoke a breach of the peace." Further along in the proceedings the Court instructed a witness that disorder was not charged.

The policeman told the Court that Meirowitz got on his stand "right after another policeman had made an arrest on that square of a speaker who was holding another meeting in violation of the same traffic rule"—which is not according to our recollection of the facts; for as we got the story at the time the other speaker was taken off his stand for reading from his Testament the pacifist sentiments of Jesus Christ, and Meirowitz succeeded him in order to vindicate Christian liberty of expression. That speaker went to the workhouse, not for blocking traffic but for opposing war.

The defendant was allowed to question the policeman Jordan, and asked: "Was there any disorder in the meeting?" and Jordan said, "No, sir." Yet the charge was disorderly conduct! On behalf of "the People" Leo Ring, a chauffeur, was called. Meirowitz asked him how many automobiles there was room for, and he answered, "I should figure two could pass very neatly." And with room for two automobiles to pass the officer held that traffic was "blocked."

One witness appeared for the defendant. He was Mr. Edward J. Meehan, a salesman, who indignantly declared: "Traffic was not being obstructed—positively not." Mr. Meehan corroborated the testimony of the officer that there was no disorder, and it was at this point the Court said: "He is not charged with that." To the witness's asseveration that neither was the street obstructed, the Court replied, "He is charged with not obeying the order of the officer."

The officer had said nothing about an order; but testified that he "asked" the speaker to cease or move to some other place. Meirowitz testified that he took the stand and submitted to arrest to test or "uphold" the right of free speech, which had been violated.

At the conclusion of the testimony, according to the transcript, the Court said to the defendant Meirowitz: "I find you guilty of disorderly conduct." A dozen lines above, on the same page of the transcript, the Court had told the witness Meehan that "he [the defendant] is not charged with that," but "with obstructing traffic." Having been charged with three separate offenses—namely, not obeying an officer, obstructing traffic and disorderly conduct—and it having been shown by witnesses and then virtually admitted by the Court that he was guilty of neither, the defendant must have begun to wonder what he was there for.

The record closes with "Defendant fined ten dollars," but previously he had been "fingerprinted." Also before the proceedings ended an attorney appeared and requested an adjournment, which the Court denied. At the same time the Court took occasion to define the "disorderly act"—the act of

Meirowitz in submitting to arrest in order to bring the matter before a magistrate to be adjudicated upon. We quote:

"The Court (to defendant): Of course it is almost impossible to tell gentlemen like you anything, because generally you know it all; you know all about conditions economic and otherwise, and know all about law and order. It is a great pity some of you gentlemen cannot sit in these courts. . . . Keep quiet. That was the disorderly act I found him guilty of. It has nothing to do with free or expensive speech, nothing to do with that at all. The sooner men of this type who are trying to educate the public to their peculiar ideas learn it the better off they will be. This time I am going to impose a fine, with a warning to all such people that if under similar circumstances they commit a similar act it will then not be a fine; it will be imprisonment."

The proceedings here dealt with took place in April. For a month Mr. Meirowitz conducted street meetings without incurring the charge of disorderly conduct, blocking traffic or disobeying a policeman. Then, in an evil moment, as we recorded last week, he read to an outdoor audience an excerpt from a sermon by the Rev. W. A. Sunday, D. D., and being arrested therefor by an officer who thought the language was the speaker's own and threatened the peace of the people and their dignity, was fined five dollars by Magistrate Fuchs. Contemporaneously Mr. Nicholas Mitchuly, another Freethought speaker, was arraigned on the charge of a woman who accused him of "creating prejudice against the Jewish religion."

The prosecutions on these trumped-up, framed-up and frivolous charges make it appear that the police are actuated by something other than zeal for protecting the streets from obstruction or the peace from being broken.

Catholicism and Nature.

Owing to the reported reduction in the ranks of the Roman Catholic clergy in Europe as a consequence of the present war, the question is now being raised as to the advisability of admitting clerical converts to Catholicism from other religious bodies, without requiring them to separate from their wives. The simple thought of a change of this kind in the disciplinary policy of Rome is at least a faint token that necessity may at times accomplish what common sense found no room to achieve.

As one might readily conclude, this alteration in ecclesiastical methods has not been contemplated with any idea of casting disapproval upon priestly celibacy either as regards its peculiar efficiency or its sanctity for the work of religion, for it is still maintained with all the pertinacity of pious conviction that "celibacy is the ideal" for the Christian minister. The church's warrant for this conception of life as stated by its authorities is "Tradition" and "Holy Writ." To include the Bible in this manifest untruth simply enlarges the field of our accusation, and gives entire credibility to the oft-repeated criticism that Christianity is an *unnatural* religion.

The lesson taught the world by the old Greek and Latin philosophers that to live close to Nature was the secret of a happy and useful life has lost none of its truth and power for the men of our present age. Cicero's fine work, "De Natura" (According to Nature), still maintains its charm and beauty for all those prepared to live a life conceived on the plan unceasingly unfolded by Nature, and not that one artificially contrived within the purloins of monastic seclusion, and amid the unrealities of religion. To live according to Nature is the noblest apprehension of life conceivable; and for a book or a church even to suggest a method that would defeat the great purposes of the Universe on the ground that by sacrificing natural and legitimate desires the man is living an "ideal" existence and gaining favor with God, is to set up in the world a false standard of living, and to encourage gross

forms of immorality under the guise of a spiritual idealism.

Catholics are much disposed to insist upon a contrast being drawn between the spirituality of their clergy and the marked worldliness of the clergy of the Protestant denominations. This disposition is so notable among many of them that one might easily conclude that it is the intention of the church to place Roman Catholic priests in the category of the superman, quite apart by themselves, in fact a different order of being from that generally known as the genus *homo*. If the Roman church ever knew that human nature was much the same everywhere, both within the church and outside of it, she certainly has not acknowledged the fact so far as the emphasis she has laid upon her own devotees, both clerical and lay, is concerned. But like many other papal falsehoods, this estimate of hers regarding her own people and likewise those outside her fold is fundamentally untrue. Her policy is to make people believe that the highest fruits of righteousness as witnessed in noble lives are the result of communion with her and her sacramental system; and that aside from this fellowship the most enthusiastic endeavors on the part of the Christian alien are profitable for nothing better than the attainment of natural religion.

As an outgrowth of this false teaching she has always disparaged the ministrations of Protestant ministers; she speaks of their ecclesiastical functions as "cold and perfunctory"; she pictures them in their comfortable rectories as "armchair Christianity"; and she maintains that "spiritual things" when made the means of providing for a wife and family soon degenerate into a bald materialism, and lose their essential efficacy for good. Now we hold no brief for the clergy of Protestantism nor for any phase of religionism whatever, but if there is any religion in the world that surpasses Roman Catholicism for greed of money, for lavish provision for the maintenance of its army of priests, for distinguished materialism in its forms of worship and popular superstitions, for nice distinctions deftly drawn between what is moral and what is immoral, so that the unlearned feel no compunction of conscience in following the latter, we have no knowledge of that religion.

For the Catholic church to teach that celibacy is the highest and most completely ideal conception of life either for a clergyman or those men known as laymen is to impart a philosophy which is plainly immoral, and to underrate a body of men known as Protestant ministers, who, whatever may be the mistakes honestly attributed to them, must be accounted free from many of those immoral conditions which are the normal consequences of a system of enforced celibacy. There is not a scintilla of evidence that the sexual life of the Roman Catholic priesthood is superior to that of any other body of ecclesiastical officials; and if we are to believe the testimony of history and the frequent experience of men of travel and investigation, we must reach the conclusion that the ordinary decent and upright man whom we meet every day of our lives is, in his generative life, the equal and in most cases the superior of the body of the papal clergy; and for this obvious reason, that the ordinary honest man seeks to live in accordance with Nature, who is the mother of us all, while the celibate priest seeks to defy the law of Nature under the specious cloak of a false supernaturalism.

Every man, even the Catholic priest, knows that this can not be done in justice to himself and to the sublime purposes which Nature had in mind when she constituted man a physical and a thinking being. Man is no more all mind than he is all body; and it is just as wrong to educate the mind to the disparagement of the body as to be guilty of the opposite process. To use the phraseology of religion, to educate the spiritual faculty to the neglect of the physical forces in man is an irrational violation of the law of Nature, which is the law of God. If it be true that the Catholic church

believes that Nature is an expression of the mind of God, it would seem to follow conclusively that any misconceived violation of that divine revelation must be looked upon as an effort to coerce the intentions of divinity itself. To appeal to another-world philosophy, in which it is said that in heaven people "neither marry nor are given in marriage," has no pertinency for this world of ours. A sexless human being is conceivable only to the mind of the person vitiated by religion.

It is the wisdom of man if he would reach his best estate to live in accordance with the requirements of nature. It is because many men are not thus living that there is so much vice and crime in the world today. A religion that teaches that celibacy is a superior state to honorable marriage either in its ministers or laymen, is an institution immoral in essence, and consequently injurious to the well-being of society. Any phase of life that savors of the unnatural no matter what form it may take is highly reprehensible. The fact of such things being taught in the New Testament is of no consequence to the moral man, but is very injurious to the value of the revelation that would lead men astray from the fulfillment of their natural and legitimate desires and impulses. The Roman Catholic church may be supernatural, which is but another term for *unnatural*, but to say that it truly responds to the mental and moral instincts of the normally-constituted man is in direct violation of the law of Nature, and in consequence of truth itself. Christian teaching does violence to the will of Nature; and the chief exponent of this mischievous opposition is that false philosophy of life and death known as Catholicism.

God on a Stick.

I am always curious about so-called divine things. I have always tried to find some evidence of a deity. We hear so much about gods that it seems as though we might run into one somewhere when about our business or our pleasure. But all I have run into so far has been disappointment.

I recollect, a few summers ago, while I was in Brunswick, Maine, of hearing some young girls talking about religious matters. I can recall only two remarks distinctly that were made by the group. One of the very smallest of the girls said that she knew where God was. When asked by another to tell, she said he was in the graveyard, on a big stick. Of course I was interested to know what the little girl had seen that would fill her mind with such a strange theology, so I made a brief visit to the cemetery and lo! there was the child's God on a stick. A huge crucifix was planted in the cemetery, by far the most conspicuous object in the place. It dominated the graves as a high peak overshadows foothills. But what a disgusting god for childhood to believe in! The earth should not be polluted with such a hideous image.

I had never imagined such a horrible piece of wooden sculpture as met my gaze—and I said to myself: If Roman Catholicism can conceive of no more attractive deity than a god on a big stick the wonder is that civilization permits such a religion to exist and teach its monstrous dogmas!

There is perhaps a worse feature to this episode than the making of this clumsy image of man a god. A second little girl said, "Yes, and he is holy too." Now, who taught those children such foolish notions? The priests of Romanism, of course. The cheap idolatry of the Romanist is due to his slavish obedience to his church.

An emancipation proclamation needs to be read in every Roman Catholic church in the world. Give liberty to the benighted subjects of the pope. Free their minds from fear of the priest. And free the small, cringing priest from the big, domineering one.

It is almost impossible for the enlightened mind to realize the thick darkness of Romanism, in which a picture of a crucified man is taught as holy, and more than that, as the God of the uni-

verse. Every crucifix on earth ought to be destroyed. This emblem of a foolish superstition ought no longer to be treated as a symbol of religion, but as the trade mark of the most heartless graft the world has ever known. L. K. W.

From Harry Weinberger, Esq., general counsel and executive secretary of the American Legal Defense League, 261 Broadway, New York, comes a cordial invitation to print an advertisement of the League—copy for which is inclosed—as a contribution to the battle in the courts for liberty. The advertisement is rather long; the composition on it would cost us five or ten dollars, and we would rather follow another suggestion of Mr. Weinberger and "give us a reading notice," saving the money for possible expenses in defending our Freethought speakers, in whom the American Legal Defense League has not shown an interest as yet. As Mr. Weinberger will observe by reading THE TRUTH SEEKER, the Freethinkers are having troubles of their own; and while we assume that they are more or less in sympathy with the purposes of the League, which is pacifist, Socialist and anti-conscription, they must be particularly concerned in maintaining their own propaganda. Surely the pacifists, even pro-Germans, have their rights under the constitutional prohibition against abridging the freedom of speech or of the press or of peaceable assembly; and yet in our mind there arise such doubts of the wisdom of appearing to take sides against the government at this time that we can summon up little enthusiasm for the agitation. As the situation appears, the political and other opponents of the administration are taking advantage of these troublous times to embarrass the government as much as they can, and the agents of the government, the foes of free speech and press, the war-at-any-price patriots, and all that class, are using the same occasion to overthrow popular liberty. Freethought, beyond standing always for free speech and press, is not allied with these combatants. Its speakers ask the liberty to be heard on another subject, not connected with war or conscription, without interference by the police and religious cranks. If the courts could put up an argument to show us how criticising and exposing Billy Sunday interferes with the defense of the realm, as does pro-German pacifism, we might admit that the government had a case against Freethought as presented at our street meetings; but nothing of the sort is alleged, and if it is suspected the accusation has not yet been made. As for the war, now that we are in it, the people ought to concentrate and bring the conflict to a quick termination by the only possible way, which is by winning it. Frankly speaking, our position may be dictated by selfish and personal considerations, for with a son in the army and in line for service in France, we hope to see the entire strength of our nation marshaled for the support of the young men it sends abroad to fight its battles. Nevertheless we give the pacifists, the pro-Germans, the Socialists, the Anarchists, the anti-conscriptionists and other non-resistant advocates this reading notice, with the address of their general counsel and executive secretary, that the champions of free speech may join their League and assist them to realize its objects. Unless we demand free speech for all we cannot consistently ask it for ourselves.

Same Here.

We say that in the main the press of this country [Great Britain] in relation to religion—we are not concerned with any other issue—has deliberately fostered the growth of beliefs which it knows to be false, and it has done this by methods of suppression and falsification. For all the general public may gather from the public press, a deliberately organized attack on the Christian religion does not exist. So far as the press is concerned, the public would be unaware of the fact that a large proportion of our public men in literature, in art, in science, and in politics have ceased to be Christian in any genuine sense of the term. With rare exceptions, no reports of Freethought meetings are published, no reviews of avowedly Freethought works are permitted to appear, and when a Freethinker's work in social or political life compels an obituary notice, the fact that he was an anti-Christian is carefully suppressed. The consequence is, that, save for those who are brought into direct contact with Freethought propaganda, the public is either unaware of its existence, or is taught to regard it as the mistaken hobby of a harmless handful of cranks. They are kept in leading strings by the priests, largely by the interested connivance of the public press.—*The Freethinker* (London)

THE PRIEST AND SOLDIER.

A Partnership Shown by the Present War Not to Be in Force Now as Formerly.

In his *Thoughts on Life and Death*, Alfred Loisy, the distinguished French Modernist, deals with certain mystic and romantic apologists for the church who are trying to rationalize Catholicism and so save it from extinction among the thoughtful. He takes the occasion to review and criticise a novel with a religious purpose, "The Voyage of the Centurion," which appears to be by a grandson of the heretical Ernest Renan, with a preface by M. Bourget. Loisy's paper was presented before the members of the "Union for Truth" (Paris) under the head of "Talks of Noncombatants on the War," and is translated for THE TRUTH SEEKER by Joseph McCabe.

BY ALFRED LOISY.

IV.

"The Voyage of the Centurion" indicates or signifies the various stages of a conversion which many seem disposed to regard as a symbol of the general movement which, according to them, would bring back France to Catholicism, its national religion and the only true religion. In itself the conversion of Ernest Psichari represents nothing, and proves nothing, except the evolution by which he was conducted from anti-clerical unbelief to what may be called rationalist Catholicism; which is rather a different thing from the old traditional Catholicism, the official religion of the Roman church today. The individual fact is full of meaning, because the grandson is opposed to the grandfather, Ernest Renan, without any reflection that the case of the grandfather may be just as representative as that of the grandson, and even more. If Ernest Psichari is only a young man driven to the Catholic church in disgust at anti-clericalism, Ernest Renan may also be only a seminarist who falls away through reading too many German books. If Ernest Psichari is not an isolated case of conversion, Ernest Renan was not an isolated case of secession; and it is very far from clear that the movement inaugurated by the ancestor has a less important range than the movement which is, we are told, represented by the grandson. Although they were related, the two men were very different, and the respective religious experiences they have had may very well differ, not merely in the directions they have taken, but in solidity, depth, and significative value.

It is not, in the first place, a very remarkable thing that the man of genius and conspicuous wisdom, the sincerely mystical soul, the cleric engrossed in the study of Christian philosophy and theology, should have been brought in spite of himself—for it was certainly against his desire and inclination—to renounce, not only the profession which he loved, and for which he seemed to be made, but also the faith for the sake of which he embraced that profession? And the reason was because he could not confine his mind in the world to which he wished to confine it; because he lost the faith in proportion as he studied it. The breaches in the faith were those that science—science in general, not merely German science—made in Catholic teaching, and it is not clear up to the present that these breaches have been repaired; on the contrary, they have grown wider.

The modernist crisis of French Catholicism, the causes of which have been sought everywhere, and which malicious people—and possibly some simple people—trace to Germany, was neither more nor less than the crisis of the seminarist Renan, sustained, multiplied, and intensified in the bosom of the church, in the person of priests who, wishing to remain in the household, endeavored to accommodate it to the needs of their mind and soul. A crisis of intellectuals, some say, who took their poor human reason for a measure of the truth. Unfortunately the same poor reason is used by the faithful when they look into their faith, and even the humblest of them is not really sure that he may not some day be discomfited by what he finds there. We cannot believe ourselves to be in possession of the truth in despite of reason. After all, however little the instrument may be worth—and it is certainly imperfect—the intelligence is a dominating part of man, and every crisis of the faith resolves itself, even when it has not originated in speculative beliefs, into an intellectual crisis. Faith does not proceed from the active intelligence, but it is formulated in the intelligence, and it is in and by the intelligence that its failure is manifested. The intellectual crisis of Catholicism which made its appearance in Renan has continued under our eyes, if not to ourselves, and it would not be hazardous to predict that our grandchildren, if it be given to them to record its alternate periods of rapid progress and stagnation, will not see the end of it.

On the other hand we have a young man whose

literary ability will not be questioned—though it would not be wise to read even his best pages after reading any single page by his grandfather—but one who had not the intellectual wealth of Renan, nor his calm reason, nor his depth of thought, nor his patience of spirit, nor his subtlety of observation. His natural faculties have not, if we may believe him, received any substantial nourishment. No doubt he exaggerates when he says that his education had no moral direction. He would have us believe that he was taught only the most brutal and narrow anticlericalism. It does not seem as if in his youth he had been as studious as his grandfather, and he himself tells us that in those days he was tolerably irregular. At a certain moment, he intimates, he felt the emptiness of his life and was filled with disgust: a sentiment which does honor to the man who felt it, but is evidence of nothing except a disordered life. The unbelief of this young man was such as we should expect in one who was perfectly ignorant of religious matters; it was not a conviction, acquired, involuntarily, by serious study, that there was no supernatural revelation in Christianity. Of such an experience, which Renan sustained throughout his laborious career, and always held free from prejudice, whatever his opponents say, the grandson does not seem to have had the least idea. He might have read the learned works of his grandfather without profiting by them, but it looks as if he has never even read most of them. To judge by his "Voyage of the Centurion" he must have read "The Priest of Nemi," though he does not seem to have grasped the profound idea of it; and one may suppose that he went as far as to read "The Abbess of Jouarre;" but we see nothing to persuade us that he has seriously read the seven volumes of "Christian Origins" and "The History of the People of Israel." He might therefore have spared himself certain attacks he makes upon pseudo-savants and demi-savants, not himself being a savant of any description, and having missed the opportunity of knowing a real and complete savant in the person of his grandfather. The military profession imposed upon him a discipline which did him good. He was a militarist out of love of his trade, and also perhaps by a reaction against the environment of his origin. He presently came to believe that Catholicism was as necessary a discipline for the national life as military discipline is for the preservation of the army. In Africa he felt that, in face of Islam, Catholicism and France formed an indivisible unity.

These are the narrow views of a feverish mind which was in some degree duped by ready-made formulæ, and pleasantly believed it had made a quite new discovery. An internal restlessness, the acutely felt need of a rule and a moral assistance, or of a spiritual communion, impelled Ernest Psichari toward the church; and his sated imagination still finds in Catholic mysticism a suitable nourishment. His final conversion was the result of a series of convergent impressions, not of close observation and experience properly so-called. His faith is not in point of doctrine more correct than the thesis of the new apologists who now rejoice over his conversion. As an ardent neophyte he believed whatever they wrote. He says that he believes in God only because he believes in Jesus; and no doubt he believes in Jesus only in the mystic sense of the Christian communion. All that is real faith; but, good heavens, it is not orthodox theology! The conversion was not according to the formula. However, the church congratulates itself upon that conversion; and nothing is more natural, since it certainly never expected such compensation for "The Life of Jesus."

The compensation is not adequate, because the conversion of the grandson has not the same character of durable experience, nor the same representative significance, as the apostasy of the grandfather. Not that the case of Ernest Psichari should be regarded as accidental and isolated. Circumstances have thrown it into relief, but it is not a unique case. Apart from the dreams of nationalists and the exaggerations of others, it is certain that a pretty large number of young men, not less ignorant than Ernest Psichari of theological and doctrinal Catholicism, are joining the church out of a feeling of horror of the moral void from which our laity seems to them to suffer. They also have a very real, but very restricted, experience. They find only in the church the kind of support and the mystic atmosphere which they need for their peace of conscience and gladness of heart. The teaching of the church would disturb them if they examined it closely, the politics of the church would scandalize them if they did not refuse to pay attention to it. Certain official actions of the church trouble them, but they are careful to forget them, because the church alone has given them the rule of life

which they wanted, the house of recollection, of fine emotions, and of fraternity, in which their heart is satisfied, their soul is at peace, their being expands and improves. Outside they see—perhaps wish to see—only conflicting interests, antagonistic passions, hatreds, rivalries and unrestrained disorder. Fanatical anticlericalism, full of denials and intolerance, inspires them only with disgust, and in their condemnation they confuse with it the abandonment of ancient beliefs out of love of the truth.

That is assuredly an experience: an experience differing from that of Renan, but, being less complete than his, it does not contradict his. Renan's experience of the church had been chiefly intellectual. He found it impossible to live in it, and his experience, felt by others, continues to have the same results. Ernest Psichari and his like have tested the world as impressionists and sentimentalists. Suffering morally in it, they turned to the church, in which they feel better, without having examined it otherwise than by way of this intimate satisfaction. Thus the two experiences are quite different, and one does not destroy the other, for they have no meeting-ground. The first may seem to be more solid, since it is more methodical and has not ceased to fortify its positions. The second may, as it takes care to do, make a point of its moral advantages, its social usefulness, and of what might be called its intimate necessity for the individual. But the first experience shows that the church is not the sole and indispensable source of the advantages in question, and that these advantages are compromised by increasing difficulties, by the fact that so many now find belief impossible. The question is, then, whether the traditional center of our moral life does not tend to be displaced; whether some souls are not disposed to place themselves, not so much in opposition to the old creeds, as independently of them, and especially of the Catholic church.

The alliance of the sabre and the cassock is, like that of the throne and altar, very ancient, but very much shaken. On his way to Damascus the penitent Centurion regarded that city as indestructible. "In the system of order there are the priest and the soldier. In the world of disorder there is neither priest nor soldier. . . . Everything is interconnected in the system of order. Just as France cannot reject the cross of Jesus Christ, so the army cannot reject France. And the priest can no more do without the soldier than the soldier can do without the priest. . . . Loyalty to France soon leads to loyalty to Christ, while disloyalty leads only to disloyalty." ("The Voyage of the Centurion," pp. 8 and 9.) That is an insinuation that disbelief in Christ is disloyal to France: a theory which is wrong not merely in its rhetorical excess, but in its lack of justice and truth.

In itself Christianity was an economy of salvation which appealed to all men, collectively and individually, with a view to their eternity. Under the symbol of a happy immortality it purported to be a discipline of true humanity. In fact, in taking the place of the older national religions it became itself, at least on one side, a national religion: at first the religion of the Roman Empire, then of the nations which were born of its dismemberment, all of which have, in their various ways, adapted it to the development of their national conscience. It became national by entering into the life of the nations, and thus it is that amongst Catholic peoples the priest marches by the side of the soldier. One might—in generalizations of this kind a little generosity is always needed—imagine them as the two guardians of the social order; the priest the guardian of the moral order, the soldier protecting the external order of society.

In the Catholic days of France this association really existed to the extent to which such things do exist: that is to say, approximately, a little more or less, not absolutely and perfectly, as the Centurion thinks he sees it in his glow of faith. There was priest and priest, as there was soldier and soldier; and this function was what it could be in the generality of the social body in which they played their parts. Richelieu was priest, Vincent de Paul another; and their relations to the army were not quite the same. The former would have approved the declaration of the Centurion, while St. Vincent would not at first have understood it, and would always have taken it with a good deal of reserve, considering that his Christian order of society had in the soldier of his time too inaccurate a servant. The truth is that the idea is mainly political, and has not been derived from the ancient history of France. It belongs to a certain form of contemporary nationalism, which, as it wishes to use Catholicism and the army for its own ends, assigns the priest and the soldier the parts which suit its own plan of an absolutist regime, with the priest

to direct souls in the interest of the state and the soldier to meet the external enemy and, on occasion suppress disorder at home. Thus Napoleon thought in his time.

And Napoleon on that very account came to an end. No nation, not even France—and Germany may see this some day, to its cost—is made for eternal warfare. On the other hand, Catholicism—this is not said by way of depreciation—is not quite suitable for this police-function. In substance, it is not part of the state-service; it has its own ideal, which is superior to forms of government, and it at times recalls this. The soldier himself, the absolute soldier, who is supposed not to have changed since the days of the soldier of Capernaum; to incarnate forever the principles of obedience, is not an unchanging pillar of the social order. He becomes more and more a citizen, and is now, in the days in which we live, but an armed citizen. An agent as much as you like, but less and less of an instrument. Already the twin-symbol of the priest and the soldier has become a mere matter of theory. The Centurion has passed in spirit from the army to the church; but the path from the one to the other existed only in his imagination.

(To be continued.)

Truth.

Who shall prescribe the realms of thought—
"Thus far, nor farther shalt thou go?"—
Who say that Inspiration taught
Enough for thinking minds to know?

Or who with dogmas shall oppose
The best results of honest thought
And say that "knowledge only flows
From what inspired authors taught"?

While grand unnumbered worlds revolve,
From inspired author's eyes concealed,
Are other problems to be solved,
Are other truths to be revealed.

Truths wrung by Reason from the laws
That govern natural things, to trace
From each result the proper cause,
And leave for Miracle no place.

Mind thus directed will expand,
And only thus its mission prove;
"The reason why," it may demand,
Without offending aught above.

Know thou the truth; it is thy right;
Nor fear the blustering bigot's zeal,
Thine efforts 'mid the darkest night,
Some glittering star may yet reveal.

GEORGE SMITH.

Twain's "Mysterious Stranger."

"The Mysterious Stranger," by Mark Twain, is a book well worth reading. It at least shows the views of an independent thinker who seeks the real truth. The author uses fiction freely in order to give vividness to his feelings. God and Satan are of course free subjects for man to handle, and Twain's great aim is to show that these characters are purely phases of nature. His Satan has infinite power, and is a superb miracle worker. Wine is created without the aid of water, and a pint bottle already full of the royal liquor has a like quantity poured into it without overflowing. Also a priest, Father Peter, has a niece called Marget who gives a sumptuous feast at her house; many of the villagers as well as intimate friends being invited. White and red wine flowed freely and numerous dishes of substantial food and dainties are miraculously provided by Satan's power. The wonders of this feat eclipse the scriptural one—the marriage at Cana in Galilee, when Jesus is said to have turned the contents of six stone jars full of water into wine. Marget could furnish, in fact, by the aid of Satan, anything in the way of food, and when a fish was frying on the griddle, then taken off, another would appear in its place. True, he does many things that we must term cruel. He creates, for the amusement of the boys present, a small village with five hundred diminutive people in it; then builds a castle for them, and places in it artillery, horses and soldiers, but many of the men are deformed, their legs not being of uniform length. This causes them to reel and sprawl about in a most ridiculous way. Satan then said, "Now we will have a storm, then an earthquake."

Rain now falls, lightning flashes; the castle takes fire, and the people come rushing out of it, frightened and imploring help. Next the magazine blows up, the castle is but a wreck, and the boys, looking on, were greatly grieved at so much suffering. "Don't cry," says Satan; "they are of no value." "But they have gone to hell," said the boys, being Catholics. "Oh, it is no matter, we can make plenty of men." The boys thought a hell must be the destination of these little people, as no sacraments were administered.

Satan is now asked for his real name, and his reply is "Satan." He claims to have been named after an uncle, the fallen angel, and says his family was blameless before the fall, and this uncle of his was the only member of his family "that had ever sinned." Satan claims he "can't do wrong, and has no disposition to do so, for he as an angel doesn't know what it is." He also claims that fatality is a thing in itself—a part of life which we or "nothing can change." It follows from a link of causes that cannot be broken. This view of life is too precipitate, and does not take in all the factors. Man is not a mere instrument to be played on; he is a living working fact.

Here I think Mark Twain has shown too vividly one side of life's shield, but science and a close study of man shows another. Both sides of the shield have a lesson for us. We must not ignore either of them or assume that any one source contains all the truth.

Satan has only contempt for the way the human race is ruled by "minorities, and seldom by majorities." He says that sometimes the noisy minority are right, sometimes wrong, but no matter, "the crowd follow it." He speaks of the foolish custom of killing supposed witches; "not one person out of one hundred really approved of it," still the crowd had their way. One of Twain's characters, Ursula, claimed that only the "poor and God have feeling for the poor; the rich don't care for anybody but themselves." This remark seems to stir up Satan, who says: "What makes you think so?" "Because I know it," replies the woman. "Not a sparrow falls to the ground without his seeing it."

We can easily understand how Satan must have regarded this pious view of God taking cognizance of every earthly trifle. We find in the Bible (Matthew xxi, 19) the story of a fig-tree which Christ is said to have cursed because it had only leaves on it and no figs. Our Lord was hungry and vented his wrath on the unfortunate tree, by condemning it never to bear again. I think that Mark Twain considered the story a silly one, lacking point, so he has given us the cherry-tree planted by Satan which grows in five minutes, to a large tree. Many persons come with baskets to gather the fruit. The remarkable tree was a surprise to everyone, for the branches were loaded with fruit of various kinds—oranges, grapes, bananas, peaches, etc. Not only this: the tree grew new fruit as rapidly as the old was picked. The owner of the land where the tree grew was cross and ill-natured. He cried out: "Away from here, clear out, you dogs; the tree is on my land and is my property."

Satan said: "Please let them have their pleasure for an hour only, sir—only that, and no longer. Afterwards, you may forbid; and you will still have more fruit than you and the state can together consume in a year."

These words made the land owner angry, and he asked, "Who are you, you vagabond, to tell your betters what they may do, and what they mayn't!" and he then struck Satan with a cane.

The fruit on the tree instantly rotted, the leaves withered and fell; then Satan said to the man: "Take good care of the tree, for its health and yours are bound together. It will never bear again, but if you tend it well, it will live long. Water its roots once in each hour every night—and do it yourself; it must not be done by proxy. If you fail once only in a night, the tree will die, and you likewise." Satan also said to the man: "You must not go home to your country any more; you would not live to reach there." The man feared Satan, but was too proud to beg for any privileges, though he looked at Satan as if he wished to do so. While he stared, the latter vanished.

Satan next visits the boys in the same place in the woods where they first met, and the boys ask him for a show for their pleasure. "Very well," said he. "Would you like to see a history of the progress of the human race?—its development of that product which is called civilization?" "Yes," cried they; so he turned the place into the garden of Eden, showed Cain killing Abel with a club; we heard the blow and saw the blood flow. Next came a view of unknown wars, with numerous cruel murders and tortures; next the Flood and Ark; then Noah appeared, and he is overcome with wine; next, Sodom and Gomorrah, and "the attempt to discover two or three respectable persons there." Next, the Hebraic wars, and the murder of survivors after battles, the killing of cattle, and saving of young girls to be distributed to priests and soldiers; next Jael enters a tent and drives a nail into the temple of her sleeping guest; then Cæsar is pictured. Hell is shown and its torments, and at times, Satan is sarcastic, when he sums up

Christian progress. He says. "It is remarkable progress. In five or six thousand years, five or six high civilizations have flourished, commanded the world, then faded and disappeared."

In speaking of Christian inventions for killing people, he says: "Sometime the Turks and the Chinaman will buy these to kill missionaries and converts with."

I will here say, if we view God as eternal, infinite, and Satan as all powerful, which is taught by Christianity, then they are about equally creative in heavenly work. True, God is said to work for good and glory, and Satan for evil and destruction. If God is all-powerful and Satan not so, and if the Creator feels personal interest in us and love, as we understand these qualities, should he not come to our rescue and save us from hell?

Some may say that God has use for Satan and does not wish to destroy him; that if it were not for evil how could good exist? Goodness must have degrees, and if so, when do they terminate? Some say we are free agents only to a limited degree. One point seems clear; right and wrong are entities and do not imply the existence or non-existence of what we call God.

Moral and immoral acts rest on a foundation of their own, on our relations to life and the things of life. Satan is the personification of evil, and God of good.

I think Mark Twain was a Rationalist like Ingersoll, but he had a very different way of expressing it. Twain was disgusted with the Christian scheme of salvation, the dogmatism in regard to God and the need of a savior. Satan and God are, he feels, two figure-heads in the Christian religion, and it is as easy to argue for the good or evil of one as of the other. He really leaves the Christian church to fight it out as best it can; though in his book many statements are made that serve Twain's private sentiments. Satan is a curious character as the "Mysterious Stranger" pictures him, but no more so than in the Christian scheme.

His last visit is to Theodor and he comes to say good-bye; but Satan adds: "We shall not see each other any more."

"In this life, Satan, but surely in another? We shall meet in another surely?"

"There is no other; have you never suspected this, Theodor?"

"No. How could I? But if it can only be true"

"It is true."

Satan then defines life as a vision, a dream, and adds: "Nothing exists, all is a dream, God—man—the world—the sun, the moon, the wilderness of stars—a dream—all a dream; they have no existence; nothing exists save empty space and you!"

"I!"

"And you are not you—you have no body, no blood, no bones, you are but a thought. I myself have no existence; I am but a dream—your dream, creature of your imagination. In a moment you will have realized this, then you will banish me from your vision. I shall dissolve into nothingness out of which you made me."

I feel that this is not a true picture of what is needed in life to spur us on and give deep hope of some form of a bright future; still Twain's speculations are plainly a possible truth.

Who can determine that what we call the realities of life are not purely mental pictures that ultimately perish? Though the majority of us will not, I think, endure a view that things we seem to see and feel are not realities, we should nevertheless give these views serious thought.

If Twain goes to extremes, so does the system of Christianity, and let them fight it out.

Faith that seeks to smother speculation is only an evil.

Yarmouth Port, Mass.

FRANCIS ALGER.

Against the Church.

It is often said:

"How is it possible that any person can talk against the church, especially if he or she has children?"

Let us analyze the church's work through a week and estimate the harm instead of the good it is supposed to do.

A young person, from the time of the arrival at the age of say fourteen, if being brought up in the church, is by this same church hindered and handicapped in an effort at obtaining an education more than by any other influence bearing on the life of the student.

The organization of the youth of the church body is in the hands of the pastor and a committee of the older ladies generally, and besides attendance at prayer meeting and choir meeting, usually Thursday and Friday evenings, includes attendance upon Y. M. C. A. and C. E. meetings, church help meet-

necessity to be held in the evenings of the various days of the week, and a student is kept out of touch with his school work excepting possibly Monday evenings. With a long list of pastors in my mind I have found that the most of them and most of the lady chaperons of the young ladies of the church believe in marrying young, and their interest is more in the line of matchmaking and shooing the young people into the bonds of matrimony than in imparting any special powers of grace, or ability to understand the ethics or science of religion.

Any student of our schools that is an active church worker at the age of 14 to 16, in a large majority of cases, soon marries and is by the exigencies of the case hustled from the school to the active work of breadwinning for a young family. I have noticed also in my personal life that the pastor and choir leader are the means of a large contingent of the young people of the church attempting the study of music whether they have any natural aptitude for it or not, and as the study of the music question will show that the undertaking is always attended with complete failure and disappointment with the most of these, the church can be accused of this misdirected work.

In fact, there is nothing outside the church that is the cause of as many abandoning their school education as music, and the feeder of this class is the church. From personal observation it is my conviction that of the youthful class of church workers at least 80 per cent. become discouraged in their school work and soon drop out unless they drop their church work. I have also noticed that it is usually the most emotional of the students, those that are poor in mathematics and the sciences, that are the best helpers at church work. If some good skeptic in some large city would get at the records of the public school children of the age of 14 up, and see what percent. attend church, what percent. take active part in church work, and what percent. of the church workers arrive at anything like success in their efforts at school work, I think it would result in conclusions that would surprise many.

In regard to the actual church work being of any earthly moral use, I am sincerely convinced that it weakens moral character and starts a youth with entirely unfit conceptions of his relations to the actual world of life. The prayer meeting as I have so many times seen it conducted, is a school for hypocrisy. As a school of suggestion, mimicry, and the assuming of conditions that in time are accepted as facts, it establishes a base for false reasoning and unsound thinking that is entirely prejudicial to a sound mental development, or moral either.

The choir meeting is, as a rule, a school for scandal and petty spite, with flirtations and coquetry more in evidence than any appreciation of music, or the ability of their choir leader.

Business methods of conducting church work are so optimistic as a rule that at the close of a campaign for money a resort to further appeal to some liberal-hearted member is necessary to accomplish the end sought. Suppers are advertised and sold at less than half the actual cost of the contributions, and excursions are planned that are financed by begging committees from start to finish.

Lecture courses are financed for no other purpose than to set them over against the same course by some other society or school that may have something on its list that is objectionable to the censors of the superfluity.

The same amount of energy and tact and personal supervision along practical lines of true education would lead to a truer conception of morals and a better idea of the real and actual in life. We are of the earth and must learn its secrets in a material way, and for our children to be brought up in an atmosphere that smacks of nothing so much as of dreams, is not for the best understanding of the problems of waking hours. I have heard preachers discourse on vision and dreams, and the result of their teaching would have justified the placing of a trance medium in our schools and the adding to the curriculum of our colleges a course in mediumship. It may be that after all the preacher looks at it right: that one-half to three-fourths of the public are incapable of being taught, or accepting anything that does not appeal to their emotions, and therefore the church must take them in hand and lead them, or they would become the prey of some other organization that would do them much more harm than the church.

But of this I am not assured. I have always felt that if each individual had the advantage of skilled teaching and leadership, with scientific diagnosis of his adaptability, something better than a hewer of wood and a drawer of water could be made of each of us. Or at least we could be so taught that we would come to an appreciation of life and its purposes and beauties and obtain more

from living it than we now obtain with the only purpose of our lives, as one preacher puts it, to save our souls—a very blind sort of purpose at the best!

S. A. BASSETT.

Evangelism Gone Stale.

On "What I Think of Billy Sunday," Rose Falls Bres, a woman editor and lawyer, writes to the *New York World*. Her criticism is called the best that has appeared in the daily papers of this city. We quote:

"A farmer set up a scarecrow so fearsome it not only prevented the crows from stealing that season but made them bring back all they stole the year before.

"That story and the one that Billy Sunday grabs the heart and conscience of every hearer and tosses it straight heavenward is believable in proportion to your information.

"He started out a live wire—but he has grounded.

"Sincere? Probably. But a more relevant question would be, is the result of Mr. Sunday's revival work worth while? Go down in poverty's alleys in the slums and ask if conditions are bettered because of some great moving influence for good in the community. Ask the women trudging home at nightfall, weary with work and figuring how to make a dollar stretch to three or four in purchasing power, if converted employers have added a few pennies a week to their wages recently.

"Ask the probation officers if the procession of Magdalens is falling off because of a new purifying influence in New York. The answer is the only worth while.

"The Tabernacle is anchored in the running stream of the city's affairs, but it hasn't allowed much of its Sundayism to filter through the pine walls. The sawdust trail is a spectacular religious highway, but it seems to lead only to the brand of religion acquired by the woman who was noted for her gorgeous jewelry and, appearing at a social function without, she explained: 'It is sinful. I have hit the trail and been converted. Diamonds are but evil decoration and I cannot bear to look at them any more.'

"'Splendid,' ejaculated a good friend in response, 'and did you give them to the poor?'

"The woman looked skyward.

"'No,' she said, 'I gave them to my sister.'

"The religion of the Tabernacle stays too close home—it seems just a family affair. Why? Well, a torrent of words rattled off as Mr. Sunday feared he would miss a train, punctuated with 'I don't care a whoop,' 'Go to the devil,' and allusions to Sheol spelled with two l's, isn't argument, and if real lasting results are to be obtained in the hearts and souls of the average crowd which flocks to hear Mr. Sunday, he will need a fresh grip on a new vocabulary, to coin some new phrases to startle and some new stunts to attract."

An evangelist named Mitchell has been doing the usual thing at Mount Carmel, Illinois. He preached on repentance, which he thus illustrated: "You owe at your grocer's \$100. You say to him, 'I mean to turn over a new leaf. I shall pay cash for all my purchases hereafter. You do that. What about your unpaid \$100? Repentance pays the old bill, and keeps the account square.'"

A friend in Mount Carmel informs us that after having made this exhortation, Evangelist Mitchell left town with bills unpaid. That, however, is not quite so bad as the act of a predecessor in the Christian ministry at Mount Carmel, who after preaching there for several years ran away with his brother's wife and left his own wife without support. We are again reminded of the philosophy of the Baptist editor who said ministers use up so much of their strength phrasing morality that they have none left for its practice.

The town of Hibbing, in Minnesota, has or has had the services of an evangelist who introduces innovations not ventured upon even by the acrobatic revivalist of the tabernacle. The *Hibbing Journal* reports that upon a recent occasion, when Miss Alice Congdon, on behalf of the high school students, presented the evangelist with a large bouquet of roses, the Rev. Mr. Aldrich, that being his name, "returned the compliment by standing on his head for the students on the pulpit."

If people, when they speak of Christianity, include the virtues common to all religions, they should not give Christianity credit for all the good that has been done. There were millions of virtuous men and women, millions of heroic and self-denying souls before Christianity was known.—*Robert G. Ingersoll*.

NOTES AT LARGE.

The religious value of the work of the professional evangelist, Billy Sunday, has been repeatedly called in question, and, it would seem, for the very best of reasons. A man who sets out to accomplish a definite purpose ought to be estimated, not by his ability to do other things, but by the degree of perfectness he has achieved in the doing of that particular thing which he set out to accomplish. That Billy Sunday is a remarkable entertainer, and that much of what he says has "keen humor and verbal art," not to speak of horse sense; that he has a certain element of magnetism about him which is effective in alluring to his meetings a crowd of curious people who are anxious to see and hear him, will scarcely be denied by anyone who has followed his career in New York; but that he is making any marked improvement upon social conditions as he found them is a matter which is only now receiving from thoughtful persons the consideration which it certainly deserves.

Few persons have analyzed the situation more clearly than Mr. Francis Hackett in a recent article published in the *New Republic*. Mr. Hackett writes: "In spite of the thousands who have hit the sawdust trail, it is difficult to believe that more than a tiny proportion of his auditors are religiously affected by him. The majority of those who hit the trail merely want to shake his hand. Very few give any signs of seriousness or 'conversion.' The atmosphere of the tabernacle, bright with electric lights and friendly with hymn-singing, is not religiously inspiring, and in the voice and manner of Billy Sunday there is seldom a contagious note. . . . For all his pugnacious vociferation, he leaves an impression of being at once violent and incommunicative, a *sales agent* for Christianity, but not a guide or a friend."

After reading this description of the Sunday performances we felt that we have reached solid ground. There is absolutely nothing about either the evangelist or the tabernacle calculated to inspire a spirit of uplift in any person willing to use his common sense. Those alleging that they have been saved through the instrumentality of this erratic preacher are talking nonsense, very much as some men do under the influence of a glass or two of sparkling wine; for we read that in the New Testament days religion was associated with strong drink, since an apostle on one occasion had to explain to the crowd that the peculiar behavior of his converts was not due to the fact of their being "filled with new wine." Sunday's troupe has scored a "success" in New York very much as might Barnum and Bailey's Circus; but when the preacher has departed, carrying with him his little "plunder" of \$100,000, men will remember him no more, not even the "oft-converted," unless, perchance, this clerical grafter should make up his mind to call again.

There are but few more clearly marked evidences of the immoral character of Romanism than the prospect constantly held out to Catholics of saving their souls by the bequest of money or property, both in life and in the hour of their death, to the cause of religion. The credulous are unceasingly reminded of the text in "Holy Writ" which tells how that "charity covers a multitude of sins." And as most Catholics are desirous of having their sins overlooked, at least at the moment of their departure from this earthly sphere, they are readily won by this attractive inducement to relinquish their worldly goods to the care of the church, in order to secure a clean passport to heaven. The present world-war has created a new and powerful incentive in the minds of the Catholic hierarchy to call upon the "faithful" to give alms in abundance for the maintenance of their denominational institutions, for there can be no doubt of a man's saving his soul if he give in behalf of such an urgent need. The immorality of this position is plainly manifest to anyone whose heart and mind are in the right place. To barter heaven for gold, to be pardoned a life of sin for a money compensation, to be esteemed righteous and of good character by a commercial transaction after years of vicious indulgence, is a condition of unethical procedure which only a religion could devise.

Our theological education was neglected, but we believe that the following sentiment, attributed to an evangelist who carries the D. D. of Westminster College, is a good Calvinistic doctrine; to wit:

"The doctrine of the fatherhood of God and the brotherhood of man is the worst rot that was ever dug from the pit of hell, and every minister who preaches it is a liar."

The paragraph was used in an editorial article in THE TRUTH SEEKER of April 14. A Washington reader writes: "I have been challenged on sev-

eral occasions to produce a copy of Sunday's lecture wherein he made the statement above quoted, and this I have promised to do; but to date I have not been able to locate it."

The sermon illuminated by the language under discussion was probably delivered in Boston last year and reported in the daily press of that city. Our regard for the output of the evangelist has not been such as would prompt us to preserve his printed discourses. However, the disputed passage may be found in a tract written by the Rev. Charles W. Wendte, D. D., 25 Beacon street, Boston, who quotes it from "Billy" Sunday.

The "Sundayites" who challenge our Washington friend to verify the quotation do not know their theology, for whatever the language may be, the idea is strictly orthodox and is held to by many Calvinists and taught to Sunday school pupils. The leading Sunday school paper of the country recently committed itself to the doctrine, and was criticised therefor by Dr. Lyman Abbott in the *Outlook*.

It appears that in order to be saved Presbyterian-wise it is necessary faithfully to believe that God is not the father of all men, but only of those who get him right; and that all men are not brothers, but only those can claim to be brethren who accept brotherhood in Christ Jesus our Lord. The rest of mankind—the heathen, Infidels and unregenerate—are children of the devil or of the world, and are of the brotherhood of sin. They do not belong to God's family, not having partaken of the redemption purchased by Christ. See John one and twelve: "But as many as received him, to them gave he power to become the sons of God." None others have the power; hence the fatherhood of God is restricted.

The doctrine of the fatherhood of God and the brotherhood of man is preached by liberal ministers who are dissatisfied with the old faith, which is narrow. Theologically speaking, the doctrine is no better than Universalism. We have no doubt that among readers of THE TRUTH SEEKER are better theologians than we are that can set those Sundayites right who suppose that the evangelist is discredited by the quotation, which is only a testimony to his orthodoxy.

The fundamentally different attitude of our modern age toward nature as compared with the days when the dominant factor in human life was religion, is seen in the wonderful advance made in medical practice. In surgery, it is true, the ancient world had acquired great facility, as is evidenced not only by reports of very difficult operations, but also by the collection of surgical instruments from Pompeii preserved in the museum of Naples. But in dealing with disease equal progress had not been made. It has always been easier for men to mend a broken bone than to cure a cold. This difficulty was met by the early Christians in a very simple fashion. They laid disease upon Satan. He sent miseries upon the world, and minor devils into people. If a man was crazy, he was possessed of a devil. If he had boils, he had devils. If a woman was bent over by some disease, she had been bound by Satan. Indeed, devils might be said to have been the bacilli of the New Testament world. The way to cure a man was to find some way to induce the devils to leave him. Sometimes this was done by conjuring the devil into a certain plant, and then attaching the plant to the tail of a dog, and then forcibly inducing the dog to pull it up. Sometimes it was done by giving a dose so nasty that the devil could not abide in the same body with it. Sometimes it was done by using magic names. Such methods did not exhaust the medical practice of the early Christian world, but they were so widespread as to enable us to appreciate the great difference between the age of the gospel and our own as regards scientific attainments.

The conception of the orderly succession of purposeful changes played no part in the society of Judaism and the gospel. The eclipse was more significant than the sunrise. In our modern world the wonder born of awe of the unexplored universe has all but disappeared. Our capacity for surprise has been largely overcome by the spectroscope, radium, the X-ray, and the experiments of such scientists as Professor Loeb. There is no man so bold as to prophesy how deep our science with its theory of evolution may probe into the mysteries of existence. One after another the great secrets of the universe are being disclosed, at least in the sense that we can tell the conditions under which certain phenomena invariably appear. Our ignorance of the remainder no longer is lightened by the appeal to devils or to angels. We are classifying phenomena so rapidly as to be convinced that such classification means knowledge, and that

the universe is everywhere sane and law-abiding. Health and disease have become matters of investigation, and in so far as they involve the problem of evil, they have become phases of the all-absorbing search for the final unity of the evolving cosmos.

Is there a Christian nation in existence today? Has there ever been such a nation? Assuredly there is not, and never has been one that can claim to be Christian in anything but a partial sense. We need not speak of Germany; she has frankly reverted to the worship of Odin and Thor, to a gospel of force and hatred, to an avowed policy of fraud and outrage. Which of the Allies can be described unreservedly as a Christian nation? It is the hope of many people that the fire of trial, burning away much dross, will reveal in each of them an unsuspected proportion of pure gold, which will form the basis of a new religious venture as regards Christianity. These people claim that there is being liberated a force of Christian sentiment—sometimes concealed under strange names, such as Socialism or Agnosticism—that promises to control the action of the future. The citizens of each, say these ardent religionists, growing more conscious day by day that the cause they are fighting for is neither more nor less than Christian civilization, are slowly learning the truth the nineteenth century had obscured, that the spiritual is more than the material. This is a typical illustration of religious reasoning. The war conditions that exist today are the direct result of centuries of Christian teaching, both as found in the Bible and as demonstrated in the practice of the church. Nor can one rightly speak of *Christian* civilization, for the best that men enjoy today, in the civilization of our age, is due in no respect to religion, but to the labors of progressive minds freed from the childish and narrowing influences of a superstitious church. It is a sorry day for religion when it becomes necessary for its devotees to lie in support of its credibility.

In the catalogue of the Harned collection of paintings, American historical portraits, etc., just sold in Philadelphia, the half-tone plate of the Bass Otis copy of Romney's Paine is described as "Bass Otis, by Tom Paine." The labeler who did not know that Paine's name was Thomas, was ignorant also that Paine was the historical character and not the artist. The plate offered for sale is 29 x 35 inches, and regarding it the catalogue says: "This is the only copy from the original Romney. Bass Otis painted two portraits of this great patriot. One hangs in Independence Hall, which was painted from a copy of Sharp's engraving, by Thos. Thompson, an English artist, and the present portrait, which was copied from the original by Romney, owned by Dr. Thomas Cooper of South Carolina. His executors gave permission to Bass Otis to copy it for Dr. Wm. Wright, the former owner of the painting in question." The picture is the one favored by J. B. Elliott of Philadelphia for use in the programs of Paine meetings, and has more than once been printed in THE TRUTH SEEKER—the last occasion being December 19, 1914.

Before a meeting of five hundred Methodist ministers held in Brooklyn, the Rev. E. I. Weise of Bridgeport, Conn., declared: "I do not want to lose my soul, but if I choose between my country and my God I have made up my mind to choose God. I am an American, but a Christian first." In the newspaper reports it is said that the conference was threatened with an uproar, and that there were cries of "Traitor," etc. And no wonder. The confession of the Rev. Mr. Weise implies that there is a conflict between Christianity and Americanism, and that a choice must be made; which is a reflection on the religion of any American. But perhaps he is right, and one cannot be a Christian and an American at the same time. Nobody ever had to choose between being an American and being a Freethinker.

Nine English bishops, four Presbyterian moderators, a field marshal, Sir William Robertson, the chief of staff, several peers, an admiral, a cabinet minister, the editor of the *Spectator*, and representatives of all the Free churches and leading missionary societies in England have signed a document, transmitted to Canada and the United States, headed: "Call to United Prayer for the Greater Realization of the Presence and Power of the Holy Spirit; the Growth of Christian Unity; and for a Spiritual Revival." Each of the signatories would be glad, doubtless, to have all sects unite in believing as he does. Even the pope has a plan for Christian unity. It is that all should join the Ro-

man Catholic church and acknowledge him as the head of Christendom.

Jacob Bentz of Kansas City, Kansas, is held for a mental examination. Bentz was found kneeling beside his six-year-old daughter Helena, whom he had killed as a sacrifice to God. He had his Bible in his hands and was praying. Interrogated as to his motive for killing his child, he replied that it was "God's will," and the precedent of Abraham and the example of Freeman of Pocasset, Massachusetts, are recalled. The account appears in the *Arkansas Gazette* of May 21. Such tragedies will occur while the Bible, which teaches the holiness of human sacrifice, is regarded as an inspired book and forced upon the attention of children and child-minded persons in public schools, the Sunday schools, and the churches.

At the Memorial Day meeting in the tabernacle, the newspapers say, Billy Sunday's preaching brought salvation to 1480 souls, such being the number who "hit the trail." But on the same day the Rev. Mr. Sunday damned and consigned to hell the whole German nation. It is as we have said: he damns as many as he saves. After putting sixty millions on the list of the lost at one clip, how long will it take him to even the score?

The countrywide attention now being paid to agriculture should popularize those words of Ingersoll: "To plow is to pray; to plant is to prophesy, and the harvest answers and fulfils." This the doctrine the country is practicing while professing to believe that prayer is communion with the supernatural and that the fulfillment is a miracle.

The *Weekly Bulletin* of M. M. Mangasarian, the eminent Rationalist speaker, formerly of Chicago, now comes from Spokane, Washington, where Mr. Mangasarian addresses the First Unitarian Society in Clemmer Theater. He has large audiences, "a packed theater," and is reported at length in the daily press.

In the Trail of the Evangelist.

Kansas City, May 21.—Jacob Bentz went mad and applied the tale of the biblical sacrifices in his own home Saturday night.

He dragged Helena, six years old, his oldest child, into a room and beat her to death with a sewing machine. Two hours later he was found with his Bible open at Genesis xxii, 1, kneeling beside his dead child, his hands clasped in prayer.

He did not resist arrest and murmured: "It was God's will that I kill my child," as he was taken to jail. In another room Mrs. Bentz lay prostrated, clutching her three remaining children.

Bentz was known to be deeply religious. He read his Bible at every opportunity. The sacrifice of his daughter was premeditated. Abraham, of biblical times, went on a three days' journey before offering Isaac to the Lord. Bentz quit work three days ago.

Early Saturday night he took out his Bible, and turned to his favorite theme. Suddenly he closed the book and taking Helena by the hand he made her leave her mother and enter another room with him. The mother tried to follow, but Bentz pushed her back and locked the door.

Half an hour later the Rev. A. S. Sixta, who conducts Bethel Mission, visited the Bentz family. Bentz opened the door slightly and peered out. He saw the minister.

"You are a servant of God and welcome," Bentz said. The minister inquired who was home, and the madman replied: "I am praying beside the child I have sacrificed to God."

Sixta, fearing to excite Bentz further, remained with him and the dead child until 10 o'clock. Then he managed to withdraw and call a policeman.

Bentz allowed himself to be taken, clutching his Bible. In his cell he again opened it to the tale of the sacrifice.

Kansas City is on the route recently covered by the evangelistic showman and hysteria-producer, the Rev. W. A. Sunday, whose trail is marked by cases of religious insanity more or less pronounced.

Would you be free, would you have health—get rid of your beliefs, nor any longer drag this dead weight of the past. Grandsire, to be sure was a good man, but why should we burden ourselves with the vast encumbrance of his beliefs? He lived in his day; let us live in ours. He succumbed to his beliefs at last; must we inherit these? That were dear at any price.—S. D. Kirkham.

Who waits and sympathizes with the pettiest life,
And loves all things, and reaches forth to Truth
With thanks and blessings—he alone is living!
—J. B. O'Reilly.

THE TRUTH SEEKER

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Free-thinker who is not a regular subscriber.

OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions Whence? and Whither? can be given only by Science.

THE TRUTH SEEKER holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

THE TRUTH SEEKER believes in Free Speech, Free Press, and Free Mails; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinion. We neither indorse an idea by printing it, nor condemn it by exclusion.

THE TRUTH SEEKER is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted.

POLITICAL PRINCIPLES.

(THE NINE DEMANDS OF LIBERALISM.)

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.
2. We demand that the employment of chaplains in Congress, in the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Letters of Friends

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

AN ATROCITY OF WAR.

From Democritus, Pittsburgh, Pa.

To the Editor of The Truth Seeker:

War without atrocities is unthinkable. Ever since the carnage in Europe began, we have been fed upon stories of horror. Now we are in the war ourselves, and with our accustomed prowess we are going to surpass the atrocities of effete Europe if we have to lie awake all night to do it. Incidentally, also, we are going to appropriate and expend all the money that can be cajoled or squeezed out of the people.

These words of general introduction are a prelude to the tale of what the great commonwealth of Pennsylvania is doing. As soon as war had been declared, the legislature, then in session, proceeded to make an appropriation of two million dollars for public defense. Although Pennsylvania is not in any apparent danger of attack by submarines or Zeppelins, the chance to appropriate two million dollars is too good to miss. Under the circumstances, any legislator or citizen who might object could be called a traitor, and that would settle him. So every one voted for the appropriation, except perhaps a lonesome Socialist or two, who don't count.

Now the question was who should expend the two millions. There are two factions in Pennsylvania politics, who may be called the Penrose gang and the Brumbaugh gang, from the two men who are most conspicuous in the rival camps. Each calls the other ugly names, and the long-suffering public believes both. The Penrose gang controls the legislature, but Brumbaugh is governor and has the veto power. So, if the kaiser were on his way to Harrisburg, he would probably catch them wrangling about the appropriation instead of lining up before the outer walls.

Somebody in Philadelphia hit upon the clever idea of organizing a committee of public safety in a hurry, thinking that the appropriation would naturally be turned over to the Early Worm Patriots. The result was the Committee of Public Safety for the Commonwealth of Pennsylvania, with George Wharton Pepper as chairman. They engaged a press agent at a salary of several thousand a year—for you can't defend the commonwealth without a press agent. Alexander and Napoleon managed without press agents; Teddy was his own; but the present methods of warfare require a press agent above all things, who can get the pictures of the heroes on the front pages of the afternoon papers.

The press agent in Philadelphia got busy at once to earn his salary. He sent out bulletins to everybody advising them to plant spring onions, assassinate potato-bugs, pin flags on everybody, etc. This was all right, for spring onions ought to be planted, potato-bugs ought to be assassinated, and the flag manufacturers must live. But the press agent was not content with these utilitarian activities. Like Silas Wegg, he dropped into poetry. And this is the first atrocity of our war.

When the amateur versifier wishes to produce a pome, a real patriotic pome, he invariably adopts the meter of "America." The words of this national hymn, perpetrated by a Baptist preacher, the Rev. Samuel Francis Smith, and first sung in a Sunday school at Boston by children who did not know any better, contain more piety than poetry. "The Star-Spangled Banner" is a splendid and stirring ballad, but "My Country, 'tis of Thee," is punk piffle. A self-respecting press agent ought to be able to do better if he is worth his salary, especially when the commonwealth of Pennsylvania is in such imminent deadly peril as it is at present. Here is what the press agent produced:

"God of all world, to Thee,
Spirit of Unity,
To Thee we pray.

Grant us the vision clear,
Save us from hate and fear,
Help us Thy word to hear;
Thine be 'The Day!'

"Peace and on earth good will!
In this quest may we still
Face martyrdom,

If we must die to save,
This the reward we crave
Victory beyond the grave;
Thy Kingdom Come!

"Let us go forth to fight,
Our faces toward the light,
Our flag unfurled.
Not for ourselves alone,
Not to have State or throne,
But to give Thee Thine own;
God save the World!"

It is said that when the kaiser received a copy of this he turned pale, and said: "Ach, mein Gott!" He would be perfectly willing, no doubt, to let the press agent have "Victory beyond the grave," but to call upon God to save the world is a terrible usurpation of the imperial prerogative. Besides, God has quite a large contract on hand to save the commonwealth of Pennsylvania when the legislature is in session and Brumbaugh at the helm.

At any rate, another patriotic poet has got busy and produced a fourth stanza to complete the job. It may not be quite as lofty and sanctified as the three above, but it is far more to the point. Here it is:

"Jahveh, or Jove, or Joss,
We will obey the Boss,
Early and late!

Help us to grab the Mon;
Help us to slay the Hun;
Brumbaugh, thy will be done—
God save the State!"

According to the latest reports, Brumbaugh has refused to let the Philadelphia committee spend any of the two million dollars. So the press agent will be out of a job. He might go over and help out Robert Bridges, poet laureate of King George, who has been a nervous wreck since he tried to find a rhyme for Gallipoli.

A LIVE QUESTION.

From James J. Dooling, New York.

To the Editor of The Truth Seeker:

The Roman Catholic church does not forbid its adherents to fight in a war of aggression; certainly not in a defensive war. The church does not deny the right of self-defense. It would permit a mother to kill in self-defense, her own son. It recognizes the right as absolute. Even if the son were irresponsible because of insanity, still the mother would have the right to kill her son in self-defense. If at the time of an assault with intent to kill by an irresponsible son, a third person were present, the church would not forbid a mother to direct that person to kill the son, if she deemed his destruction necessary to save her life. The fact that there was a chance that the irresponsible son might drop the uplifted axe and spare her life would not deprive the mother of the right of self-defense or of the right to direct another to kill him. A reasonable probability of losing her life would be sufficient justification.

We are now ready to inquire: Why should the Roman Catholic church forbid a mother to direct a doctor to take the life of her unborn child, if she deems such action necessary to save her life?

And why should the Roman Catholic church forbid Catholic doctors to perform in childbirth cases certain life-destroying operations deemed legitimate by high-class physicians of other faiths?

THE "SOULOLOGISTS."

From S. H. Van Trump, Oregon.

To the Editor of The Truth Seeker:

During the past twelvemonth there has been an unusually large crop of psychic sentiment produced in the columns of THE TRUTH SEEKER. As an interested observer I have been wondering if this unusual display could be traced to the European War. Whether the immense number of souls unwilling released from their mortal tenements were not coming back to this earth to protest against our "materialism" and "skepticism." Humbly and patiently have I read all these testimonials of the past year. Humbly, patiently, silently and prayerfully have I listened; and I have honestly endeavored to get the right thought, and a few of the genuine psychic ideas though my head. But I am getting discouraged; I am almost ready to give up in despair.

In reading these protracted and sometimes heated discussions between the spiritists and the monists, one is tempted to wish that the contending parties had really taken the trouble to inform themselves upon the subject and that they would confine themselves to facts and adopt methods of moderation in discussion. For the most part the spiritists dream entirely too big for even the report of the Society for Psychical Research; while on the other hand the monists who have appeared in THE TRUTH SEEKER seem disposed to deny *in toto*, or ignore entirely all psychic phenomena. Now, it seems to me that no candid Rationalist or Freethinker can afford to ignore a class of natural phenomena that has gained the acceptance of such eminent scientists of the past and present as, Lombroso, Crookes, Wallace, Sir J. J. Thomson, Thos. Edison, Luther Burbank, Dr. T. J. J. See and very many others in all countries.

It seems no longer by any possibility a question of genuine phenomena, but merely a problem of scientific and correct solution. I have read many of the most eminent advocates of the spiritistic theory from M. J. Savage and Wm. James in this country to Wallace and Flammarion in Europe. These eminent authorities are by no means agreed either in matters of fact or theory. Some of the most cogent and indefatigable investigators, as Sidgwick of England, after a life time devoted to the subject were inclined to give it up in despair as a barren or hopeless field.

So far as I know no American authority has handled this subject with more knowledge, ability, and devotion to truth than Prof. James H. Hyslop, formerly of Columbia University. There is no doubting the fact that Hyslop is a first class psychologist; that he knows the value of a "fact," that he knows how to classify psychic "facts," and what they are worth in their several classes as proof of the spiritistic theory. And while it is true that Hyslop is strongly inclined to accept the spiritistic theory, yet it is plain that he still has serious doubts and considers the case not proved.

"Jesus wept" And I, too, weep for the cause of truth in this profound and sacred subject when I read such bombastic blasts as that from Mr. W. S. Bryan in THE TRUTH SEEKER of May 12. Mr. Bryan starts out by charging Mr. Dewar as guilty of ignorance and dogmatism. He then proceeds to erect a new kingdom of knowledge, fearfully and wonderfully made, himself enthroned in that kingdom above all the scientists of the world. Mr. Bryan tells us that "these is a vast literature on spiritualism by some of the best, the purest, and the most sensible men and women that the world has produced." He seems to think that these authorities are more trustworthy than such scientists as Lodge. Why did not Mr. Bryan name some of these peerless ones? Mr. Bryan's comment on Haeckel's knowledge of the soul is modest and edifying. According to his theory the more ignorant a man is of science, including the science of biology, the better equipped he is to qualify as a "soulologist." Shall we seriously subscribe to the thesis

that the man of science, he who has taken apart the human body and critically studied every organ and every function in health and in disease, and has observed the evolution of the body with the corresponding evolution of the soul, has observed the decay of the body with the corresponding decay of the soul—shall we say that such an authority is no better qualified to express an opinion on the nature of the soul than the most ignorant introspective soul sleeper in the land? Of such an authority in physiology and psychology as Herbert Spencer is not qualified to define the soul, then for the present it must remain an unknown element.

Mr. Bryan inquires: "If consciousness is not outside of the body why does the man cease thinking when he is dead? Simply because the thinking part has gone somewhere else." I would ask, why does man cease thinking when he is sound asleep? Why does he cease thinking when he has had a hard blow on the back of the head, or when a clot of blood forms in the region of the Isle of Broile? And when his soul comes back after that sound sleep why does it hopelessly fail to recall its wanderings?

Will Mr. Bryan please tell us what the soul has left to carry on into a future world after the passions, appetites and ambitions of this physical life are spent? With most of us the zest of life has fled long before the heart ceases to beat. All the sweets of life turn to ashes, on our lips at last. Years ago Lafcadio Hearne observed that very old persons cared little for the promises of immortality, that all the tired soul seemed to long for is rest. Hearne's observation is correct, and the reason is that very old persons, in annihilation have little to lose, in immortality nothing to gain.

Mr. Bryan holding to the notion that the soul is a "principle" that goes into and out of the body according to its own volition, seems inclined to think also that gravity may be such a "principle." In asking Mr. Dewar to tell him "what gravity is," it may be that he is asking for an explanation of the most elementary fact in nature. Newcomb said that all theories so far offered to account for gravity—were subject to the fatal objection of proposing complicated systems to account for the most simple and elementary fact. It may be that Dr. See's theory of gravity—which seeks to identify that force as a form of electro magnetic energy—will prove correct. If so it will greatly strengthen the monistic theory of the universe. Mr. Bryan is in error, however, when he says that Dr. See's theory of gravity is "at complete variance with all previous theories." That the theory is original with Dr. See I have no doubt, but a theory in some ways similar was enunciated years ago by a couple of young German scientists. Some months ago I spent two days with Dr. See at his home on Mare Island. Much of my time was given to an effort to comprehend his theory as elucidated in manuscript, but the work being largely mathematical I did not get a very comprehensive idea of it. I had hoped to hear of the publication of the work before now.

CHRISTIAN SCIENCE.

From E. Edwin Freeberg, New York.

To the Editor of The Truth Seeker:

Christian Science is new deception for old Christian corruption—Aladdin's new lamps for old ones. They have invented a new precept: "Think not that you are ill and you will not be ill." These neurotic, hysterical, religious epileptics call themselves Mystics. The phenomena of dreams to them are mysterious. We already know that the flow of the blood to the brain is greater during sleep than waking. Therefore the mystery of dreams is solved. Their victims are given the Christian Science treatment. When completed, they become thorough neurotic, hysterical, epileptic, mystic; that is to say, they prey upon their victims until they are mentally infected with hallucinations. They also chatter about truth and love, that

God is Love and Love is God. The old Christian system of arithmetic is three times one equals one; the new Christian scientific system of arithmetic is one and one equals one.

Christian Science is the creator of the denial of the will to cure. In reality it preaches the will to destruction, or the will of a still deeper instinct of self destruction. They deny matter. In denying matter why not deny mind? It is true the materialists cannot define matter, neither can the psychologist define mind. Ask the Christian scientists what able. They repeat parrot-like that psychology is the science of the mind. How absurd! Can we have a knowledge of that of which we have not the least conception? This is a new way of deluding the people so as to uphold Christianity. The additional word science does not only deceive Christians, but Jews as well. This new idiotic form of absolute spiritual debauchery is a curse upon all intellect. Will the people ever let go of that old malignant form of falsehood—Christianity—today known as Christian Science? A woman was the founder of this degradation.

THE CASE OF ANDY LOCKHART.

From W. Lloyd Clark, Illinois.

To the Editor of The Truth Seeker:

I am writing to ask you to give as much publicity as possible to the case of Andy Lockhart of Milbank, S. D., editor of *Chain Lightning*, who has been railroaded to the federal penitentiary on the charge of sending obscene matter through the mails. His sentence was three years, but a letter just received from his sister indicates that he will get a new trial on appeal. Lockhart secured liberty for a Polish woman who shot a priest in St. Paul, the priest having formerly attacked the woman while she was sick in bed. The Knights of Columbus are leading the fight against Lockhart because of his activity in behalf of the unfortunate woman. Lockhart is a young man (26), fine education, able writer, a member of no church, liberal in his views and a loyal friend of humanity. I am writing to the papers that favor free speech and press, hoping that they will unite in a campaign of publicity and if necessary carry this case to the Supreme Court of the United States.

A MIRACLE EXPLAINED.

From V. Sprague, Tennessee.

To the Editor of The Truth Seeker:

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you." (John xx, 19.)

During the past eighteen hundred years, the credulous have looked at this miracle in awe; others with varying degrees of belief. Some think that Jesus did this to show that he was no longer controlled by human conditions but was free to come and go as he willed; even as the wind bloweth where it listeth, thou hearest the sound but canst not tell whence it cometh, or whither it goeth. This feat of Jesus can be equaled by anyone, for is it not written, "So is everyone that is born of the spirit." (John iii, 8.)

The disciples being so afraid of the Jews, not only had the doors shut, but probably bolted. No one, not even Jesus, could have entered without detection. Then, how did he get in the midst? Let us look at this miracle from, as I think, a new point of view and see if it is not reasonable to suppose that he did enter at the same time as they, and was in the room when they shut and bolted the doors, but they were not aware of his presence until later.

There are those that claim that it is only by the vibration of the atoms of an object which causes it to be visible to the eye; that if the vibration ceased or became exceedingly fast, the eye would be unable to detect the object.

As Jesus had a material body after his resurrection (see John xx, 27), it was composed of atoms; so to make himself invisible all he would have to do would be to stop his atoms from vibrating or make them vibrate so swiftly that the eye could not follow; in all probability, Jesus being born of the spirit, had this power.

Seeing his disciples assembling, he thought it a good opportunity to mystify them and thus strengthen their faith by slipping in with them with his atoms at high speed. Then at the desired moment, apply the brakes, and lo! he stood visible in their midst.

SONNET BY H. FRANK.

From Justin Henry Shaw, Maine.

To the Editor of The Truth Seeker:

I am not sure that the enclosed sonnet on Thomas Paine has ever been printed in THE TRUTH SEEKER, because I was not a subscriber in 1911, and I do not remember seeing it mentioned by Mr. Remsburg. I am, therefore, sending it to you. It is worth a place on the front page, with a pretty border.

THOMAS PAINE.

Imperious intellect and dauntless foe
Of fraud in Church or State; immortal friend
Of Man and Champion of Truth; did'st spend
Thy life to spread o'er earth the splendid glow
Of Liberty's bright torch; thy hand did throw
The seed in Freedom's soil that yet would fend
Mankind, and cause a glorious tree to grow,
Whose fruitage ne'er would Despot durst to rend!

Thou first, with cry for Independence, roused
The sluggish councils to their work; thou first
Prescribed the Constitution's form, and housed
A People! E'en though vilifiers cursed
Thy fame, to thee our fair Republic owes
Its birth, who stayed it in its natal throes.

Two governments once vied to honor thee,
When like a whirlwind flame, with righteous hate
Of tyrannies, thy love of Liberty
Swept thee to France (her cherished deity)

To help consume the fruit of baneful fate,
And on her blistered soil uphold the Free,
Who hoped to found like ours a People's State,
Redeemed from Monarch's sway on land and sea.

'Twas not thy destiny the world's acclaim
To hear; naught but the curse of crowns and smirch

Of infamy, the prison-cell, and shame
Of felon's fate (by grace of state and church)

Were thine, who help'dst benighted Man to free;

Who, freed, disdained thee with indignity.
—HENRY FRANK in *The Story of America*,
Sketched in Sonnets.

THE "RETIRED" MINISTER.

From E. G. Berridge, Oklahoma.

To the Editor of The Truth Seeker:

I will begin by saying there is no such person. When he becomes incapacitated for active exhortations, he usually seeks a political job through the influence of an alliance made while creating a factional disagreement in some community over some such trivial question as the closing of pool halls at dusk, or at an earlier hour, or perhaps putting the ban on newsstands remaining open on Sunday.

The movement on foot, bearing the above misnomer, has for its goal the pensioning of preachers, after a certain amount of time spent in the pulpit; it is a Protestant creation, equaling, almost, the forcible levying of tribute by the papal powers of medieval times, and was doubtless of "divine" inspiration, first suggested by some decrepit preacher-politician, who didn't believe what he preached, and was not artful enough to conceal the fact from the laity, who failed to support him in his indolence as a punishment for his crudeness in the gentle art of abstracting a competence from a gullible public.

At any rate, one of the denominations boasts that seven million dollars of its intended fifteen millions have already been subscribed; another that it has cornered two and a half millions in its first year of conquest. The Methodists have Oklahoma booked for a donation of a hundred thousand bills—the same kind as Bill Sunday—Dollar Bills. Evidently the "lambs" have digested the axiom of a doubtful divinity, that it is more blessed to give than to receive; but I haven't heard of any minister stating that he intended to refuse the glittering idol.

"O ye of little faith!" Doubt ye that your god will provide for you in your old age? Will he not recognize the chosen ones among all the hosts of unchosen ones? "Behold the lily of the field, which toils not, neither does it spin, yet Solomon in all his glory was not arrayed like one of these." Ye divines, do ye not preach that this "parable" when "explained" means that the "glad rags" and crown and all the rest are to be the "rewards" in an after-life? Why, then, do ye seek them here? Have ye sought vainly the "kingdom of God and his righteousness," that ye fear for the fulfillment of "his" promises?

An ordained minister—a distinction to distinguish him from the laity—meaning the common people—is the most active advocate of the new process for painless extraction that I have yet heard of. Shades of Rufus Wallingford, here are rivals worthy of your fame, who receive it not. This minister says in the newspaper puff accompanying his photograph (a crowd-getter, by the way), that the movement is a conception of the laity. The statement was necessary, I suppose, to offset any suspicion that it was originated by the humble, unassuming ministry.

There are so many other ways that these millions could be better used, (aside from the inconsistency of the proposition), that it is useless to name more than one. There are thousands of suffering mites of humanity in this nation, who would not become such if they had proper food to eat, and enough of it. Untold numbers of the surviving ones become mental degenerates as a result of sickness-weakened bodies, while thousands of men, who have lived their lives in hungerless homes, rest their minds from reading a book, which plainly tells them, "In the sweat of thy face shalt thou eat bread." But they skip this and that and tell the unsophisticated that they are following the teachings of a divinity. Away with divinity; help humanity!

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When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

FREETHOUGHT CALENDAR.

CONDUCTED BY FRANKLIN STEINER.
Edward A. Stevens, June 8, 1844.

Col. Edward A. Stevens is one of the most gallant of Freethought workers. While not a colonel in that he ever held a commission as such, yet having seen military service on two continents, possibly the title is due him more than it is to many who got it officially. He was born in Mirfield, Yorkshire, England, June 8, 1844. When a youth he ran away from home to join a detachment of Garibaldi's army called "Garibaldi's Englishmen," commanded by Colonel Peard. His cousin was second in command, having sold his commission in the British army



that he might join the expedition. Young Stevens saw some severe hand-to-hand fighting himself, while his cousin was mortally wounded during the bombardment of Palermo by the Neapolitans, and died May 30, 1860. The officers of the company then determined to send the young man home to England, much to his chagrin.

Heretical ideas on the subject of religion took root in his mind even in youth. His Protestant relatives of different denominations tried to instill their doctrines and dogmas, but he could not retain them. His education was derived chiefly from travel, observation and experience. When he arrived in England the American Civil War was in full blast, and with strong anti-slavery feeling he determined to go over and take part in the conflict. He landed in America, and after visiting a brother in Canada went to Buffalo, N. Y., where he enlisted in the 187th New York Volunteers. That regiment distinguished itself, or, as Colonel Stevens himself says, "in its first fight was almost extinguished, for it ran right into a masked battery of six guns." He served in the first division, second brigade of the Fifth Army Corps. That division was selected by General Grant to "receive" the surrender of Lee's army at Appomattox, as it suffered the heaviest loss of any in the Army of the Potomac.

When the war was over Colonel Stevens returned to his trade, that of a printer. He expanded himself into a writer, an editor and a publisher, in all of which he was successful. Becoming interested in labor questions, in 1876 he joined the Knights of Labor, and on his refusal to take the oath prescribed was received on his honor. He also held a number of important offices in the Typographical Union. While always a Freethinker, he became actively interested in the movement in 1881, when in Chicago he organized a branch of the National Liberal League, into which he threw his whole strength. In 1886, when the League's name was changed to "The American Secular Union," Colonel Stevens was elected national secretary, a position to which he was re-elected in 1887 and 1888. Above all things he was a worker. He is by nature active, never idle in mind or body. He brought the Secular Union to its highest point of efficiency and made it

a power that the church felt. One of his activities as secretary was the suit against the Roman Catholic archbishop of Chicago for receiving public funds for sectarian institutions, in which he was sustained by the Appellate Court, costing the Roman Catholic church \$60,000 in the three years it operated. Then occurred same gerrymandering to avoid the letter of the law, and they have been receiving public funds since, though another citation has lately been filed against them. Stevens had a census made of all church property in the city of Chicago which was published in THE TRUTH SEEKER at that time. He raised in less than three weeks the \$1,500 pledged for the Bruno monument in Rome, and secured the funds for a prize for the best book on morals—one that should outclass the Bible—as a text book for teachers. When he resigned in 1889 it was with the regret of all supporters of the Union. His salary as secretary was small, and while holding the position he was obliged to draw upon his own private resources. He accepted a new position with Enoch Morgan's Sons, the manufacturers of Sapolio, and was soon recognized as one of their best salesmen. Not only in that respect were his services valuable. This firm advertises extensively. Here the versatile talents of Colonel Stevens as a writer and speaker came into play. He made it a point to attend the banquets of Grocers' Associations, where he was always the principal speaker, ending his address with an original poem.

A recent number of the *New England Grocer and Tradesman* devotes about half a column to Colonel Stevens. It says: "There is no limit to the vitality, vigor and pep of Colonel Stevens. We recall many pleasant associations with him in Dallas, Texas; in Denver, Colorado; in Little Rock, Arkansas; in St. Louis, in Boston and elsewhere. He is a genial gentleman of the old school."

He remained with this firm for twenty-five years, after which long and active service he was retired. His present home is in Chicago.

Colonel Stevens is a good gentleman with a big brain and a big heart. While very positive in his convictions, like a true Freethinker he grants to others the same right to their convictions that he claims for himself. He is a member of the Knights of the Maccabees and the Grand Army of the Republic, in which latter organization he has held many posts of honor. He is now secretary of the National Association of Vicksburg Veterans, in which capacity he is engaged in working up a reunion of the Vicksburg veterans of both the Union and Confederate armies, to be held on the field of battle next October. Congress has appropriated \$150,000 for the success of the enterprise.

Colonel Stevens has often been requested to write the memoirs of his eventful life. Unfortunately his papers were destroyed some years ago in a Chicago fire, and on many things he does not feel like trusting to his memory. He was married in 1889 to Mrs. Ella Stiles. Mrs. Stevens is not only a Freethinker, but a splendid woman and a delightful hostess.

Other events of which the past week is the anniversary are:

- June 3, Prof. E. L. Youmans born, 1821.
- D. I. Eaton, tried for selling Paine's works, acquitted, 1793. T. C. Leland died, 1885.
- June 4, Williams found guilty of publishing the "Age of Reason," 1794.
- June 5, D. M. Bennett sentenced to thirteen months' imprisonment and \$300 fine for mailing "Cupid's Yokes," 1879.
- June 6, Patrick Henry died, 1799. Jeremy Bentham died, 1832.
- June 7, Hosea Ballou, founder of Universalism in this country, died, 1852. Prohibitory liquor law enacted in Maine, 1858.
- June 8, George Sand (Amanthine L. A. Dupin) died, 1876. Andrew Jackson died, 1845.
- June 9, Thomas Paine died, 1809. Charles Dickens died, 1870. Statue of Darwin unveiled in the London Museum of Natural History, 1885.

A Billion Dollars.

The large sum represented by the term "a billion dollars," now being so frequently used in the war financing of this and other countries, is illustrated by a statement recently made before the class in international trade and commercial geography in the educational department of the National City Bank of New York.

"In these discussions of international trade," said the lecturer, "in which we must talk in terms of millions and billions, it will be important that we get clearly in mind the relative value of these two great measures of quantity. The Treasury experts will count 4,000 silver dollars in an hour and keep it up all day long, but that is their limit. Working eight hours a day, then, an expert counter of coins, will count 32,000 silver dollars in a day, but how long will it take him, at that rate, to count a million dollars? Thirty-one days.

"But that is only the beginning of the measurement of great figures, for if this same man were to go on counting silver dollars at the same rate of speed for ten years he would find that he had only counted one hundred million of them and that to count a billion dollars would require 102 years of steady work at the rate of eight hours a day every working day of the 102 years. So when I begin to talk to you of billions of dollars in the measurement of our commerce or that of the world please remember that a billion is a thousand times as much as a million.

"Another illustration of the large number represented by the term 'billion' is found in the fact that one billion silver dollars laid down in a line, each coin touching its neighbor preceding and following it, would form a line sufficient to stretch practically around the world, the exact number of silver dollars required to form a continuous line equal to the earth's circumference at the equator being 1,052,000,000.

"It is only within a comparatively recent date that the United States became a billion dollar country. Speaker Reed coined this phrase: 'The United States has become a billion dollar country,' when somebody complained of the fact that a certain Congress of which he was then Speaker had apportioned over a billion dollars for Government expenses during its two years of existence, but no single year now passes in which appropriations do not exceed a billion dollars.

"It was only in 1892 that exports of domestic merchandise from the United States first crossed the billion dollar line. By 1911 they exceeded two billions, in the calendar year 1914 were three billions, in 1915 three and a half billions. The money in circulation in the United States first crossed the billion dollar line in 1881, but was two billions in 1900, three billions in 1908, four billions in 1915 and \$5,415,000,000 on May 1, 1917."

Names of Romance.

Around the good world's wide expanse
Are places great and small,
Whose names fair tingle with romance—
And I would see them all:
There's Cairo, Fez, and Ispahan,
Bangkok and Singapore,
And Trebizonde and Cagayan,
And Rio and Lahore.

There's Sarawak and Callao,
Algiers and Kandahar,
Khartum, Rangoon, and Tokyo,
Bombay and Zanzibar;
About the name of each there clings
Enchantment's golden veil,
The wonder of strange folk and things,
The glamor of the trail!

For some are north and some are south
And some are east and west,
And some are curst with heat and drouth
And some with balm are blessed;
But Capetown, Rhodes, or Disco Bay,
Shanghai, Seville, or Rome,
Their names come singing down the way,
To tempt me forth from home,
Their magic's ringing down the way,
To lure me forth from home!

—Berton Braley.

Answered.

Supercilious Youth (to trolley conductor): "Is that Noah's Ark full yet?"
"Yes, all but the monkey. Jump in."

From Schoolboy "Exams."

Walter Scott was imprisoned in the Tower because he could not pay his debts; while there he wrote the Waverley Novels, but he was afterward burnt alive; he also brought tobacco from Virginia, so called after his beloved mistress Queen Elizabeth.

James I. claimed the throne of England through his grandmother because he had no father.

The attempts at colonization in Elizabeth's reign were that Raleigh brought smoking into England and had a bucket of cold water thrown on him, and Drake discovered potatoes round the world and planted them in Lancashire.

Henry the First's son, William, was drowned in the White Ship and never smiled again.

The Pope called Henry VIII. "Fido the Offensive."

Joan of Arc lived in the French Revolution, and one day she fell into the arms of the English and got burnt.

By eating slowly food is digested before it is swallowed and thus enriches the blood, which goes down one leg and up the other.

Things which are impossible are equal to one another.

The present Primate of England is Mr. Lloyd George.

Poetry is a thing you make prose out of.

The laws are made by Lloyd George or else by the policeman.

The daylight saving act shortened the day by an hour.

When a drunken man sees what a fool he has been and is going to turn over a new leaf he is called a reformer. John Wycliff was a reformer.

A proofreader on an English newspaper contributes some compositors' "howlers." They are garnered from first proofs and are mainly the result of the compositor's struggles with bad writing. "Suppression of the spread of pernicious publicans" is a fairly obvious misprint for "publications." "Swinburne courted the nurse in the garden in the early morning, and thus set a good example to the other poets," is bewildering until one remembers the likeness of "nurse" and "muse" in some handwritings. "French mermaids 4½d. a yard" should have been "merinos."

Practice Makes Perfect.

A young Burnley weaver was taking her little baby to church to be christened.

Its father had been in the trenches for three months, and it was impossible for him to get home for the ceremony.

The baby smiled up beautifully into the minister's face.

"Well, madam," said the minister, "I must congratulate you on your little one's behavior. I have christened two thousand babies, but I never christened one that behaved so well as yours."

The young mother smiled demurely, and said:

"His grandad and me hev' bin practisin' wi' him fer a week wi' a bucket of water!"

Not Interesting.

Little Irene marched into the room breathless.

"O mother, don't scold me for being late for supper, because I've had such a disappointment," she said. "A horse fell down and they said they were going to send for a horse doctor, so I waited and waited, and what do you think? It wasn't a horse doctor at all. It was only a man."

Tied Outside.

Little Jack's mother was very fond of flowers. One day he ran in with a great armful of white roses and violets. "Why, Jack," said she in alarm, "It's a wreath; where did you get it?" "I got it off the doorbell next door, mamma," answered little Jack. "I guess they put it there 'cause they didn't want it any more."

Not in Character.

"Fevther," said little Mickey, "wasn't it Patrick Henry that said, 'Let us have peace?'"

"Niver," said old Mickey. "Nobody by the name of Patrick iver said anything like thot."

THE LETTER BOX.

J. WOLTERS, Michigan.—In arguing with persons who want to introduce religion in the schools, fortify yourself with the pamphlet (10 cents) entitled "The Fourth Demand," to which is added a legal decision on the Bible in schools. It will have an effect on the open-minded.

S. C. MUSGRAVE, West Virginia.—You say you have been reading THE TRUTH SEEKER for years, and now it is our turn to read some of your stuff. When you put it that way, you appeal to the sound old saying that one good return deserves another. Hence your "Pebbles and Pansies" shall command our perusal. We have no doubt the reading will be its own reward, so that we shall remain your debtor.

W. P. KYLE, Texas.—A copy of THE TRUTH SEEKER has been sent to Brother Shrewsbury, former president of the Agnostic Association of America. We do not remember President Shrewsbury, nor any association of the name given, but doubtless it is all right. Prof. Charles Wesley Waddell is another party to whom we are glad to be introduced, not having met his name before, to the best of our recollection, but memory is treacherous these later years. Thank you for your interesting letter and the remittance.

T. J. BOWLES, M. D., Indiana.—Your letter, according to your hope, finds us "as happy as a Rationalist can be with the rivers of the earth running red with blood." Such happiness as may be felt in the circumstances is not enhanced by parting with an eldest son who this day dons the khaki as a volunteer in the corps of engineers enlisted for construction work abroad. We are not complaining. It was the only thing to do. We live under the protection of the American flag, which would lose its potency if the protection were not reciprocal.

H. S., Wisconsin.—There are versions of Lincoln's Gettysburg address that contain the theological allusion "under God." Lincoln had pious advisers who doubtless called his attention to his omission of the religious note from the original and prompted him to put God in. The first draft of the speech was printed in *fac simile* in the *Century Magazine* for February, 1894, to which all disputants may be referred. Its genuineness is attested by Lincoln's secretary, Nicolay. The existence of the two drafts, one with and the other without the word "God," leaves people to take their choice. Those who want God in theirs will pick the version printed in the *Ladies' Home Journal*.

M. E. L., Iowa.—It would be repetitious for THE TRUTH SEEKER to print an article contradicting the author or authors who have faked up a list of dying words of Infidels. The pious believe in those inventions just as they do in the last words of Jesus. They are matters of faith, and it is a form of heresy to doubt them, or to believe that any Infidel can die without waiting. There was a Christian father who said he believed in the creed of the church because it was impossible. The more apparent the impossibility, the more patent the falsehood, the more merit the credulous take to themselves for believing it. Such being the case, it is of course useless to oppose belief with fact. There is no theological merit in believing facts. The heavenly rewards are all offered for accepting what humanly speaking are lies.

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DEPARTMENT OF ECONOMICS.

Some Phases of Business.

The controversy between Mr. Martin and myself shows a tendency toward acidity which is not at all desirable and will not produce knowledge; and if it does not produce knowledge it is wasting valuable space in the paper.

Mr. Martin took exception to my remarks about the Eight Hour Law for railroaders, and in effect it amounted to a statement that the law would be found unconstitutional. In this he was mistaken, for the Supreme Court has ruled that the law is constitutional, and it has thereby removed some of my remarks from the realm of the absurd and the false. The future will show then that if the government can regulate wages it can also regulate prices, and both of these things will be removed from the class of arbitrary charges and will be determined by the law of supply and demand, and not as now, by strong arm methods on the part of those who are in position to set the price for commodity or for labor.

It has been my experience in the discussion of these questions that the contender for capitalism finally takes refuge in the position that one is entitled to a fair return on capital invested. No fair-minded person finds fault with this. But the fact remains that the average capitalist figures that a "fair return" means all that the traffic will bear. When he considers labor's end of the argument he takes the position of dangling a ration before the eyes of a starving man. "You take this or starve—we can get along without you," is the ideal argument of the average capitalist. When Mr. Martin says "if the railroads' earnings did increase \$12,000,000 in a twelvemonth it would mean only about 1 per cent. on the investment," his statement is inexact because the railroads, every time they are smoked out, are proved to be losing their dividends on capitalization and not on capital invested. In other words, they howl for dividends on what does not exist.

I base my opposition to the capitalist system upon the fact that for the amount of wealth produced by the workers each year they receive in return a very small part in the form of wages. The idea that I get from this is that some get what they never earned and the majority earn much which they never get.

I have yet to meet a business man who will not take an unfair advantage of the workingman when he gets the chance, and as a rule he is the first one who howls when the worker loafs a little on the job. Mr. Martin and his incomes or his little investments cut no figure in the argument. The point I tried to bring out is that Mr. Martin has never yet, so far as I have read him, taken the part of the great throng of workers who are being skinned out of the product of their toil, but he is always ready to defend the "vested interests." He is always harping on abiding by the dictum of some great authority and putting such authorities on a pedestal to be worshiped, and for these reasons I class him as a stand patter and a conservative and in no sense a radical or Freethinker.

In his latest remarks he holds Robert Ingersoll up as a shield and quotes his remarks on railroads with a finality that is amusing. Ingersoll was in many ways one of the world's greatest men and on theological questions he receives my deepest respect and admiration, but he was not omniscient, and he was human, and therefore liable to err the same as Mr. Martin or myself.

I can remember the disturbance that set up among the Freethinkers when Ingersoll took his place with the McKinley and Mark Hanna crowd, and personally I disagreed with him there and never regretted it. I stood for Bryan until I saw that Bryan was not sincere in his profession of radicalism and only sought personal glory at the hands of an outraged people.

Again, Ingersoll was wrong, so I think, when he wrote Liberty for Man, Woman and Child.

Had he been situated as the majority of fathers are, with a family to raise to the satisfaction of the outside world and on a limited wage, he would have realized that other methods are sometimes necessary than those he advocated.

President Wilson is nearer right on that question, for he says there are some children, especially boys, whose conscience can only be reached through the cuticle.

We are having this brought home to us to-day in the war with Germany. To illustrate this I will relate an incident. A man under influence of drink started a family row which soon spread to the street. As the row progressed, with the drunken man victorious, he extended his "zone of frightfulness" and placed himself in the middle of the street and threatened disaster to any one who passed. He declared a man had a right to defend himself and would look upon any one who approached as a possible enemy.

That's the German idea. They set out

to rule the world; their plans miscarry and then they declare that they are fighting for their existence and map out a zone over which nothing or nobody can pass, and are surprised and pained when others take exception to being murdered.

If Ingersoll had had some children to raise such as other parents have had he would finally agree that Wilson was right.

We have cases in the courts of law all over this country which show up the "innocent" railroads in their true light. There are cases pending in the courts of Ohio now wherein the operators of coal mines charge that the railroads refused to furnish cars except when their demands for their own coal at \$1.35 a tone had been met.

Old Vanderbilt of course was innocent when he coined the phrase "the public be damned."

Mr. Martin argued the question of monopoly with Dr. Holt and contended that there is no such thing in this country. I have an idea that Mr. Martin is right technically, but as a matter of fact he is wrong and is arguing simply for the sake of argument.

The Standard Oil Company is a monopoly. Any one can enter the oil business, as Mr. Martin says, but if he does not conform to the Standard dictation he can't remain.

Four years ago gasoline was 20 cents a gallon in Cleveland. A man got the idea of leasing ground in different parts of the city and selling gasoline at 15 cents, buying from some independents in Pennsylvania. He started to raise capital for his company and before he was ready to open his first station gas went down to 13 cents a gallon from the Standard Oil Company, and this discouraged the young man. The Standard went right ahead. It leased all the available places, built service stations and then it began putting the price right up to where it is to-day.

Every city that has a street car line harbors a monopoly and in Ohio the street car crowd had the laws so worded that a new company could not get a chance. A very wise man, Tom Johnson, assisted by a favorable circumstance, found a way to break the back of an air-tight monopoly in Cleveland, but the monopoly exists yet with a few air holes in its armor.

There are many virtual monopolies in America, but technically Mr. Martin is right. There is no special dispensation giving any particular institution absolute monopoly; but the fact remains that certain big fellows dictate to the rest, who live by sufferance.

We call this a republic where the "people rule," and all have equal rights and all are free, but as a matter of fact the individual has no chance at all when it comes to a defense of his individual rights unless his purse is as long or longer than the other fellow's. The Christian claims that salvation is free, but no one claimed that justice is free in this country.

I cited Henry Ford as an example in the question of long or short hours, also related an experience I had with a hard-headed, "practical" business man, but Mr. Martin still classes my remarks on this head as absurdities. I have had considerable experience with these hard-headed, practical business men and I can testify to the hard-headedness if not for the rest.

The Agricultural Department of the United States Government is busy boring holes into the heads of hard-headed, practical farmers with a view to getting a few modern ideas planted, and experts in many lines are doing their level best to get other hard heads out of the ruts they have been following.

Here is a fine example: My first employer had a large steam laundry. He employed 125 girls and had 10 delivery wagons. Our working hours were from 7 a. m. to 8.30 p. m. and all night Friday each week.

We turned out \$2,000 in laundry work each week. This man had a friend in the same business in another city. This friend had as large a business but he employed only 80 girls and the number of wagons the same as my employer. The working hours in this man's plant were 7 a. m. to 6 p. m. and half a day on Saturday. That hard-headed, practical employer of mine never saw the light which his friend kept burning.

To my personal knowledge eight young men graduated from the first plant and started in business for themselves, and every one of those hard-headed, practical men adopted the long hours of their former employer—for the same reason that many people are Christians—because they were born that way. GEO. H. LONG.

The Daughter Sings.—"Don't you think her voice is improved?"
"Perhaps, but not cured."—Life.

HELL.

Somewhere within the famous Keystone State

I nightly pass in walking to my home
The office of a man who deals in coal.
Within his window there may be observed
An advertisement that is quite unique,
An imitation of a flowing fire
So realistic in its red and black
That one feels warm to merely look at it,
But on inspection it is found to be
Mere painted glass through which electric light
Shines brightly forth between the lumps
Of coal.

"Well, now," I mused when last I saw the sight,
"This is exactly what is left of Hell,"

The old-time fire that in my younger days
I had been taught forever blazed and roared,

Yet grew no less whatever heat it made,
And swelled no more however it was fed
By wicked souls since Cain and Abel's day.

Some decades since I noticed that the hole
That had been circumstantially described
By such as Dante, Milton and their kind,
In words immortal as the alphabet
Was shrinking fast and surely to the minds
Of scientific searchers of the type
Of Huxley, Darwin, Spencer, and of those
Who dared to think unhampered for themselves.

'Tis true that mercenary mountebanks
Like Billy Sunday, with his slush and slang,
Still find it pays to keep the church aflame
With pious fire and fury-laden gas;
Believing with the ancient Scottish dame
Who said the Kirk that did not have a deil
In her opinion was not worth a damn.
'Tis also true that thrifty clergymen
Fought long and bravely for Gehenna's life,

And here and there a few may still be found

Who preach of Sheol or of Hades prate.
But for the masses of our present age
The fires of Hell are but a poet's dream,
A flower of speech, a daub of ruddy paint,
Gone with old Harry and his three-pronged fork,
His horns of horror and his cloven feet,
With not enough of ashes left to glow
Unless considered as a fairy tale.

The place of torment once so widely feared
As Pandemonium, Tartarus, the Pit,
Inferno, Limbo, Tophet, Styx, or Hell,
By evolution of the human heart
And education of the human brain
Now bears the sign "These premises to let";

For in the scheme Efficiency demands
From all who hope to do their utmost here,
There is no room nor reason to permit
A realm created by the imps of Fear.
And should there be one soul who still believes

In lakes of fire and brimstone never quenched,

When they apply the penetrating torch
Of Reason's light to analyze the flames
They will discover but a painted cloth,
A tinted glass, a highly colored film,
The phantom fancy of a cunning knave
Who fain would try his fellows to enslave.
L. A. W.

CONSERVING VITAL RESOURCES.

The inclosed article is undoubtedly the most important announcement that the National Board of Underwriters has ever made. While the technical and administrative features of the campaign are already well organized, the cooperation of the general public is highly necessary for its complete success.

We sincerely hope that this campaign will appeal to THE TRUTH SEEKER as worthy of journalistic support. We shall greatly appreciate a marked copy of any reference that the editor may make to this matter, or to the subject of fire prevention in general.
W. E. MALLALIEU,
General Manager.

The War-Time Necessity of Fire Prevention.

Since the first publication of the statement that The National Board of Fire Underwriters had undertaken an extensive work of wartime conservation in the service of the federal government, there have been many inquiries from those desiring particulars. While some of the work is of a somewhat confidential nature, it is believed that a brief outline of certain phases may now with propriety be given.

Every day furnishes increased evidence that the world is racing with starvation. It is a crime against humanity to allow the usual percentage of fires in grain elevators and other places of storage to be continued. The National Board, therefore, has been working out extensive plans for providing fire protection, as distinguished from mere fire indemnity, for all elevators, flour mills, potato and onion warehouses, and other food repositories in the United States.

To this end, President Bissell has appointed local sub-committees in New York, Chicago, Philadelphia, Boston, San Francisco, Minneapolis-St. Paul, Atlanta, New Orleans and Dallas. These committees

have already entered into active cooperation with the Governors, State councils of defense, committees of safety, fire marshals and the financial and commercial interests of their localities, particularly with committees of grain dealers' associations, representative owners, etc.

Their activities are of a far reaching nature, involving inspections, the correction of structural hazards and the promotion of careful methods, including cleanliness.

The vast annual loss of food staples through fire has long been recognized as very largely preventable, but there never before has been such an opportunity for bringing about a widespread campaign of conservation. The successful fruits of this campaign should preserve the living for unnumbered thousands whose food requirements would be destroyed were the fire loss to remain as usual.

But little less important is the conservation of the cotton crop—that great staple whose employment in the manufacture of explosives, as well as in fabrics, makes it an indispensable war-time necessity. The United States is the source of a large part of the world's supply, and it is vitally important that this supply should not be diminished through fire. The burden of this responsibility falls especially upon the committees in Dallas, New Orleans and Atlanta, although shared to some degree by those in other cities. In this work, as well, the closest cooperation is maintained with all local authorities and interested organizations.

The protection of coal properties, including breakers, tipples, etc.; of fertilizer works; of saw mills and of piers and wharves, are important divisions of the work undertaken. With the growing probability that every ounce of the nation's strength may be required, it would be intolerable to continue the drain of preventable fires in these vital resources. Each one of them, therefore, is being made the subject of the closest study and most active effort in a great fire prevention campaign, the like of which the world has never known.

This campaign is enlisting the services of approximately four thousand trained fire prevention engineers, inspectors, surveyors, and appraisers located in every part of the country, as well as of numerous supplementary insurance organizations, and an army of officials, leagues, committees and associations, all coordinated into a single movement, working earnestly for the nation's safety.

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In Best of Humor.

Repartee.—"Shucks," said Adam. "You're nothing but a spare rib."
"What if I am?" retorted Eve. "You came right from the sod."

Severely Injured.—She: "Have you ever been wounded in an engagement?"
He: "Oh, yes; when my fiancée broke off our last one I was fearfully cut up."

Fame.—Hokus—Is Harduppe pretty well known in your town?
Pokus—I should say he is. He's so well known he can't even borrow an umbrella.

He Merely Said He'd Like It.—Diner—I'd like a juicy, tender steak, medium done, with a lump of fine butter on top.
Waiter—That would be very nice, sir. And now what will you have?—Boston Transcript.

It Depends.—Examiner—Now, William, if a man can do one-fourth of a piece of work in two days, how long will he take to finish it?
William—Is it a contract job or is he workin' by the day?—Life.

Thoughtful.—"My dear, I've an idea," said old Mrs. Goodart to her caller. "You know we frequently read of the soldiers making sorties. Now, why not make up a lot of those sorties and send them to the poor fellows at the front?"

Lucky Jinks.—"What makes Jinks so proud of his ancestors? I never heard any of them did anything."
"That's exactly the point. So many persons' ancestors did do things which got them into trouble with the police."

Quite So.—"Your constituents don't seem to agree with some of your remarks."
"No," replied Senator Sorghum. "A whole lot of people never seem to pay the slightest attention to anything I say except when they disagree with it."—Washington Star.

A Real Providence.—Mr. Younghusband reached home late for dinner.
"I got pinched for speeding on the way home," he explained rather sheepishly. "Have to appear to-morrow morning and get \$10 or fifteen days."
Mrs. Younghusband fervently clapped two blistered little hands. "What a providence!" she cried devoutly. "You must

take the fifteen days, John! The cook has just left!"—Harper's Magazine.

Business Is Business.—"I suppose you built up your colossal fortune by attending strictly to your own business?"
"Yes," replied Mr. Dustin Stax. "But I made it my business to keep informed as to what the other people were doing."—Washington Star.

His Errand.—"I met Glithers just now. He had a hoe, a rake, and a large package of garden seed." "Going to plant something he got those things together for the thing, eh?" "Oh, no, of course not. I purpose of attending a directors' meeting at his bank."

Betrayed.

The other night
I went to the theater
With a low-brow friend.
And the orchestra played
"The Little Brown Jug."
And he thought
It was the national anthem
And stood up,
And I did, too,
Darn him.

—Arkansas Gazette.

Let's Be Honest!

"If we must fight Mexico [or Germany], let us pray as we bare the sword."
—Religious Periodical.

Let's be honest, anyway.
If we march away to war.
Down the column's glint and sway
We know what we're going for.
Cut the preaching, church and civil,
And the praying and the drivel;
Sing "My country, right or wrong!"
That's the only soldier song.

Blessings now are foolery;
Only beef and bullets count.
Who can run a killing bee
By the Sermon on the Mount?
Underneath the war flag's rustle
You we trust, O steel and muscle!
In this game of heathen Rome
Leave our cumbrous God at home.

Could a theologic quirk
Make us better shots, or worse?
Let us do our soldier work
With a candid soldier curse.
Lock your Jesus in the chapel;
Leave us free to gouge and grapple
In the grand beast game we play!
Let's be honest, anyway.

—Badger Clark.

Cause for Divorce.—"There will be fewer divorces," she said to a reporter, "when men treat women as their equals."
"Do you know the kind of wife my ideal is?" a married man once said to me.
"Of course I do," said I. "Your ideal wife is the kind that's tickled to death over a birthday present of a bag of flour."—Washington Star.

Can't Fail.

If you'd succeed,
This adage mind:
First find your work;
Then work your find.

—Life.

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News of the Week.

The American commission to Russia, headed by Elihu Root, has safely arrived at a Russian port.

Louis Gathman, the gun inventor, is dead at 72. He was a German and an American and lived in Washington.

Free speech and a free press triumphed May 31 when censorship was beaten in the House by the decisive vote of 184 to 144.

Emperor William has sent encouraging telegrams to his officers and allies, whom he assures that "God will be with us further."

John Spargo, the author of many Socialist works, has quit the Socialist party, saying that it is "unneutral, un-American and pro-German."

With exports reaching a total of \$6,000,000,000 for the twelve months ended April last, a new record has been written into the commercial history of the United States.

Records compiled at El Paso, Laredo, Eagle Pass and Brownsville, Texas, show that more than four thousand Americans have crossed the Rio Grande into Mexico since May 1.

Col. Edward M. L. Ehlers, grand secretary of the Grand Lodge of Masons in the state of New York, died May 28 in New York, in his seventy-eighth year. He was one of the best known Masons in the world.

Three white men and three negroes were shot May 29 in a recurrence of race rioting at East St. Louis, which culminated in an attempt by rioters to destroy a portion of the negro district by fire.

More than sixty thousand men and boys turned out in parades in Manhattan on Memorial Day, May 30, to pay honor to the memory of the men who fought more than half a century ago to preserve the Union.

Revised figures on dead and injured in the storms in Illinois, Indiana, Kansas, Kentucky, Missouri, Tennessee, Alabama and Arkansas show a total of 278 dead and 1,447 injured. The damage is estimated at about \$5,000,000.

The First National Bank of New York has entered the banner subscription to the Liberty Loan. It has taken \$75,000,000 of the bonds, part for its own account and part for its customers.

More than a score of arrests have been made and nine indictments already have been returned by Federal grand juries for attempts to hinder registration under the draft bill.

S. X. Constantinidi, first secretary of the Greek Legation at Washington, May 29 presented his papers of resignation to the State Department and announced his allegiance to the forces of Venizelos.

The German Admiralty has promised a safe passage through the barred zone to all neutral vessels in English ports on July 1, provided they carry distinctive signs and follow indicated routes.

Charged with seditiously libeling President Wilson, Dr. Gilbert Reid, an American, who is editor of *The Peking Post*, is to be tried in the United States Court at Shanghai.

Leonold de Rothschild died in London, May 29. Mr. de Rothschild was seventy-two years old and was the third son of Baron Lionel de Rothschild, founder of the English branch of the famous banking house.

Secretary Lane announced June 1 that arrangements were being made for the purchase of the Tanana Valley Railroad, a privately owned line in Alaska, running from Fairbanks to Chatanika, with a branch to Chena.

William J. Lampton, newspaper man and humorist, was found dead May 30 in his room at the French Young Men's Christian Association, of New York. It is believed that he was stricken with apoplexy. He was fifty-eight years old.

Seventy persons were killed and 200 injured in a series of terrible explosions and a fire which occurred in the warehouse district of Osaka, Japan, May 5. The damage to property is estimated at about \$5,000,000.

Prof. George W. Kleihege, Socialist candidate for governor of Kansas in 1914, was arrested in Lawrence, Kan., May 31 on a warrant charging him with conspiracy in connection with agitation against the selective draft law.

The Russian extraordinary mission, headed by Professor Bukhmeteff, which is now on its way to Washington from Petrograd, numbers thirty-eight persons, the number of women included being without precedent in diplomatic history.

The heavy movement of gold from the United States to Japan was explained May 29 by Kazuo Shoda, minister of finance, as being due principally to the fact that the indebtedness of Great Britain and France to Japan is being paid partly through America.

Eleanor Wilson Parker, a Barnard College senior, and Owen Cattell and Charles L. Phillips, Columbia students, New York, were arrested May 31, charged with conspiracy against the United States in plotting to prevent registration for the selective draft.

Rear Admiral John Henry Upshur, U. S. N., retired, succumbed to an attack of heart disease at his home at Washington, May 30, aged 94 years. He was a native of Virginia and served in the Mexican and civil wars. He was the oldest living graduate of the United States Naval Academy, which he entered in 1841.

The Prince of Udine, of the Italian war mission, on the floor of the Senate at Washington May 31, delivered a message to the American people in the name of King Victor Emmanuel, welcoming the entrance of the United States into the war as the final moral justification of the cause for which the Allies are fighting.

A Villa force attacked Ojinaga, Mexico, opposite Presidio, Tex., early May 30, surprising the Mexican government soldiers in the garrison there and causing them to flee to the American side, leaving their arms in Mexico. All women and children at Ojinaga fled across the line into Texas when the attack started.

The President issued a proclamation June 1 aimed directly at those Americans who are preparing to run away from their country rather than register on June 5. He warned these that if they left the boundaries of the United States before Registration Day they exposed themselves on their return to prosecution, which might lead to a year's imprisonment, followed by registration.

Alfred Cocchi, the motorcycle machinist who disappeared from his shop, Manhattan, New York, after he had been grilled by the police in connection with the disappearance of Ruth Cruger, eighteen years old, on February 13 last, has been found in Bologna, Italy, where he has been living with his father and brother. The Cruger girl was last heard of in Cocchi's shop, where she called for her skates that had been sharpened.

THE WAR.

The recent lull in the fighting has had no effect whatever upon the British aerial offensive, which continues day and night with unrelenting intensity.

General Cadorna shifted his attack on the Austrian lines May 29 to the front north of Gorizia and won there another important success.

Captain George Guynemer, most famous of all French army aviators, has brought down five more German aeroplanes, two of them in one minute.

Ambulance Section No. 26 of the American Field Service started for the front May 28 under the command of Albert M. Hyde, of New York, a Harvard man.

Italian forces in central Southern Albania have occupied the villages of Cerevoda, Velisest, Osoja and Cafa, and have held them against the attacks of Austrian regulars.

Major William S. Mitchell, aviation attache of the American military mission to France, has been cited in the general orders of the French army for efficiency and bravery in face of the enemy.

A determined German attempt to retake the crest of the Champagne hills recently consolidated by the French was frustrated May 31 after fighting which Paris describes as of "extreme violence."

The American sailing ship *Dirigo* has been sunk by a German submarine. The crew has been landed at Plymouth with the exception of John Ray, third mate, who was drowned when the small boats were being launched.

Between April 15 and May 24 the number of German prisoners falling into French hands reached a total of 31,829, of whom 28,045 were unwounded. This period covers three phases of the general attack, now temporarily abated.

Extensive air raids over German aerodromes and submarine bases in Belgium were carried out June 1 by British naval planes. Many tons of bombs were dropped "with good results" over Ostend, Zeebrugge and Bruges.

The British hospital ship *Dover Castle* has been torpedoed and sunk. The British armed merchant cruiser *Hilary* also has been torpedoed and sunk, and a British torpedo boat destroyer has been sunk after a collision.

British casualty lists published in May show a total of 114,118 officers and men killed, wounded and missing. The total number killed was 1,552 officers and 25,838 men; wounded, 3,762 officers and 79,480 men; missing, 828 officers and 6,420 men.

In addition to his French decorations, Raoul Lufbery of the American flying

squadron with the French army, has been honored by the British. Last week he received the British military medal with Violet and Flachaire, two French fliers.

Lectures and Meetings

The New York Secular Society. Mr. Irving Meirowitz and Mr. Nicholas Mitichuly of this society will speak at Thirty-seventh street and Broadway every Wednesday and Saturday night; and at 137th street and Broadway every Thursday night.

The Detroit Freethought Society. The meetings of this society have been discontinued for the summer, to be resumed in September. Secretary, E. N. Diebler, 522 32d Street, Detroit, Mich.

The Boston Freethought Society meets in Paine Memorial Hall, Appleton street, every Sunday at 3 P. M. J. P. Bland, B.D., is resident speaker, and *THE TRUTH SEEKER* is for sale at the door.

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7:30 P. M., at the Hotel Vendome, Third street, opposite State House. O. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at 2:30 and 7:30, at 1417 Columbia avenue. Open platform. The Truth Seeker and liberal literature on sale. F. Garfield Bowers, secretary, 245 N. Ninth street.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9, 10 Cawker Bldg.

The Denver Rationalist Association meets the first and third Thursday of each month at 319 Kittredge Building; Olive Oliver, president.

The Meetings of the Independent Lectureship of San Francisco, Walter Holloway, Rationalist and Lecturer, are held every Sunday night at 8 o'clock, at Golden Gate Commandery, 2135 Sutter Street, San Francisco, Cal.

The Church of This World, Rationalist. John Emerson Roberts, lecturer. Meetings every Sunday morning at 11 o'clock in Willis Wood Theatre, Kansas City, Mo. Mr. Roberts' services may be secured for wedding and funeral occasions. Address, 4011 Kenwood ave., Kansas City, Mo.

The Toledo Rationalist Society meets every Wednesday evening at 8, Room 133, Arcade Building, St. Clair and Jackson streets. W. M. Braun, secretary. Speakers, Dr. Rullison, J. Carl, J. Braun and K. Pauli.

Tacoma Rationalist Society. meets every Sunday at 3 p. m. in Maccabees Hall, 1109 Broadway, Tacoma, Wash. S. T. Hammersmark, Secy., Colonial Hotel.

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening.

The Detroit Society of Truth Seekers (Lithuanian) meets the second Sunday of every month at 2 P. M. in C. O. F. Hall, Chene, cor. Trombly st.; Karl Rutkus, organizer, 338 West End ave. Detroit, Mich.

The Clarksburg (W. Va.) Rationalist day in the Court House at 2 P. M. A lecture course is now being prepared. Address G. A. Miller, Secy.-Treas., 644 S. 7th street, Clarksburg. Treas., 644 S. 7th street, Clarksburg.

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IS UNBELIEF A "LOSS"?

Ideas of God and Immortality Are So Vague They Mean Little to Man.

BY PROF. JAMES H. LEUBA.

In corresponding with Professor Leuba, who occupies the chair of Psychology and Pedagogy in Bryn Mawr College, Pennsylvania, and is the author of an analytical and statistical work on "The Belief in God and Immortality," the editor of THE TRUTH SEEKER observed that a contribution from the Professor's pen would be acceptable to readers of this paper. In reply Professor Leuba suggested that a slice taken out of his book would give us available matter. The appended article is such a "slice." The author had shown that belief in God and immortality was disappearing from the minds of men of science, and in conclusion devoted a few pages to an inquiry whether that belief had any utility when held. Portions of his argument are here reproduced.

THE great discrepancy between the actual facts and the general opinion concerning the desire for and the prevalence of the beliefs in God and immortality, is readily explained. The unbelievers usually keep their opinions to themselves, because of the obloquy cast upon disbelievers, and because the ground for their unbelief is rarely clearly formulated in their own minds. The believers, convinced as they are that the welfare of the community depends upon these beliefs, drown by the loudness and frequency of their affirmations the muffled objections offered by the most assertive of the unbelievers. As long as a few hold God and immortality to be vital beliefs, while most think that nothing is to be gained by their loss, the present mistaken opinion concerning their prevalence and potency will persist.

If the hope of immortality has often been the poet's inspiration, he has also been moved by the hope of annihilation. Thus Swinburne:

"From too much love of living,
From hope and fear set free,
We thank with brief thanksgiving
Whatever gods may be
That no life lives forever;
That dead men rise up never;
That even the warmest river
Winds somewhere safe to sea.

"Then star nor sun shall waken,
Nor any change of light;
Nor sound of waters shaken,
Nor any sound or sight;
Nor wintry leaves nor vernal,
Nor days nor things diurnal;
Only the sleep eternal!
In an eternal night."

John Addington Symonds echoed in prose the same sentiments:

"Until that immortality of the individual is irrefragably demonstrated, the sweet, the immeasurably precious hope of ending with this life the ache and languor of existence remains open to burdened human personalities."

But why seek afield for an explanation of the dislike of immortality? A weariness of existence, temperamental, or the fruit of age or of other circumstances (but not necessarily due to disillusionment); a disposition to enjoy the mood that informs Bryant's noble poem, "Thanatopsis," and especially, perhaps, an inability to picture in intelligible and acceptable form a future life, suffice to make of a death that ends all, a satisfactory, even a desirable goal.

If no one can be indifferent to happiness, one may not be able to foresee conditions of real eternal happiness. The despisers of immortality should not be thought to occupy the paradoxical

position of rejecting blessedness; they are rather not able to persuade themselves that any eternal life of which they can conceive, would be to them blessedness. This is an important and a neglected aspect of the problem of immortality. Outside of the simple folk who accept whole-heartedly a paradise similar to the Garden of Eden, with God walking about in the cool of the evening, believers in personal immortality find themselves hard put to it to conceive under definite forms a never-ending existence neither puerile nor surfeiting. As a matter of fact, I do not know of any one who has succeeded in investing the future life with features acceptable to the cultured Christian. The imagery of the New Testament is in this regard, as much as Dante's, purely symbolic or poetic. The fact is—and it is important that we should realize it—that we can think of the other life as eternal blissfulness only on condition of not insisting upon knowing anything specific about it. As soon as, no longer satisfied with a general assurance of unruffled peace and unalloyed enjoyment, we demand specifications, we find ourselves in the presence of ideas and pictures, either absurd or repulsive, or void of real attractiveness. The best gifted religious seers succeed in this descriptive task no better than the cleverest mediums. The utter failure of these to provide anything in the least acceptable in the way of a picture of the other world, when even moderate success would make their fortune, is a striking demonstration of the necessity for those who desire immortality of being content with a bare assurance of happiness and to be wary of curiosity; for never since the days of Pandora was there a curiosity more surely threatening disaster.

The very significant disposition to play fast and loose with immortality appears in the answers to this question of the inquiry of the Society for Psychical Research, "Would you like to know for certain about the future life, or would you prefer to leave it a matter of faith?" Only 21 per cent. out of a total of 3218 may be credited with a real desire for a scientific knowledge of the possibility of a future life, while 23 per cent. voted for faith, 12.9 per cent. for ignorance, and 3.3 per cent. declared indifference. Definite knowledge might not meet all our desires; it certainly would not leave us the freedom we enjoy when immortality is a matter of faith, or one of which we are ignorant.

In any case, it is a fact, as President Stanley Hall remarks, that "even those surest of Heaven stay here to the last possible moment, even though their lives in this world be miserable. Does not this show that belief in post-mortem life is a convention, a dream-wish? If we were told of a new continent of fabulous wealth and charm, and believed it all, we should go to it by individuals, families, tribes, and leave fatherlands untenanted, although we had to brave dark and tempestuous seas to get there. We should not ritually pray against a sudden transit, or be called fanatics if we voluntarily crossed the tide because the old world had become intolerably hard for us."

If the number of persons disinclined to an eternal future existence is considerable, those who are simply indifferent or nearly so are legion. Every one may find about him many belonging to this category. Most of these will add, "But my friends and neighbors could not get along without it." And these friends and neighbors, prob-

ably indifferent also, take a similar care not to unsettle others in the belief they are supposed to cherish. Thus, overgrown beliefs enjoy an existence largely fictitious.

Avowed materialists join hands with idealists in enthusiastic affirmations of the sufficiency of earthly life for the spiritual development and satisfaction of man:

"It will be seen that my philosophy is thoroughly materialistic. I believe that man has been evolved from lower forms of animal life, . . . that he will continue along this road which he has traveled through countless generations, and that this will ultimately lead the race over the mountain tops and into the promised land of human perfection. . . . I conceive it the highest duty of the individual to contribute his mite to the betterment of the whole. Science teaches that what the man thinks, says and does lives after him, and influences for good or ill future generations. To me this is a higher, nobler and greater incentive to righteousness than any hope of personal reward or fear of punishment in a future life. I believe that this is a glorious world, full of great opportunities to the individual, and of unlimited promise of development in the race. Life carries in itself the highest duties, the performance of which should not be regarded as tasks to be shirked if possible or to be done reluctantly, but to be carried on with a spirit of thankfulness that it has fallen to the lot of the individual to be a participant in the great and glorious work of contributing to the uplift of the race. To widen the domain of knowledge, be it ever so little, to abate disease, to lessen pain and suffering, to decrease the burden of poverty, to brighten and ennoble the lives of others . . . these are some of the things that science has done and is doing. To be even an humble and unknown worker in the great army of men who are doing these things is a privilege which should make glad the heart of any man." (Victor C. Vaughan).

Our ignorance with respect to ultimate problems is so profound that we may not regard the demand for the rationality of the Universe as implying unequivocally a demand for personal immortality. Of the two desires to which we have ascribed the preponderant rôle in the maintenance of the present belief, only that for the continuance of love and friendship can be gratified in no other way than by a survival involving continuation of the sense of identity. The violence of this desire is well known, yet I may quote this heart-rending cry of a young wife recently bereft of her husband. She was an intimate friend of Schleiermacher, and to him she turned in the hour of her distress:

"O Schleier, in the midst of my sorrow there are yet blessed moments when I vividly feel what a love ours was, and that surely this love is eternal, and it is impossible that God can destroy it; for God himself is love. I bear this life while nature will; for I have still work to do for the children, his and mine: but O God! with what longings, what foreshadowings of unutterable blessedness, do I gaze across into that world where he lives! What joy for me to die!

"Schleier, shall I not find him again? O my God! I implore you, Schleier, by all that is dear to God and sacred, give me, if you can, the certain assurance of finding and knowing him again. Tell me your utmost faith on this, dear Schleier; Oh! if it fails, I am undone. It is for this that I live, for this that I submissively and quietly endure: this is the one only outlook that sheds a light on my dark life,—to find him again, to live for him again. O God! he cannot be destroyed!"

To this appeal the great interpreter of religion to whom, more than to any one else, contemporary theology has looked for guidance, could not give the longed for answer.

There is, I believe, no other so frequent cause of an effective belief in immortality as the loss by death of a loved person. But the desire for the continuation of those we love is, in itself, in no way a guarantee of its realization. It is only when the existence of a purposive, benevolent Creator is

assumed that it can be urged with some degree of assurance that the presence of this desire implies its gratification. Again here, however, that which to our limited vision seems necessary may not be so.

In order to appreciate correctly the influence of love and affection upon the belief in immortality, one should consider not only the common intensity of these feelings but also the distressing ease with which we forget and grow indifferent. Love and affection for the dead are, while they last, powerful incentives to belief in an endless existence; but the destiny of the tender feeling, as of all others, is to be weakened by time. When middle age is past and old age approaches, feelings have frequently lost too much of their energy to lift man above mundane existence. Does not human frailty permit us to go further, and to admit, for instance, that Schleiermacher's friend may have remarried? In that occurrence her former yearnings for another life might have been replaced by dread of the time when she would be face to face with two husbands. This is one of the many situations which account for the practice upon which I have commented of refusing to treat heaven realistically.

The official representatives of religious systems are filled with apprehension at the thought of the possible loss of the beliefs in a personal God and immortality. Yet, the only real danger is created, I think, by their misunderstanding of the origin of moral ideals and energy. It is because of this misunderstanding that they regard the loss of these beliefs as a calamity. Were their opinion to be generally accepted, a fatal feeling of degradation and of helplessness would benumb those who find themselves compelled to relinquish these beliefs. As a matter of fact, the threat of impending disaster, although far from universally felt, overshadows the sky of the faithful who are not altogether blind to the religious transformation now in progress, and it deprives many doubters of the hopeful energy with which they would otherwise meet the uncertainty of their situation.

It is, therefore, of the greatest importance that those who have become convinced of the absence of sufficient ground for these two beliefs and of their apparently unavoidable disappearance if humanity continues in its present course, realize that morality is essentially independent of them.

Our alleged essential dependence upon transcendental beliefs is belied by the most common experiences of daily life. Who does not feel the absurdity of the opinion that the lavish care for a sick child by a mother is given because of a belief in God and immortality? Are love of father and mother on the part of children, affection and serviceableness between brothers and sisters, straightforwardness and truthfulness between business men essentially dependent upon these beliefs? What sort of person would be the father who would announce divine punishment or reward in order to obtain the love and respect of his children? And if there are business men preserved from unrighteousness by the fear of future punishment, they are far more numerous who are deterred by the threat of human law. Most of them would take their chances with heaven a hundred times before they would once with society, or perchance with the imperative voice of humanity heard in the conscience.

On what do our political leaders rely when they wish to rouse the public conscience and bring about vital improvements? On the thought of God and immortality? How absurd the idea? The Hebrew prophets threatened social and political calamities at the hand of the Yahweh, because they actually believed in Yahweh's government of Israel. Our political prophets also threaten national calamities, but not at the hand of the Christian God, for we no longer really believe in his intervention. Yet, our conviction of the necessity and of the possibility of moral amendment is no less firm, and the joy of success no less keen.

The heroism of religious martyrs is often flaunted as marvelous instances of the unique sustaining strength derived from the belief in a personal God and the anticipation of heaven. And yet, for every martyr of this sort, there has been one or more heroes who has risked his life for a noble cause, without the comfort which transcendental beliefs may bring. The very present offers almost countless instances of martyrs to the cause of humanity who were strangers to the idea of God and immortality. How many men and women have in the past decade gladly offered and not infrequently lost their lives in the cause of freedom, or justice, or science? In the monstrous war we are now witnessing, is there a less heroic defense of home and nation, and less conscious self-renunciation for the sake of others among the non-believers than among the professed Christians?

Have modern Christian nations shown a more intense or a purer patriotism than ancient Greek or Rome where men did not pretend to derive inspiration for their deeds of devotion in the thought of their gods? Cicero, mediocre though he was in point of private virtue, expected of every man, at the call of country, the sacrifice of life and reputation.

Nothing could be more evident than that the approval of God and the assurance of eternal happiness are not original motives for the generosity with which man offers up his life. The fruitful deeds of heroism are at bottom inspired not by the thought of God and of a future life, but by innate tendencies or promptings that have reference to humanity. Self-sacrifice, generosity, is rooted in nothing less superficial and accidental than social instincts older than the human race, for they are already present in a rudimentary form in the higher animals.

What, then, in the most civilized Christian nations, is the value of these beliefs? It is now generally admitted that one cannot moralize by external compulsion. Preventing a man from committing murder by mere fear of the gallows or a child from lying by mere threat of punishment, serves a purpose, but that purpose is not their moral improvement. No more can anyone be made generous by being compelled or enticed to open his purse. In order to do more than prevent murder and theft, more than secure money for the poor, the murderer and the child must be made to realize the wickedness of their desires, and in the heart of the giver must be awakened true charity.

In so far as God and immortality stand for external reward and punishment, they have, it will be agreed, no truly moralizing value; they may merely prevent some evil and compel some good. But even in this respect, the social sanctions are, in the great majority of instances, much more effective than the divine. By social sanctions we should not, of course, think merely of the law, but also of the enormous restraining and encouraging influences exerted by friends, family, and public opinion. Every one realizes what a catastrophe would follow the removal of these social restraints even though God and immortality continued to exert the attenuated influence remaining to them.

But, it is urged, the ideas of God and immortality do not act merely as external checks and encouragements. When God is an object of reverence and love, the desire to make his will one's own gives to the belief a truly moralizing power. True as this remark is, its real import appears only when we know how we become acquainted with, and learn to value the perfections that are in God. There is no simpler nor better statement of the origin of the love of God than the well known Biblical passage, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" In the education of the young, as well as in the reformation of the warped adult, the truth of this is ever seen anew. It is love of man that convinces child and hardened sinner alike of the love of God.

We are now, fortunately, almost done with the absurd tradition that formal religion is the essential means of moral education. We have discovered and are confirming daily that success in moral education depends essentially upon the measure in which one is able to replace artificial or distant reward and punishment by the natural consequences, or by the clear realization of the natural consequences of action; and upon the measure in which freedom can be granted in surroundings offering the richest possible opportunity for the discovery and appreciation of the significance of conduct. Belief in transcendental objects, bearers of perfection, is of no greater value in artistic education than in ethical culture; it is in the contemplation of beautiful objects present to the senses that we learn to know and love the beautiful, and in the presence of noble characters and fine conduct that we learn to know and love the good.

Those who exaggerate the usefulness of the beliefs in immortality and in God conceived as the perfect embodiment of all the values discovered on earth, fail to realize the inherent disadvantages of these beliefs. The evils they breed may be called by the general name of "otherworldliness." It would be difficult to evaluate the harm done to humanity in the past by the conviction that the real destination of man is the world to come. A sincere belief in the Christian God, to whom the believer is to be united in heaven, is an unavoidable cause of detachment from this life. The instances offered in contradiction, great mystics like St. Francis of Assisi or St. Theresa, who have displayed an intense and efficient activity, do not at

all prove what one would like to demonstrate by them. They lacked it is true neither energy nor devotion, but the direction their zeal took, the aim they set before themselves, was clearly open to the objection I raise against the influence of transcendental beliefs; they spent themselves heroically not in order to prepare, like far-sighted statesmen, the coming of peace and universal happiness on earth, but to fit men and women for heaven—the difference is notable. I know religious life too favorably to insinuate that those who preach the kingdom of heaven are enemies of mankind, but I think that on the whole they would serve it better were they able to forget not only hell but also heaven. There is always some discrepancy between that which is best for the God of the Christian worship and life in heaven, and that which is best for the individual and society on earth: one cannot serve perfectly man and the traditional God.

But, we are asked, How shall the untenable beliefs be replaced? The first question to be raised is rather, What is the practical necessity of replacing them? Our understanding of life has now proceeded far enough for us to know that the solution of ultimate problems is not practically urgent; this is indeed a fortunate discovery. We should free ourselves from the conceited and false notion that the most important or even an important requirement of existence is a philosophy setting forth solutions of the problems of origin and destiny. The unquenchable cravings for omniscience and moral perfection are crowning glories of man, and nothing is better worth cherishing; but the conviction that *we must know* whence we come and whither we are going, and that *we must possess* the assurance of a complete realization of our ideals on earth or elsewhere in order to lead a contented and worthy existence, is childish and mischievous. If I add that giving up the expectation of perfection will not materially alter the craving for it, I shall only be stating a fact made obvious by experience. It is in the very nature of desire to promote belief, but it is not in the nature of belief to produce desire.

On every hand, in individual as well as in national life, numberless facts proclaim that human nature is better adapted to the circumstances of existence than to require, under threat of dissolution, final purposes and the solution of ultimate problems. The revelations that come to man disclose ever proximate goals, and each new step means a new revelation. A purpose, in order to stir man to his depths, need not be infinitely great; he will risk his all, or he will live in a tremor of happy expectation for a trifle; he will walk as well and perhaps better when, instead of aiming to scale Mount Blanc, he ascends a hill; two hundred miles is as far to his eyes as two hundred thousand. To have observed that human society generates moral ideals together with impulses and desires to realize them, is, whatever our theories about them, sufficient both for practical life and for the foundation of a science of ethics. To have gained that knowledge is to have secured ground unshakeable by any philosophy.

The Religious Revival.

Religious revivals have played an important part in the past in filling the churches and getting people who never think or reason to accept a belief in the Bible and Christianity, but they are no longer what they were two or three generations ago, and revivalists have simmered down to a few individuals gifted with gall and gab to carry on the work. The old-fashioned Methodist camp-meeting, where a frenzy of religious excitement was kept up for days, and large numbers were psychologically played upon until the emotions overpowered them, and they really thought they had got to join the church or go to hell, has gone forever and cannot be restored.

For many years there were a number of noted revivalists in the field of activity, and they went from city to city, and remained for days or weeks, according to ability to prolong interest and excitement. The number has now been depleted to one, and with every indication that this one will be the last in movements of this kind. Of course reference is made to that phenomenal combination of physical energy and mental maladies that seek outlet in violent expressions bordering on insanity—the Rev. William Sunday. He is now the star actor on the stage of superstition, and is playing the final rôle in that species of nonsense that once found vent—only in a milder form—in Moody, Mills, Jones, Torrey, Small, Smith and other mental freaks and perverts. His predecessors have died off or subsided, so on his shoulders now rests the burden of making fools for Christ's sake which they once sought to do in wide and extended travels in this and other countries. At present he is very

conspicuous in the public eye because of newspaper support and influence, without which his work would lose nine-tenths of its notoriety and such results as it is responsible for. Withdraw from his support the aid which a prostituted press renders him in sending broadcast his slang and the intellectual stupidities in which he specializes, and in exaggerating numbers, results, and doings at his daily sessions, and he would be of no more importance than his predecessor Torrey, now in Los Angeles and hardly making a ripple on the stagnant waters of superstition; though at one time the press made of him a noted and much-talked-about character. As a regular preacher in a permanent locality, he counts for no more than the rest of his contemporaries in the soul saving business; and the once great "divine" has ceased to be a national notoriety because the newspapers do not continue to make him one.

And so it will eventually be with the loud gentleman now disturbing the New York atmosphere. As he is expected in Los Angeles in September, the boosters have set this the third day of May, as the opening of a gigantic evangelistic campaign; and the newspapers have already begun to work up an interest in his coming; one of them even more zealous than the others—if such a thing be possible—giving a full page of reading matter and illustrations.

Among the choice things he has said so many times, and one which gets as near lewdness and suggestive reflections as the law allows, was presented in loud type for Sunday reading, before or after church going. The Salome incident is here referred to, which another paper had selected and used as a sample of sensational stuff several days before, to the exclusion of everything else. It is certainly choice matter to place before the young of both sexes, for it points the way to what the almost forgotten Comstock termed vice, which will be encountered soon enough by them all in ordinary ways.

Los Angeles is expected to raise \$60,000, and to have a tabernacle that will hold 20,000 people; and there is no more doubt of its being done than there is that many people will continue to eat out of hotel garbage cans after dark, for an indefinite time to come, as they have been doing. Superstition can raise \$60,000, with ease; but that much money to start industries that would give the unemployed work, or to help out the always-short associated charities, could no more be obtained than heat from a cake of ice. To save souls regardless of bodies is the primal object of Sunday's revivals and all others; and no doubt many with half-filled stomachs will be found in the great tabernacle in search of spiritual food.

As reflection is applied to all this folly and foolishness represented by Sunday and other dealers in superstition, a sense of disgust is felt that cannot find expression in words; for when all the orthodox Protestant preachers and churches are seen back of this clown and his antics, it reduces them to an intellectual level fit only for fools and hypocrites to stand on. Never yet did his or any other revival leave a marked or noted improvement in any city after the spectacular event was over and normal conditions had returned. In all the revivals ever seen or known, results never followed that exalted or made better any community; and the souls they profess to save are so worthless in general character, so stupid and senseless intellectually, that a heaven hereafter in their company would be simply hell for those who think and reason, and live in higher realms of thought. No man of sense can be reached or influenced by such a fanatic as a religious revivalist; and such an extreme fanatic as this acrobatic amuser is too low down in the scale of intellect to deserve serious attention. Yet he stands today on the pinnacle of ability and notoriety in the estimation of orthodox Protestant Christians, and, let it be generally known, the so-called best and ablest preachers in Los Angeles, were put on the committee to get him here; and that shows that they regard him as a greater force in saving souls and advancing the work of Christianity than they themselves. It is an open endorsement of his slang and slurs, gutter methods, buffoonery, raw and reckless use of words, and every effort disgusting to decency and refinement that he employs. It also reveals their esteem and admiration for the man who declares Ingersoll is in hell, though his Memorial Day address was so good he used it as his own and felt proud of it until found out. That he could make two contradictory statements about reading Ingersoll's works, and thus get in the Ananias Club without moral injury, seems likewise apparent, for such little things do not count with his admirers.

And this is the man who is coming here with a money promise and unreserved endorsement, to

save souls that otherwise would go to hell! A religion that requires and uses such workers is in hard straits, and the man who thinks he can be saved from going to hell by a mercenary mountebank is too foolish to be worth saving.

Los Angeles, Cal.

CHANNING SEVERANCE.

Handing It to Gypsy Smith.

I have been wicked—frightfully so; so wicked that my conscience is calling me to repent and to recant publicly all I have said against Billy Sunday and Gypsy Smith. TRUTH SEEKER readers will therefore permit me to apologize. But I must tell of what I recant:

I was in New York when Billy Sunday was about to come to save the inhabitants from their sins, but had to go South shortly before he began to storm that city. He had no chance to convert me, and I kept on pronouncing him a grafter, a charlatan, a mountebank, a mob psychologist, a common hypnotizer who used the religious sentiment of the people as the way to their pockets. I kept on reasoning that there are mental diseases as well as physical ones, and that all religious revivals were mental complaints of the same epidemic nature as the Crusades that drove the Christian world crazy. I thought these to be no less epidemics of the mind than were flagellatism, the anti-Semitic mania, the dancing mania, the Jewish messiah mania, demonophobia or witchcraft, the Dutch tulip craze, the economic panics, prize-fight insanities, political and speculative manias, and others too numerous to mention. I was surprised that such vile-tongued betrayers of the people as these hell and heaven evangelists could fool the world to the extent I had heard they did.

I forgot that, like all "paying" trades, the religious revivals must produce more practitioners. I forgot that provincial towns are most easily taken by such soul-traders. I had not heard any of these evangelists, and that was perhaps why I was so very bitter against them. But since Gypsy Smith, Jr., has conquered Pensacola, I recant. I ask the mercy of "Gypsy's" God, if he has any to spare.

Gypsy Smith, Jr., was at Pensacola. He stormed and took the town. The tabernacle was crowded day and night during a period of four weeks. For four weeks he filled the minds of men with his "bluff," as I used to say before his conquest.

There is nothing like system in all things, not excepting religious revivals. "Gypsy" was even more of a schemer than "Billy." To start with he got the ministers of all denominations, the Y. M. C. A. and the influential citizens of the town "to back him." With this support the victory was sure and easy. He would not let even the woman suffragists escape him, but gave a night for these and, decorating himself with their colors, carried their hearts where he wanted them to be.

I used to laugh at the crazy mob flocking to the tabernacle day after day. I used to take pleasure in pointing out to my fellows that "Gypsy" is not quite a disciple of Jesus Christ—that he carefully selected the best hotel in town, that he dined and associated only with the wealthiest members of the provincial society, and that he did not object to riding in automobiles, nor reject other luxuries. I used to gird at our press too, as being hypnotized and helping the rogue all it could to gain a complete control over the town. I decided not to go to hear him, but during the third week of his campaign two friends got me. I was going to the theatre that night, we drove past the tabernacle; suddenly one of my friends, stopping the auto, insisted that we go in or let him go alone. The next moment (God bless me!) I was face to face with "Gypsy."

The tabernacle was full. Some 3000 people were there eager to receive the something that would save them from their sins and their consequences. As I glanced over the crowd, I could not fail to notice that many of them were already under hypnotoid influence.

I vainly expected that "Gypsy" would give his sermon at the opening of the evening. He knew better. His musical director had the platform for about an hour, ordering us to sing in a way that served best to make the mind of the audience non-resisting, pliable and obedient. He ordered now this, now that particular part of the tabernacle to sing, permitting the people to make their own selections of the songs, so that they might feel at home and unsuspecting. Having thus prepared the soil for the hypnotizer, by winding up and working down the mind of the audience to the single idea of welcoming the evangelist's message, the musical director turned the meeting over to "Gypsy."

The great moment had come. Amid deep silence the evangelist introduced his sermon. Then the plate went around, and when our pockets were lightened, the lights behind "Gypsy" went out, and

he began to thunder, performing various sorts of gymnastic feats on the platform while shouting and flinging his fists about till he was red in the face. The thought came to my mind that this man must be crazy to try to knock the devil out of the audience with his fists. I also thought that after all he might be a fanatic and believe what he preaches. But the constant ordering us to "Listen!" and like attempts to produce an effect on the mind, told too plainly that he was playing the same game as Billy Sunday, only more polished in his speech. He ordered us to banish everybody who would not accept his creed. He told us that our God was the only God, and that all the other Gods were nothing. He told us that only Christ would save us, that we were hopeless sinners who must accept Christ that night or surely to go to hell. He raved. He excited himself, now standing on his toes, now on one foot, now on the other, now running to this, now to that side of the platform, all the time shaking his fists at the audience, though he said he shook them at the devil.

He could tell us nothing new, nothing beyond the orthodox belief that there is a God, a devil, a heaven and a hell to possess us after death. Yet he was wise. He knew he had to hand something to those who are not lost to reason. For these he selected some well-chosen illustrations that convinced me he was no lunatic, not even a fanatic, but a clever rogue, a gamester, a mob psychologist of the most fraudulent type.

When he thought he had riveted the attention of his audience, he indicated more and more directly that everybody present must take Christ that night, must hit the trail, and shake "Gypsy" by the hand. Then he closed, but he took great care that none present should go out, nor even start. He ordered us to stand up and to sing. After each verse he called for new converts, for more "trail hitters," because, after all his efforts, only five persons had volunteered before the stand-up singing and the seat-to-seat persuasion by the secretaries began. These commissioners visited every person, embracing each and trying to persuade him to follow Christ along the sawdust trail. So far as I was concerned the first embrace was enough, and seeing that the next petitioner for Jesus was approaching with another, I departed, not waiting to the end of the farce.

I was disgusted with the baseness of the fraud. I felt sad for the weak minds that permitted themselves to become a prey to such roguery. I felt indignant that these crimes against reason and civilization were permitted to go on.

As the time went on "Gypsy" captured the town and more than a thousand actually "hit" the sawdust trail. He had come, he had conquered; but what a crime against education! If people knew their psychology, no Billy Sunday or Gypsy Smith would dare to attempt to fool them, and it is high time we introduced this science in our schools.

It was no use to talk reason to a town of 15,000 hypnotized people. I tried to arouse the dormant minds of my friends, but it was a hopeless attempt. They pointed out to me that all the town was in favor of "Gypsy," and they would rather conclude that I had gone crazy than that the whole town, including themselves, was insane. So, with the whole community against me, what can I do but cease to think and speak independently? I am recanting that I may be accepted as sane. I no longer say or think anything against these religious frauds. I no longer speak of the trail-hitters and the tabernacle hikers as the crazed mob. I call them the saved, the enlightened, the chosen children of God. I am now looking forward to "Gypsy's" return, and no doubt by that time the redeemed community will have convinced me that I must obey "Gypsy" as they do if I wish to be saved.

Yet I confess it is hard for me even now to believe that "Gypsy" does it all for Christ's sake. Could I only abdicate my reason, perhaps I could believe that the making of over \$2,000 which he carried away from Pensacola as a personal reward for his efforts to save the town from the Devil, plus all expenses paid, had nothing to do whatsoever with his enthusiasm. If I could do away with the small share of common sense I yet retain, perhaps I could succeed in persuading myself to think that it is not needful for those who preach Christ to live as Christ lived, but that for dragging people to him against their will, they should be paid at least \$25,000 per year.

But now I apologize. I recant. He is doing excellent and valuable work to wrest us from the Devil. I see and appreciate his success. The fact that he took away from the community of Pensacola over \$2,000 is sure proof that he took the Devil from us. Did he not say that money is the root of all evil?

Pensacola, Fla.

JAMES GREENLEAF.

THE TRUTH SEEKER.

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I can endure anything but stupidity and forgive anything but hypocrisy.

The world would not need a Christ were all that walk the street but men.

Charles Lamb preferred a church when it was empty. There is not much in a church when it is filled.

Ask the priest to show his hand. He is not playing an honest game. There are marked cards in the church's deck.

When you have learned all that you can be taught about the Holy Ghost *what is it that you know anything about?*

How much more suffering would be abolished if persons would give their money to buy coal and flour for the poor rather than give it to the priests to have "masses" said for the dead!

The worst charge that the Christian can bring against the devil is, that he told the truth. This is the worst charge that he can bring against the Freethinker. If a lie is better for man than the truth, then God is the friend of man; but if the truth is calculated to help the world more than falsehood then is the devil most to be admired.

All the gods and all the devils in the universe are before man's face and eyes. They are out-of-doors everywhere; the same forces are at work on earth as in the sun or in the planets or in the stars. Man has nothing to fear but natural forces, no god, no devil, but these. Let men be taught this fact, and they will cease to worship gods and to fear devils.

I shall never forget a wonderful man that I met in Minnesota in the early seventies. He was beyond the three score and ten limit, but healthy and hearty. I asked him one day how he did it. He said: "I never think of myself, there are so many others to think of." I remarked: "There is a religion or something better in that saying." He said: "My boy, if we could only get the religion out of men nothing would do them so much good."

There is too much foolish talk about the "divinity of Jesus." No one could tell what a divine person would look like, speak like or live like. The miracles of the four gospels furnish the only foundation for the faith that Jesus was divine. If these miracles were never performed, if the accounts of these works are lies, then it is good-bye to Christianity. The first duty of the Christian is to prove the miracles, to show how such wonders could be performed, if he expects to save his religion.

L. K. W.

Exempting Church Property.

Congress appears to be perfecting its revenue bills, laying taxes right and left, without taking into account the enormous amount of ecclesiastical property which evades taxation. An estimate of the value of such exempt property places it at \$3,000,000,000 (three thousand millions). Thus in permitting it to go tax free the government is overlooking a possible annual revenue of fifty millions.

The Truth Seeker Company publishes a 25-cent pamphlet entitled "Exempting the Churches" giving the facts and the arguments and showing the injustice of not taxing church property. The pamphlet should be in the hands of the men who are making legislation. To enable readers to put it there economically we have for the occasion placed the price at *two copies for twenty-five cents*, and until further notice we will mail "Exempting the Churches" at that rate. Send the 25 cents here, with names of your senators and representatives, and we will do the rest.

The Secular Cases.

In response to our recent inquiry (June 2), "Who Will Defend Free Speech?" we have a letter from Harry Weinberger, Esq., counsellor at law, 261 Broadway, New York, saying that he has taken an appeal in the Meiowitz case (see last week's TRUTH SEEKER) without charge for services, and that the case will be argued soon. Mr. Weinberger has a record, we are informed, for defending Secular cases free; but these and other free speech trials come so fast that he cannot continue to forgo the fees. At least money for actual court costs and legal services must be provided. Doubtless this can be arranged for.

The standing of our speakers before the law needs to be definitively settled. They ought not to be liable to arrest and a night in jail on the whim of a police officer or the hysterical complaint of excited auditors. Free speech is no guaranteed right unless it may be exercised without this danger.

It was said lately that the defending of Secular cases in Chicago had greatly discouraged the Catholic policemen making the arrests and giving the perjured testimony, and that the annoyance has ceased; but there may yet be further developments. We have received the following letter:

"CHICAGO, June 2, 1917.

"To the EDITOR THE TRUTH SEEKER: Referring to your brief editorial on page 340 of THE TRUTH SEEKER (June 2), entitled 'Who Will Defend Free Speech?' I am led to say that one thing it needs is to be defended from certain people who pretend to be its friends, but use it as a cloak for actions which at this time closely border on treason to our country.

"What leads me to say this is the fact that on Sunday, May 27, in the auditorium and on the lake front in this city, thousands gathered together in a clamorous meeting where red flags were waved, anarchistic talks indulged in, and an impudent resolution adopted which practically demanded of the President of the United States that he immediately and publicly state what the United States is fighting for in its war with Germany; and because the officers of the law were there to preserve proper order and decorum the cry was raised that free speech was being denied.

"I write you this because several professed Rationalists and Freethinkers made themselves more or less prominent in said gathering, and by such actions did, in my opinion, more harm to the cause of real liberty and free speech in that one day than they can restore in a year.

"The merest tyro in political knowledge now knows only too well that all such meetings are in reality pro-German, whether intentionally so or not, and just so much are lending aid and comfort to that present arch-enemy of the United States as well as the enemy of all governments wherein the people rule.

"I recommend to such Rationalists as E. C. Wentworth and others who took active part in that meeting that they read Ingersoll's Memorial Day Address of May 30, 1881, if they honestly desire to know what the United States stands for in the family of nations, because, as a fellow-Rationalist, I wish emphatically to condemn the actions taken by others here Sunday afternoon, as outlined above.

"ROBERT H. LANYON."

The cause of the Secular speakers here is not allied with the political agitation against the policy of President Wilson. The record is free of such complaint, although confusion might exist in the mind of a magistrate too indifferent to inform himself. In the Meiowitz case Magistrate Murphy gave indications of such confusion when he said sarcastically to the defendant: "Of course it is impossible to tell gentlemen like you anything, because generally you know it all; you know all about conditions economic and otherwise." But it was religious conditions that Meiowitz was discussing when arrested, and his Honor should have been aware of the fact.

A person speaking for the Secular Society is not likely to call for the passage of a resolution inquiring why the country is at war with Germany. The reason is so well known that anyone putting such an inquiry falls under suspicion of trying to instruct the President rather than to get information for himself. The well-intentioned pacifists who continue to debate under present conditions are in the position of a lot of passengers upon a vessel in a storm or on the rocks who should claim possession of the decks for a meeting to discuss fair weather, or criticise the captain's orders, or exhort the men not to obey them, and thus hamper officers and crew in their work of saving the ship. They might suspend during the crisis without inviting the charge of having abandoned the principle of free speech.

The police and magistrates render the Secular cases difficult of defense by so framing the charge as to make it a question of fact. An officer not appreciating a speaker's remarks may accuse him of blocking the street or obstructing traffic, and if the speaker, conscious of having right on his side, makes the slightest objection, this is "disorderly conduct." One speaker submitted to arrest for the purpose of getting a free speech decision, but the court held him guilty of disorderly conduct in doing so and imposed a fine. We saw a slight youth of about one hundred and eighteen pounds convicted of trying to overpower an officer weighing two hundred and ten. In addition to the evident absurdity of the accusation, witnesses testified that the defendant had not approached within some yards of the officer. Thus the issue is dodged, or falsified, and it seems impossible to get a decision, not even a conviction, on the free speech question, although that is the essence of the whole matter.

The Evil Root Remains.

Occasionally a visitor from the country is seen on the streets of New York taking in with a startled avidity the many wonders of our cosmopolitan city, and, of course, carefully weighing mentally the different features of the great city's life as they unfold themselves before his astonished vision. Few things surprise him more than the freedom with which the citizens venture to express their personal views in the public streets, especially on the subject of religion, which in his town is never mentioned except in church, and then with great fear and reverence. As he listens to what he considers the "audacity" of the "cart-tail" or "soap-box" orators in daring to undermine the faith of religious people, he gradually develops in his mind the resolution that he will write a letter to one of the city's dailies, and make known his horror and indignation regarding the behavior of such Infidel blasphemers, whose one aim is evidently to supplant the pure gospel of Christ with the cruel spirit of anarchy. This is plainly the origin of most of the letters addressed to the local press of the city in criticism of the right of free speech which its citizens claim, and rightly claim, for every well-intentioned man within its confines.

No man has yet explained why it is right and proper to speak in favor of religion, but impious and immoral to speak against it. If religion is false, and as generally practiced is a menace to truth and justice, then the man who holds it up to scorn and even contempt is worthy of all commendation, and should be the last one to fall under the censure of any lover of the highest aims of human aspiration. It has been a fact from the day that Christianity was born until this present hour that the tenets of that religion have never been demonstrated in any worthy sense to be unquestionably true. Many persons have *said* that they were true, and have believed, in a way, that they expressed realities more or less probable; but to insist that because of this confidence on the part of a few inhabitants of the earth, the rest of mankind are in conscience bound to respect Christianity and to utter no word against it is to do grievous violence to one of man's chief rights. If Christianity had *proved* the truth of its creed, there would be no Infidels in the world today. A sure and lasting way to convert the unbeliever to the belief and practice of Christianity is to show plainly the truthfulness of that religion; but if this cannot be done (and there is less prospect of its accomplishment today than at any time in the past), then it is little short of an impertinence for any Christian to question the right of another man to denounce a religion that fails utterly to make credible its stupendous claims.

Allowing that now and then individuals speak somewhat rashly, as religionists consider, in their denunciation of pious frauds and clerical impostures, it has never yet been heard that an Infidel put to death a good man, whether believer or

unbeliever; but the Christian church, which boasts of a divine origin, burnt to death many a noble man, not because he was wicked and profane; but only because he refused to believe the impossible as taught in its creeds and catechisms. For a divine institution, claiming to be guided by a wise and loving providence to put a single human being to death, ought to remove it forever from the pale of all calm and considerate thinking, as being wholly unworthy of any place in the existence of honest people. Moreover, the Christian does not hesitate to rail against other religions, and to treat with uncompromising contempt a people, the Jews, from whom he received a large part of his most valued inheritance; why, then, should he question the sincerity of those who oppose his faith as being untrue, and seek to close the mouth of honest opposition by an appeal to public journals, and ultimately to the civil arm? Nothing has more completely exhibited the falsity of Christianity than its practical dealings with human nature in its efforts to think rightly and act wisely for the advancement of mankind. A theological creed that develops no higher type of morality and mental endeavor than that arising from the acceptance of Christian dogmatism, demands no special words of commendation from any man; nor would anyone who valued his reputation for truthfulness, require that such commendation be given. A tree is known by its fruit. Grafting a tree with foreign branches betrays the harvester with false hopes, for the original trunk remains. Social service may help to change the complexion of original Christianity, but the old root with its baneful ramifications still remains.

Proposed Katharsis of Theurgy.

The ministers offer us Christianity as a solution of all the world problems. Dr. G. Stanley Hall, Ph.D., LL.D., professor of psychology and president of Clark University (Worcester, Mass.), says that Christianity so far from being a solution of anything, is itself a problem to be solved. The questions arise: Why do men believe in the Jewish-Christian deity, since he or it is non-existent? Why do they believe that the Bible is his word and the church his established means of grace? Why do they believe in Jesus as a messiah, since messiahs are myths? Dr. Hall explains that religion is a growth that has taken place since man found his "soul," that is, since his conscious life began. For man's conscious life—his life since he separated himself from the rest of the animal world—"is a very recent product." There were no deities until he made them in his own image. "Religion and all that it has and is, its God, Bible, churches, creeds" (says Dr. Hall), "are not from without, but from within. All its commands are the exhortations from out of the depths of the soul of the race to the individual to better himself and his estate. All its interdictions are man's own self-restriction which he has imposed upon his impulses. The deities he worships are his own creation, not he theirs."

All the writings that man regards as revelations from deity are messages that he has written or spoken to himself. The message, not the author, is the thing. Dr. Hall values the Jesus message, and thinks it would persist even though it were proved that Jesus never lived. He would hardly affirm, we presume, that the message attributed to Jesus was actually delivered by a historical character of that name. Drews and Robertson, in their writings on the Christ myth, have traced the teachings of Jesus to prior sources and later additions, leaving him only their nominal author. Our professor of psychology, having examined the arguments of those who, in modern times, deny the existence of Jesus, comes to the conclusion that there actually was a historic Jesus, but that he was dual—half real and half myth. This might support the contention of THE TRUTH SEEKER'S con-

tributor, Professor Eccles, who holds there was an actual Jesus and a mythical one.

The reviewer for *Current Literature*, on which we depend for our knowledge of the contents of Dr. Hall's new book, gives the author's portrait this striking caption:

"He Says That if There Were no Jesus, We Should Have to Invent One.—Echoing the Voltairean statement regarding deity, Dr. G. Stanley Hall, in his latest work, declares that 'even if the historical existence of Jesus were disproven, we should have to postulate some such person at about this time, place and circumstance.'"

That is exactly what "we" have done. Religion has invented or "postulated" a Jesus. He was a necessity to the Christian cult, as other cults had found a messiah necessary to theirs; and necessity is the mother of invention.

The first "postulate" of religion, to use Dr. Hall's word, is a deity, evolved from man's inner consciousness or inferred from his observation of natural phenomena of whose causes he is ignorant. The next step is placating the deity, or getting on his right side, which is worship. This requires a place to worship, which is an altar or a church, where offerings are brought and ceremonies performed. Communication with the deity "upward" is established by prayer, and communication from the deity "downward" by revelations, gathered into books called Bibles. Originally such downward messages were delivered through the care-takers of altars, the priests, who were also the interpreters of events called divine. Authority to change a fixed form of religious worship and to set up a new one was vested in messiahs, whose credentials were divine paternity and virgin birth. Of course Christianity needed such a personage, and he was duly invented. The biographies of these messiahs are never written by their contemporaries, but are manufactured later and dated back. So when Dr. Hall says if there were no Jesus we should have to postulate one, he is strictly scientific and psychological. No religion can flourish without its prophet, real or invented; and an invented one answers every purpose.

Belief in Jesus at the beginning was encouraged by attributing to him miraculous powers, but Dr. Hall says that "the religion of Jesus is losing its hold upon the cultured world precisely because of the deeds imputed to him that made his early followers accept him." Belief in miracles he calls "infantilism," which is the condition of the human mind that followed animalism and preceded reasoning or reflection. Continuing, he says:

"This crass literal interpretation is today the chief handicap that prevents the acceptance of his teaching or the admiration of his life. Our modern mind cannot worship without subtle psychological, even if unconscious, reservations, not to say stultifications, a being whose claim rests upon multiplying loaves of bread, changing water to wine, walking on the water, raising the dead to life, healing instantly a group of lepers at a distance by a word, etc., for such things belong to the shadow-land of fiction, and not to that of historic fact."

In the discard of miracles, or what Dr. Hall learnedly terms the "katharsis of theurgy," must be included the divine paternity and virgin birth, in other words the deity of Jesus; for there is no proof of his supernatural character except his miracles, and no proof of the miracles except his supernatural character. The two stand together to prove Jesus the son of God, and fall together when the katharsis of theurgy takes place.

Christianity and its Bible have been discredited by three forms of reasoning—by textual criticism, after the fashion of Freethinkers; by scientific examination, and by what is called the higher criticism, literary, historical and analytical. Dr. Hall's method is psychological, but confirms the results of the others and produces the same disbelief.

The Book Business.

Reference to our accounts with patrons brings to light the fact that while there is no abnormal slump in subscriptions and renewals for THE TRUTH SEEKER, the sale of books has gone off in a discouraging way. We would remind patrons that the Truth Seeker Company does a general mail order book business, and supplies at publishers'

prices any book that is on the market. Moreover, orders are promptly filled; there is no delay except when the book is to be imported. "You get your money's worth or your money back." Try it.

Setting an Example.

The appended letter may be printed without introductory comment:

"CEDAR RAPIDS, IOWA, May 28, 1917.

"TO THE EDITOR OF THE TRUTH SEEKER: In response to your call of 'Remittances Invited,' though I am not one of those who are in arrears on their subscriptions, yet at the same time I am willing and ready to respond when the alarm of fear of a possible suspension of THE TRUTH SEEKER is sounded if help is not forthcoming very soon. The reason given for such desperate straits is the negligence on the part of some of the subscribers to do their 'bit' of patronage and pay up their subscription. Is it possible that the Freethinkers of the United States cannot or will not support one good periodical? To say the least it does not sound very good nor does it speak well for us (Agnostics) to let the oldest and best Freethought paper in the United States go down for the want of patronage. I for one will not allow it to come to such a state of affairs. With that object in view enclosed herewith please find my check in your favor for twenty-five dollars as a 'free offering' in order to keep the good old TRUTH SEEKER in the Freethought trenches on the firing line. With my best wishes for your success, I am yours very truly,

A. H. WOLF."

Apart from its subscription and book business, THE TRUTH SEEKER has always depended to some extent on gifts, contributions and gratuities from its patrons. Throughout its forty-four years of existence, such contributions have been "life-savers." We need not recur again to the fact that the advertising patronage of this paper, on which other publications rely chiefly for their income, is next to nothing, nor to the fact that the cost of publication has advanced fifty per cent. Our interested readers understand the situation, and they are aware that numerous publications are in the way of suspension or continued at a loss.

We hardly know what to say to the delinquents, those who have allowed their subscriptions to get into arrears or to lapse. We assume that they know their business better than we do. We can only hope that if their delinquency is due merely to carelessness, indolence or neglect, they will take thought and remit at once. They are under fire from the business side of the concern, which is attacking with bills sent by mail.

This article, suggested by Mr. Wolf's letter and donation, is addressed to the affluent and prosperous who can with no inconvenience to themselves, but with good will toward this paper, and moved by generous impulses, help to overcome the deficit caused by these times of greatly increased cost of publication, by following the example Mr. Wolf has set. Think it over.

German Secularists have not allowed the war to obscure their demands for religious equality. A dispatch dated at Berlin, May 12, says that on the day that the Russian provisional government declared complete religious liberty throughout the country the secularist associations of Germany held a conference at Weimar and passed the following resolution, a copy of which was telegraphed to Chancellor von Bethmann-Hollweg: "We urge that all imperial, state and communal offices be opened to all denominations and persons without regard to religious opinion. We ask that no German be compelled to take an oath before a court of law, the terms of which may be contrary to his conscientious scruples. We demand that no German be compelled to send his children to religious instruction at school. We recommend that all Germans, whether orthodox believers or not, provide only that they educate their children properly in moral principles, patriotism, the duty of neighborliness and charity, shall be regarded as on complete equality and freed from state regulations and distinctions based on religious belief."

It having appeared that Albert H. Ryan of Sawtelle, Cal., "had used terms making fun of his wife's religion," Judge W. H. Thomas granted a divorce to Sophia Rosenfelt Ryan from the said Albert. The court "strongly condemned any person for trying to secure a breach in the family by using terms ridiculing their religion." Was this an application of the Pauline privilege—"A brother or a sister is not under bondage in such cases?"

THE MORAL MEANING OF LIFE

The Church Has Missed It, and Unemotional Science May Not Reveal It to Us.

This is the final installment of Mr. McCabe's translation of Alfred Loisy's contribution to "the meaning of life and death." This distinguished French Modernist, M. Loisy, has in these articles given strong support to his contention that the ideals of Freethinkers are as high as those claimed by religionists, and that for them they live as devotedly and die as bravely as the most convinced believers in immortality. The late James Parton declared that the best religion for an American was the religion of the United States. For the United States M. Loisy substitutes France, but they both mean the same thing, the religion of humanity.

BY ALFRED LOISY.

V.

We read in the preface to "The Voyage of the Centurion": "We are the soldiers of Christianity, and before us we have the soldiers of Odin." Christianity exists no longer; and, if it did, the devil himself would find it hard to say which side it takes in the present conflict. If we look to the pope, and confine our attention to the letter of his declarations, we seem to find Christianity divided into two camps, which rend each other. The opinion is plausible enough, since there are two camps, and they do rend each other; but are they Christian? If one is so imprudent as to ask to which side the "neutral" pontiff—we all know, of course, that no one really is neutral—leans it looks as if Christianity is on the side of Odin. That is a disagreeable thing to think, and a difficult thing to believe. If one regards as Christians all who have been baptized in the name of the Father, the Son, and the Holy Ghost, our enemies are as Christian as we. If we consider the sentiments and motives, it is on each side patriotism and national interests which entirely control the conduct. No theological subtlety can make out that there is a Christian sentiment or principle in war.

The present war is neither for Odin nor Christ. If indeed any person was for Christ, his Christ would not be the Christ of Christianity, of the Crusades; he would, in fact, have a curious resemblance to Odin. It would be better not to bring him into this matter, which does not concern him. It is, on the contrary, a significant peculiarity of this war that it does not correspond to any sectarian interest or rivalry, and is far above all that. A conception of true humanity struggles with a conception of brutal humanity. From which any unprejudiced mind might conclude that the cause of France is not the cause of Catholicism; that patriotism and the Catholic religion are not fused together in the French soul, and one is not inseparably connected with the other. After all, there are amongst our enemies a good many Catholics, and they are German, very German. We may be told that they are more German than Catholic. Well, our Catholics also are, for the moment, French above everything, and they do not differ in the least in this respect from the French who are not Catholics.

There remains, nevertheless, the grand Catholic past of France, of which we shall be told not to speak lightly, since it exists now. But it is a poor sort of logic and very confused philosophy that would rivet us to the beliefs and institutions of former times under the pretext that these beliefs and institutions are properly the soul of France. Beliefs and institutions are already to a great extent discredited in the mind of those who acclaim them, and the past which they imagine is a fictitious ideal in which they would like to enclose themselves. We have seen how the most determined apologists of the Catholic church are, in their various ways, unconscious Modernists—if indeed they are unconscious: they are at least not Modernists, but anti-modernists, by profession.

On the political side our ancient form of government is very far from us; but is the Catholicism of the seventeenth century still the religion of our believers? The national features of this ancient Catholicism have been effaced. Gallicanism fell with the monarchy; Bonaparte, unwittingly, gave it its final blow. The so-called Jansenist forms of piety have disappeared and given place to a more romantic, less severe, possibly a little less solid, religion. The burst of ultramontanism which now halts, disconcerted, before the throne on which Benedict XV modestly exhibits his neutrality was assuredly not a national current. It was, in many respects, an antinational current, because it broke at once with the monarchic tradition of the past and the liberal aspirations of the present. It traveled in a direction opposite to that of our national movement since the Revolution. The general spirit of this new Catholicism, which is closed against scientific progress even more rigorously than the Catholicism of the seventeenth and eighteenth cen-

turies was in its time, which is less intellectual and more materialist in its devotion—a religion of miracles, of child-like beliefs and practices—is radically opposed to the tendencies of our age, not only in regard to the development of education, but also, though less obviously, in its moral ideal. To say the truth, Catholicism and the French tradition have diverged more and more widely from each other, and it is no longer possible to assimilate the one to the other, as if existing Catholicism were the religious form of the French spirit. It is the religion of a fairly large number of Frenchmen, but not the religion of France; to pretend, for political reasons, that it is, can do nothing but harm. The advocates of the church may praise as much as they will the advantages of their bastard Catholicism, but they cannot alter the fact that this was not the religion of ancient France, and is still less the religion of France today.

Our religious situation is somewhat delicate. The Centurion was not the first to discover that anticlericalism is not a thing to export. Even for domestic commerce it is of doubtful value, and is in any case of relative value. Anticlericalism might very well be a necessary evil, a bulwark of liberty against the attacks of clericalism. If a party is formed with a religious label and would enrol us under its banner whether we will or no, it is inevitable that a party will be organized to resist it, and the resistance will be all the more furious when the pretensions of the other party are excessive; and these intestine divisions will paralyze our action abroad. Yet it would not do, under the pretext of strengthening our action abroad, which is secondary to our national life on French soil, to put us under an even heavier yoke than that of the Catholicism of the past, especially when the majority have not the sincere belief which would tolerate such a yoke. It is not our interest to be represented abroad as apostles of irreligion. It is our interest to maintain, under certain conditions, the efforts of the French foreign missions, but that can be done without any apostasy from our ideal of progress and sound liberty. It will be done only when Catholicism ceases to be a menace to that ideal and a conspiracy against it.

Many go to the church in search of faith. Not every conversion is unalterable. There have been some in recent times which had painful sequels. Men were converted to an ideal which they believed to be realized in the Catholic church, and they afterwards discovered that there was a wide gulf between their ideal and existing Catholicism; or else it was the church which harshly informed the neophyte that she did not believe what he believed, and that it was his duty to think as she did, which is sometimes very difficult. Even the church begins to relax. It is always easy to love a great ideal; but it is not a little embarrassing when you recognize that this ideal is by no means that of the religious society into which you had entered in order the better to realize it.

One might suppose that if the idealists were converted in sufficient numbers the complexion of the Catholic church would change; that it would modernize itself in spite of all the anathemas launched at Modernism, and become thoroughly French and increasingly human. The hope is very frail. That was precisely the dream of Modernism, which, essentially, was not the teaching of any particular doctrine and did not wish to impose any dogma upon the church, and was therefore not a heresy. *It aimed only at permeating Catholicism with humanity.* The dream was promptly dispelled. One must not count much upon a transformation of Catholicism, which regards as an enemy any man who cherishes such a hope. The conversion of centurions is but a passing incident, easy to understand, of the transformation—not of Catholicism, which changes slowly and reluctantly—of our social order, which tends to dissociate itself more and more from Catholicism. Of this transformation the conversion of centurions is in its way an indication: rather equivocal, but just as real as the manifestations of the anti-clericals.

One need not be a prophet in order to foresee that the future belongs to the new faith, not the old, and that the dogmas of Nicæa, Trent and the Vatican will never recover their youth. One might even say that in the order of thought, which is a not inconsiderable part of human life, all the bridges are destroyed between modern civilization and the Catholic church. The illusions of the faith, the tricks of apologetics and the concessions of politicians can do nothing in this respect. In the order of sentiment and of action communications are not interrupted; they cannot be so rapidly interrupted because the majority of believers and the more sincere of the new recruits, the

centurions, cling to the church only in virtue of sentiments which civilization cannot forgo, since it lives on those very sentiments. As far as one may feel at liberty to forecast, the accessories which are chiefly interesting to Catholic officials, the restraint it would put upon intelligences, the false militarism of its constitution, and its ritual mechanism, will not forever resist the rising tide of humanity which raises us. The best Catholic believers of our time are not Catholics if we judge them by the program of the religion which they profess. A time will assuredly come when they will be Catholic outside of that program and the traditional limitations. In theory they respect formulae which are not, and cannot be, the subject of their living thoughts. They are attached only to the spiritual communion, the inner life, and the spirit of human fraternity.

It would be rash to question that such a communion might be organized apart from the professedly Christian sects. The terrible crisis through which we are passing realized it for a time in the domain of the national conscience, that is to say, the conscience which is common to all of us; and, however imperfect this communion may be in some respects, it has at all events thrown into relief certain principles which will not easily be forgotten. It has created certain habits which will not, apparently, be obliterated in a day. It has affirmed a bond that no one is in a hurry to break. It has, in a word, strengthened the sentiment of French humanity—of a church to which we are, knowingly or unknowingly, more united at the bottom of our hearts than to any particular sect. We have all felt that the fatherland, especially when that fatherland is France, is something more than an external shelter behind which we may conveniently place our domestic life, our business, our interests, our political quarrels and religious rivalries, but it is the mother of all our families, the community of all our interests, the judge above all parties, the august and cherished ideal which none discuss, but for which we die. This is not merely the fatherland of bodies; it is also, and in strict truth, the fatherland of souls. It is so today more than it was yesterday: or, at least, we see it more clearly. Why not more tomorrow than today, since it grows out of our sorrows, with the souls of all our dead, and upholds our highest hopes?

Cynics, if there are any and they dare speak, will perhaps say that we shall find ourselves after the war much as we were before, neither better nor worse; that the survivors of the awful struggle—which will make posterity ask, in horror, through what crisis of folly our generation passed—will return tomorrow to their business or their pleasure, without further care of the country they have saved until the next peril arises; that parties will resume their fruitless antagonisms, with the same egoism, the same intrigues, the same passions; and that the comedy would not be complete if the clericals and anticlericals do not engage in a more furious war than ever with the sole result of making each other's lives disagreeable, since these mutual provocations, seasoned with insult, are conceived by them as a sort of bliss. Cynics will say this, and, what is worse, they will not be entirely wrong; indeed, they may seem to have all the evidence on their side. There are certain sad hours in which, like them, we feel that mankind is, especially in France, incurably frivolous.

Yet the cynics are wrong when they say that man is led only by a selfish regard for his own interest or by some blind passion. We are today suffering a hard experience, and we shall not fail to profit by it morally, because on the whole it is a moral experience. It will depend entirely upon us how far we will extend this moral advantage, and there are many who wish to extend it. Our national life will, perhaps, change little in its external features, but it will in its depths have improved to an extent in proportion to the gravity of our experience. The voice of our dead will long echo in the depths of our hearts, and they will compel us to realize something of that for which they fought. Cynics may, if they please, continue to discourage each other. No one will ask them the meaning of life. They know, and we also know, that all weaknesses, all miseries, all follies, and all crimes are possible to human nature; but we also know, and they too easily forget, that this poor humanity is capable of every effort, every impulse of nobility, truth, generosity, and perfect devotion. We believe in it. We see it in the throes of an heroic regeneration, and we seek to take our part in the work. We pity those who see in it only an occasion, chosen in bad taste, to make witticisms about the eternal carelessness of our race.

NO RELIGION OF SCIENCE.

There may also be certain pedants who will

claim that science, or what they call science—that is to say, a purely technical acquaintance with natural and economic realities—holds or may some day hold, the solution of all human problems, and will explain it to us in a few very solid and precise theorems what we call the meaning of life and they prefer to call the normal conditions of existence. Renan, who was zealous for this religion of science, has said somewhere, in connection with the Roman emperors who persecuted Christianity, especially the wise Marcus Aurelius, that they would have succeeded better if they had established a good education-department. That is a very risky, and probably wrong, supposition. We have long had such an education-department as Renan recommended to Marcus Aurelius, and we do not see that it has done so much harm to Catholicism.

Ernest Psichari is not entirely wrong when he calls "pseudo-savants" the men who think they can settle the human problem without troubling about the moral life. Science and life are two different things. Natural life itself eludes science in the strict sense of the word. Far more does the moral life pass beyond the range of scientific experiences and definitions. This life may be a subject of observation; but observation cannot flatter itself that it can penetrate its secret springs and its indefinite possibilities. In particular, theory never engenders virtue. It is a stream that comes from no man knows where—from the depths of our being; but these depths evade all knowledge, and our philosophers can do nothing but speculate about them.

This stream appears in the depths of our being and lifts us up. Social life feeds it; to say that it creates it would be equivocal, since it is just as true that this ascending movement of morality itself creates our social life, in so far as it is distinguished from a merely gregarious life. The essential character of the movement is that it is not directed toward a fixed limit, but toward an ideal the contours of which grow larger and loftier in proportion as we approach it. The sentiment of this ideal, the aspiration that goes out toward it, the satisfaction we feel in serving it, are, properly speaking, the essence of religion; they are the element by which religions contribute to the progress of mankind in all that is noblest and truest, in the spirit of justice and brotherhood. To certain very scientific and dry folk who may be tempted to say that these are metaphors and visions, it is easy to reply that men have never spoken otherwise than in images and metaphors, and that the precise, abstract, numerical symbols of algebra and chemistry are unsuitable for the realities—I say expressly *realities*—which we are considering.

It is a serious error, an error already discredited by experience, to think that one can, theoretically and practically, build upon exact science a social and individual morality, and prescribe for the profound order of society and the education of its members in a well-digested formula. The ingredient which gives life to the imponderable and illimitable is the sentiment of the good, the sense of humanity; and it is this sentiment which we have to create, to develop, and to apply. The education of this sentiment cannot be a simple matter of intelligence; it is quite a different thing. This sentiment, which has been sustained in religions, has been manifested in them and been formed by them, will continue and flourish only in conditions, and with supports, analogous to those which have assisted it to germinate and survive in spite of all the illusions, errors, and failures which mark its history; that is to say, it will maintain and assert itself, and will act, by means, not of geometrical but mystic conceptions, emotional conceptions, august and sacred, of the family, society, fatherland, and humanity.

THE FAILURE OF THE CHURCH.

And these living and active conceptions no longer find their symbol and their sustenance in the magico-religious forms of ancient ceremonies. They will use an equivalent which they will themselves create, because they cannot do without it. It is by no means chimerical to foresee a perfecting of our national discipline, assuming that we have a national discipline, and that it needs, greatly needs, to be perfected. The formation and guidance of mankind will always have a certain mystic character, for no real progress would be made without this. The dreamers in these matters are the pedants who imagine that they can tame the human animal by a simple knowledge, a clear and reasoned knowledge, of its own interests. That is a program for the making of fools and brutes, if it were possible to carry it out in all its fulness.

If we cannot fail to see that religions have bequeathed to us the myth rather than the meaning of life and death, we will nevertheless not refuse a moral consideration of both. We, on the con-

trary, believe that we can more and more intimately grasp and penetrate the moral meaning and value. It is not our fault if the old dogmas no longer teach us anything. An entirely materialistic and brutal dogma of human life would satisfy us still less. We seek to illumine our faith and strengthen our advance toward an ideal of a better society and a nobler humanity. We intend to retain whatever was really alive and strong in the ancient faith, and we consider that we are not entitled to the pity of those who still accept the old creeds. To take revenge for contempt is easy enough, and they might be wise to realize this. We also have a faith, a faith not less respectable than theirs, neither less lofty nor less sincere. We do not admit that they are more entitled than we to consider themselves the depositories of the old French tradition. Without insisting upon the delicacy of the Catholic position on its Roman side, we may at least call ourselves, as they do, true servants of France. This service has work for all, and, tomorrow as today, association in the religion of devotion to our country must be our common duty.

God and My Neighbors.

An educator thinks that "the great danger in this country to be avoided is materialism." But he must be a granny, or trying to please grannies. The present tendency in school work is towards fitting the pupils for wresting from the world each a living for himself or herself, not necessarily in a learned profession. Our schools have been planned to make teachers, lawyers, priests. But we must have farmers, artisans, or our professional men will go hungry in spite of all their unions to force up fees. The time is coming, nay is here already, when we Americans must wake up to the value of the material, must learn industry, skill, economy. My neighbor fears to send his boys to college lest when they come back they will be, as he says, "good for nothing." A smattering of foreign languages, of literature, of history that is not true, does not help much toward making a contented, happy workman or a useful citizen.

The popular view of education is a strange one. The student goes through school, takes under compulsion certain things that no self-respecting adult could be made to take, graduates, is finished, perfected, done. He is educated. Now let him lay this all aside, and go out to learn some way whereby he can earn his bread and butter. No more study for him. He is educated, I say. Henceforth for him work, the newspaper, the movies.

"I take off my hat to Boston," said Billy Sunday. Yes, and he passed it around.—*Wall Street Journal*.

I pity the "sisters." They wear an ugly uniform, with a ghastly crucifix dangling in front. Their faces are pale, bloodless-looking, as though they they needed more nourishing food and more sunshine. When I deal with them their kind, gentle ways impress me in their favor in spite of any vestige of Protestant prejudice that may still linger within me. Yes, personally I like the sisters, and I grieve that they have given up what is to me the best of life for a delusion.

But, according to Mark Twain's philosophy, the sisters enjoy their misery enough to compensate them for what they have given up. That is, they thought so when they became sisters, though experience may have brought disillusion and regret. It is pleasant as a novelty to play a part, but to keep it up day after day, year after year, must be a horribly wearing monotony.

Speaking of Mosaism, how it abounds in literature!

Recall the tragic death of Virginia in Bernardin St. Pierre's romance. The ship is wrecked on the rocks near the shore. A sailor divests himself of his clothing preparatory to making an attempt to get through the breakers to the land. He tries to induce Virginia to discard her togery that he may have a chance to save her life also. But the young lady has no bathing suit handy and prefers to die rather than show her ankles.

Ridiculous, isn't it? Yet in my youth when I read the story I was moved to tears by the sad tragedy. Now I can laugh at it. Of course a real occurrence like that would be a tragedy, but instructive as showing the result of a foolish training.

But novelists are not much given to presenting the Virginia type of heroine nowadays. The fiction-reading public is not fond of that particular sort of idiot. The world *do* move.

We are told that Paul was allowed to preach his theology to the Gentiles, only he must remember the poor, that is, send what he could collect among his Gentile converts to Jerusalem for the benefit of the poor brethren who had eaten up what little substance they had ever possessed and were needing new supplies from fresh batches of suckers. So Paul traveled and preached, trading his spiritual goods for the ready for the use of the "pillars" at Jerusalem. This was the reverse of the modern method. In Paul's case the missionary brought in instead of scattering. But a significant fact is (if there is any truth in the record) that from the beginning Peter & Co. lived off the Christian graft.

It is reported that a strike is on at Mutton Run Campbellite church, that good Brother Smoothly and his family have walked out, leaving the brethren short one Sunday school teacher and several nickels. And this is, they say, how it came to pass:

Cyrus the Great, who has control of the political pie counter, and Brother Smoothly are pillars in the afore-mentioned church and also in the same political party. Now for several years good Brother Smoothly has been living on pie and getting fat. But he has a laudable desire to make progress, to be ever cutting richer and bigger pies. And Cyrus had two very rich ones at his disposal, but gave our good friend neither. To be sure, he already had one pie on hand, but it was not rich enough to suit his taste. However, Cyrus had others clamoring for pie, and, knowing that no matter how hard one tries he cannot please everybody, ventured to slight his brother. And, they say, the latter is "mad," and proposes to let Cyrus fill the pews, hear the sermons, and pay the preacher without any help from him.

Yet it is to be hoped the trouble may soon be compromised and this regrettable state of affairs brought to a close, for the good brother presumably needs the ministrations and spiritual uplift provided by the church. He has been known to say, "If I believed as do Infidels that this life is all there is, I'd begin to pile up the money, no matter how I might get it." So it is to be devoutly hoped that nothing may ever happen to cause him to lose his religion—his greatest ornament—and become perhaps a man of mercenary mind. Suppose he should lose his faith, become degenerate, cut up some caper, and have to go to the pen!

Is it true that "the spirit of altruism belongs entirely to man," that "nothing analogous to it can be found in the animal kingdom"?

Let us not forget that the animal kingdom includes man; hence, there is a contradiction between the two statements, "the spirit of altruism belongs entirely to man," and "nothing analogous to it can be found in the animal kingdom."

I see altruism shown by my domestic animals. The mother hen defending her chicks and trying to provide food for them shows the spirit of altruism. My loving, loyal, humanized dog is full of unselfish devotion to me. Pick up one of Betty's pigs. It will squeal of course, and she will leave her food and rush to its defense. I have a pet Jersey cow that on three occasions has run to defend me when she thought I was in danger.

Any one who has dealt with domestic animals knows that they are under certain conditions somewhat altruistic. And the same is true of wild animals.

Prudence Alice and her daughter are chums. The mother was but a big girl herself when Lucy was born. She is the only surviving child of the family, and has been her mother's companion since babyhood. And Prudence Alice has taught her child many a lesson, most of them valuable. So our Lucy is a womanly girl, in some respects old-fashioned.

The mother is very fond and proud of her daughter of course, and is ready to do all things possible for her advantage. And she delights to have Lucy look nice. Said she one day, "Lucy, suppose you use a little powder." "Mamma," said the maiden, "the other girls put it on so thick that when they smile it almost cracks, yet I don't see but I am just as popular as they."

In what purports to be a letter from Paul to the Christian church at Corinth (1 Cor. xv), we find the admission: "Certain individuals among you assert that there is no such thing as a resurrection from the dead." And Paul, as is the wont of all good politicians, swears that there is a resurrection, that Jesus rose from the dead, "that

he was seen by Cephas, then by the twelve [Judas must have been along]; after that he was seen by over five hundred brothers all at once, the majority of whom survive to this day, although some have died; after that he was seen by James, then by all the apostles, and finally he was seen by myself." When Paul found it necessary to lie, he usually told a whopper, you see. But it is significant that he does not agree with the resurrection traditions as told in the gospels.

The Golden Rule must have long been known to mankind, it is so easily found by induction from man's experience. At school a first little girl is running in play pursued by a second little girl. As the first one passes a third, the latter seizes her and holds her fast until the second one catches her. The first little girl is vexed and in a sudden spasm of rage bites the third little girl, who thus made angry impulsively bites her in turn. Then there is woe, and the teacher must heal wounds and compose differences. "She bit me first." "Well, but she caught hold of me when she had no right to." Here is an opportunity to discover the Golden Rule, as stated by the Chinese sage, "Do not treat others as you would not like them to treat you."

The witty editor of the *Melting Pot* has looked in the Book and found a Jesus seemingly just to his taste. This Jesus seems to have been a mighty good fellow; and, inasmuch as he discovered the Brotherhood of Man under a common Father (be careful, please, to use a capital F), he was the original Socialist. And Mr. Debs, too, seems to approve of Mr. Tichenor's Jesus.

But why not go back farther, Mr. Tichenor, and seek in the prophets, in Isaiah particularly? Isaiah had a Utopia and it was to be on earth, in which respect it seems to be more nearly accessible, so to speak, than that of Jesus in the sky.

Mr. Tichenor, who seems to agree with Ernest Renan in thinking that Jehovah was a false god if ever there was one, should not forget that according to the scheme of Jesus it was that same Jehovah who is the "Father" of us all.

Once upon a time there came to visit me my friend Byron, a Christian Socialist, intent upon making me also acquainted with the Real Jesus. Then I took the Book and tried to show Byron what sort of a "kingdom" that of Jesus was to be and where located. But when Byron departed he was still happy, still unconvinced that his Jesus was not a Socialist with a plan for social and economic justice in this world. PHILLO.

Why Do I Hate the Church?

Often have I been asked, "Why do you so hate the Church?" I have good and numerous reasons. Just now I will instance two from many of my recollection. A young lady whose father was a friend of mine was graduated from High School with first honors, afterwards taking a competitive examination with the intention of becoming a teacher. Here in average she also won first place. The school board met to elect teachers, when to the surprise of all, and the indignation of many, all the applicants were elected, except this young lady. Reason: Her father was an outspoken Freethinker, and a subscriber to THE TRUTH SEEKER. He was a man of character, no man standing better in the community where he has lived nearly forty years. He used neither liquor or tobacco nor indulged in profanity. He was a merchant tailor, and while not doing as much business as he might have done had he hypocritically professed to be a Christian, he had a good and steady trade. He retained customers for years and even ministers patronized him. But the school board was brought to bay. The injustice of their action was so flagrant, it was so clear a case of petty persecution, back of which stood the church, that at their next meeting out of shame the young lady was elected. Afterwards her sister also became a teacher without opposition, and the two have taught in that city for nearly twenty years with credit to themselves and to the satisfaction of all. This is one of many cases brought to my attention where the church, failing to intimidate a Freethinker into silence, gave vent to its spite, venom and meanness upon his children. Does this give one good reason to hate the church?

When I was in school we had a professor of the sciences—one of the best in the United States. He had at different times been employed by the government and his reports were published as government documents. Of course he did not believe the rib story, or that the whale swallowed Jonah, nor did he believe in the immaculate conception.

While not a propagandist, and never obtruding his views upon anybody, he did attend and support the Unitarian church of the city. The ministers, following their habit, determined upon the sneak act. Quietly they circulated a petition to the school board asking his removal, but a minister's son in the school, who was friendly to the professor, exposed the plot. Other petitions were circulated, and fortunately the school board consisted of fair-minded, intelligent men. When they were exposed, it was amusing to see these sky-pilots like the ostrich hide their heads in the sand. All but one of them, when called to account, denied that they had anything to do in the matter—in which all but one of them lied. They had said that the influence of any teacher who did not believe in the Bible and Christianity was bad upon the students even though he made no special effort to propagate his views. Had they said that his influence was bad upon the Bible and Christianity, they would have told the truth. In the meantime that professor remained in that school several years, leaving only when he got ready; then he resigned to accept a more profitable position in a larger city. Now, has any one the right to hate the church?

These two cases prove that there is more truth, honesty and fairness without the church than within it.

FRANKLIN STEINER.

Religious Exemptions.

The provisions for exemption under the new war-law are the following; religious exemptions in italics:

"Sec. 4. That the Vice-President of the United States, the officers, legislative, executive, and judicial, of the United States and of the several states, Territories, and the District of Columbia, *regularly or duly ordained ministers of religion, students who at the time of the approval of this Act are preparing for the ministry in recognized theological or divinity schools, and all persons in the military and naval service of the United States shall be exempt from the selective draft herein prescribed; and nothing in this Act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well-recognized religious sect or organization at present organized and existing and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations, but no person exempted shall be exempted from service in any capacity that the President shall declare to be non-combatant,*" etc.

It will be observed that in the law there is no recognition at all of conscience nor of the individual himself.

What is recognized is only *religion and creed, and sect or organization*. And it must be a *well-recognized sect or organization at present organized and existing*. If a person is a member of *such*, he may be exempt.

A man may be a sincere Christian whose whole soul revolts at the thought of war; but unless he be a member of a sect or organization whose creed or principles forbid its members to participate in war in any form, he is not included.

Also a person's own personal religious convictions are not recognized as ground for exemption; it must be his religious convictions against war that are in accordance with the creed or principles of the organization.

The government of the United States was originally founded on the rights of *conscience* and of *the individual*.

In this law all of that is completely ignored and is supplanted with *creed and organization*.—*Religious Liberty*.

There has been agitation in England looking to removal of the Heine commemorative tablet from London. This because Heine is classed as a German. But he was an Israelite and in religion would have been a Jew if he had not been a Freethinker. He was the author of the saying that "Judaism is not a religion; it is a misfortune." Nor was he Prussian in his sympathies. He wrote German poetry, but said: "I know not if I deserve that a laurel wreath should one day be laid on my coffin. Poetry, dearly as I loved it, has always been to me but a divine plaything. But lay on my coffin a sword, for I was a brave soldier in the war of liberation of humanity."

It is nobler and more unselfish for a man so to live and die as to secure immortality for an ideal than to gain it for himself.

NOTES AT LARGE.

A specimen of the stuff by means of which religious writers misinform their readers is quoted by a TRUTH SEEKER correspondent from a book called "Many Infallible Proofs" by Arthur T. Pier-son, D.D. Speaking in derogation of Voltaire as an opponent of Christianity, the reverend author says:

"A man whose motto was, 'Crush the wretch!' and yet who called on that same Christ in the dying hour; a man who, after leading the host of skeptics and scoffers, as the boldest of blasphemers for sixty years, died in agony and remorse so terrible that even the Mareschal de Richelieu fled from his bedside, declaring that he could not bear so terrible a sight, and M. Tronchin affirmed that 'the furies of Orestes could give but a faint idea of those of Voltaire'; a man who said to his attending physician, 'Doctor, I will give you half of what I am worth if you will give me only six months' life,' and who, when the doctor said, 'Sir, you cannot live six weeks,' shrieked, 'Then I shall go to hell, and you will go with me!' and soon after expired—such a man does not add much weight to his own objection."

The quotation begins with a falsehood and comes to an end without once telling the truth. Voltaire's motto, "Ecrasez l'infame," translated "Crush the wretch," or "Crush the infamous," had no reference to any Christ. By the "wretch" or the "infamous" Voltaire meant the Roman Catholic machine that murdered unbelievers and tortured and killed men who showed disrespect to its superstitions and its idols. This is a matter of history and common knowledge, and only the utterly ignorant can be made to believe anything else. The account of Voltaire's death is equally false. The truthful account is given in Parton's "Life of Voltaire" and is quoted in the pamphlet "Infidel Deathbeds" by G. W. Foote. The religious versions are inventions concocted for Sunday-school consumption. There is no authentic case of an Infidel recanting at death or dying in agony because of his unbelief. And even if there were, why should the clergy, by allusions thereto, invite the reply that their own savior died in the utmost agony and despair? In the prospect of death, "his sweat was as it were great drops of blood falling down on the ground" (Luke xxii, 44), while in the dying hour he exclaimed, "My God, my God! why hast thou forsaken me?" (Matthew xxvii, 46). Christians cannot afford to quote the dying words of Infidels; for if the apocryphal stories of the deathbed worries of Voltaire are fatal to the weight of his objections to Christianity, how annihilating to that faith must be the divinely-attested account of the mortal agony and despair of Christianity's founder?

Dr. William A. Shanklin, president of Wesleyan University, delivered the baccalaureate sermon before the graduating class of Columbia University, New York, on June 4. Among other things the speaker said that "this is a day of judgment. It is not Christianity that has failed, but the dreams of our materialistic civilization. These are tested and found wanting." It is most extraordinary that the persons who are deriving the greatest benefit from our modern civilization, and who are constantly claiming to have accomplished it, are themselves professors of Christianity. Such persons never lose an opportunity to assert that all that is best in the civilization of today is due to the Christian religion, while all its unworthy features must be traced to materialism and unbelief. This method of estimating things is quite in accordance with popular Christian morals, but it nevertheless records a lie, as does many another orthodox statement. The truth is found in the statement that the best that men are enjoying today in their social and economic life comes as a result of scientific advancement; and the worst phases of our present life are due to the superstition and ignorance which Christianity has fostered for more than a thousand years, including the present world-war in its commencement and in its heart-rending continuance. To confine the spirit of materialism to Germany alone, as if all the other Christian nations engaged in the strife were wholly free from such influence is completely to falsify the truth. The present war is one of Christian nations, and all the grasping and ambitious spirit which it is demonstrating is but a concrete expression of the intense love of the Christian church and Christian people generally for gold and worldly possessions. An institution that hasn't sufficient nobility about it to pay a legitimate tax upon its large holdings, ought to be the last one to attribute any objectionable phase of life to the failure of a materialistic purpose.

The speaker also dwelt upon the notion that "our civilization has ceased to be God-conscious." We should like to ask Dr. Shanklin to name any real result that has redounded to the lasting benefit of

the world by the God-consciousness of the ages that are passed. We have always read that the truly great things that have acted as an inspiration to men to aim higher in their thoughts and endeavors came, almost invariably, from the body of intelligent unbelievers. An earlier age taught that it was by the study of nature that one learned to understand and appreciate nature's God; but now that the church is beginning to realize that by the study of the natural sciences men are losing confidence in its theological dogmas, men like the president of Wesleyan University tell us that "we have been feverishly engaged in exploiting the resources of the natural world and covetously competing with one another in so doing, forgetting our primal allegiance to the spiritual. We have been so busy with the external things of life that we have utterly forgotten what life itself is for, and to what end it shall be lived." There is one point to which the doctrines of all the Christian denominations converge, and it is distrust of this world and human nature, and every form of instruction that accords to them a special honor and dignity. The unnaturalness of Christianity is seen never more plainly than when it enters its protest against the beauty and harmony of the human body, and the glories of the sublime universe with which we find our life surrounded. To give up the study of this wonderful world for a heavenly country of which we have not sufficient data by which to determine even its location, would be a possibility wholly inconceivable but for the strange imaginings of the religious mind. If Christianity is being seriously endangered by the study of natural phenomena, the day is not far distant when it will everywhere cease to exist, for not even the persuasive powers of a Christian college president will be able to stay the progress of scientific discovery.

About a million dollars is going to be invested in a new Catholic cemetery not far from New York. The tract is described as comprising 225 acres "in one of the most beautiful sections of the Westchester hills." A paragraph in a newspaper dated June 3 says:

"Catholics in New York are soon to have 'the finest cemetery in the world'—to quote the exact words used by Cardinal Farley when, according to official announcement made yesterday, he commissioned Charles Wellford Leavitt, landscape architect and engineer to take charge of the esthetic and utilitarian developments of a great tract of land in the Westchester hills which the Cardinal has named the 'Cemetery of the Gate of Heaven.'"

Thus the tract will pass from the list of rafables (for cemeteries are untaxed in this state), and land that might be of use to the living is given over to the dead, who have no use for anything. Earth burial is continued as a custom largely by the influence of superstition, although in the case of the Catholic church the question is one of revenue, for the cardinal will get a dollar for every grave opened in the new cemetery, as he does in the old ones. The superstition back of earth burial is the idea of the bodily resurrection. The church argues that the cremation of the body will stand in the way of the rising at the last trump. As to the martyrs who died at the stake, the church admits that by miracle the ashes will be brought together in the resurrection, but this dispensation would not cover the cremated. That all bodies buried become dust in the course of time is overlooked in the philosophy of the church, which eventually will be forced to abandon inhumation by the refusal of the people to turn over any more land to the occupancy of the dead. The custom has already outlived its necessity, and there should be no more additions to the number of burying grounds now in existence and filled.

"Lost in New York" are words that might be used with substantial accuracy to describe the experience of the acrobatic evangelist in this city. We heard more of him in our newspapers when he was performing in other cities, and if he were not running a recruiting station here and expressing in his sermons an extravagant hatred of Germany, he might hardly be noticed. Some of the newspapers ignore him altogether. In the rest he takes his place in the day's news with the ball game and other "attractions." The most interesting report is that he will call on the Protestant ministers to close their churches Sunday mornings and give him their congregations, as he cannot consent to address audiences of three or four thousand in a tabernacle built to hold twenty thousand. Another symptom is the announcement that all expenses have been met by outside contributions and that shoving the pan will be discontinued. The method of raising the wind was not satisfactory in its results. At the start the evangelist promised amid applause that what was received above expenses would be given to the

Young Men's Christian Association and the Red Cross Society. But there will be no surplus—only the deficit privately covered. Report is circulated that the evangelist is failing—losing his "pep." The interest in his performances is less now than at the beginning; the public is weary, and it would not be possible now to vend another *Sunday Special* and *Revival Extra* were we minded to issue one.

Sincerity of belief in "the promises" of religion is accurately diagnosed as insanity. A case of it comes from Oklahoma, reported in the newspapers under date of May 28 as follows:

"Israel Holt of Lequire, Okla., Holy Roller and self-styled prophet, is dead as the result of an attempt to perform a miracle by chopping off his leg and making it grow back on without medical attention.

"After three days of violent prayer and preaching, Holt worked himself into such a frenzy of religion that he handed his oldest son a common wood axe and ordered him to cut off his leg. The son was forced to strike three times before he chopped the limb away.

"The next day the Holy Roller family so far abandoned their religious beliefs as to call in a physician. Gangrene had set in from other wounds and he died within a few hours.

"There is a clan of Holy Rollers at Lequire. They have been conducting so-called religious meetings of late and have refused to allow physicians to treat them for any disease or wound, trusting in the ability of their 'prophet' to heal them. It was to demonstrate his power that he had his own leg chopped off."

If the power could restore the ear of the servant of the high priest shorn off by the sword of Peter, why not Mr. Holt's foot? There was an instance of misguided faith the other day in New York, when a car containing Mrs. Zederbaum of Dobbs Ferry struck a tree and carromed to a telephone pole, throwing the lady out on her head. Being a Christian Scientist, Mrs. Zederbaum objected to having a surgeon repair the damage to her scalp, or to set fractures in the bones or attend to the cuts and bruises of her children. It is a puzzle to know why one of these cults of delusion should be called Holy Rolling and the other Christian Science.

"In the providence of God," said President Wilson on Memorial Day, "America will once more have an opportunity to show to the world that she was born to serve mankind." When Mr. Wilson issued his proclamation of a state of war with Germany he said, "God helping me, I cannot do otherwise." (Martin Luther.) Now he claims that God is directing the affairs of the United States; which is but an echo of the kaiser's "God with us." We wish he were not so dependent on German sources. Germany has had God from the beginning; the founders of this secular republic retired him from politics, where his presence had been productive of the most deplorable consequences. Heraus mit ihm!

The organs of the Methodist church called *Christian Advocates* are published at a financial loss, report says, of about \$50,000 a year. They lose money and subscribers in spite of the fact that they have subscription agents by the thousands in the Methodist ministers of the country. Religious papers are not what they were a generation ago, financially speaking. The *Independent*, one of the best known of them, saved its life by becoming a popular magazine. The *Presbyterian Observer*, which always stood by Cheetham's Life of Paine, failed some years since. The most successful of these orthodox Christian papers is said to be published by a Jew.

The "foreigners" in the midst of us are not the worst of pro-Germans. The Rev. Charles H. Lehnert, for nearly eighteen years pastor of a Methodist church in Minneapolis, Minn., was born in this country before the Civil War, but is a bitter enemy of the American government. Solicited to subscribe for a Liberty Bond, he wrote a vicious letter to the committee, in which he said, among equally bad things, that he hoped Wilson would be shot before the war was over. He was arrested and placed under \$2,000 bonds charged with being the author of writings tending to incite to assassination. It seems strange that that sort of a reptile should be native to American soil.

Methodist ministers have protested to their bishops against the selection of the writings of Walter Rauschenbusch for a course of study by Methodist youth. Rauschenbusch is a Christian Socialist. Freethinking Socialists object to his dragging in Jesus in connection with Socialism, and the orthodox don't want Socialism associated with Jesus. Christian Socialism is like Christian Science in being neither one thing nor the other indicated by the words describing it.

Reading Maketh a Fuller Man than Organizing.

The disruption in the ranks of the Socialists caused by the resignation of John Spargo and others, and the spirit of unfriendly criticism which followed them on the part of their confreres, have caused both the members of the party and those outside to inquire more specifically than formerly as to the true representatives of the Socialist party. In other words, circumstances largely growing out of the war have aroused in people's minds a desire to know exactly what Socialism stands for. It is the normal trend of all human societies to split up into divisions after a short period of united life; and as a result the original ideas which apparently gave birth to the organization become greatly obscured, so that men no longer know the precise principles for which the society stands. Protestantism, which now numbers nearly 200 livisions in America, has failed hopelessly in its original purpose because of the spirit of disintegration which set in very soon after the publishing of its first creed. As a set of definite ideas it is absolutely valueless at this time, for it is impossible to learn from any source the exact meaning and purpose of the term. Every sect claims to represent the true and original Protestantism; and if there is any common feature at all in this phase of religionism, it would seem to be simply that Protestantism is not Romanism, which, of course, means practically nothing so far as edification is concerned.

These thoughts lead naturally to this inquiry: Is the requirement of the world today for a larger number of organizations among men, or for a more widespread dissemination of fundamental and therefore vital principles through the medium of a wise Rationalistic literature? Has not the world had already a surfeit of societies of one kind and another, which proved quite unavailable when the searching time arrived? There is oftentimes less to be hoped for, in the way of aid, from an organization, than from individual men scattered over a large area, but holding with an unrelated personal consciousness, and with the tenacity of conviction, principles wrought out from the vicissitudes of a real experience. Societies are, as a rule, poor educators. For if they change with the changing tide of thought, the result is inevitably division; but the individual, who realizes the true meaning of intelligence, will naturally grow in his opinions, changing them as wisdom requires, and without injury to the nobility of his manhood. We see no great value in churches nor in societies which—unconsciously it may be—perpetuate the church idea. Rationalistic organizations with Sunday schools are a manifest incongruity; and unusual societies teaching untried theories, or imported notions in no respect indigenous to the mental soil of our country, under the banner of pure Rationalism, are not calculated to advance the interests of that great cause for the maintenance of which not a few persons have given their all.

The need today is for a more perfect education of the individual heart and mind. A man may remain a lifetime in a society, and unless he enriches his mind with the wisdom gathered from a truly rational literature, he will be no more improved mentally and made capable to pass judgment upon the great issues of the day than if he had always remained in his cabin-home, among the mountains of his native village. Next to travel, there is nothing that so well enlarges the mind and broadens the mental vision as the thoughtful study of a good and useful book. It is for this purpose that the great works of Rationalism are published today. It is with this intention, not simply for gain, that such masterpieces of real literature as the works of Ingersoll, Büchner, Reade, Remsburg, Paine and many another are issued to the reading public at a low cost. The man who has not made himself familiar with the writings of some of these authors, has but a gloomy prospect of understanding present-day religious conditions. Attending the meetings of a society can never pass as a substitute for the perusal of the best works of Rationalism. What the world needs at this time is not an increase in the number of societies, but a decided increase in the number of those willing to read the literature of true Rationalism, and to scatter abroad the principles found therein. There is no call for more society men, but a clear and distinct call for more effective principles touching the conduct of life. That these are to be found in scientific Rationalism is the latest hope of the thoughtful among mankind.

THE TRUTH SEEKER

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions Whence? and Whither? can be given only by Science.

THE TRUTH SEEKER holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

THE TRUTH SEEKER believes in Free Speech, Free Press, and Free Mails; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinion. We neither indorse an idea by printing it, nor condemn it by exclusion.

THE TRUTH SEEKER is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted.

POLITICAL PRINCIPLES.

(THE NINE DEMANDS OF LIBERALISM.)

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.
2. We demand that the employment of chaplains in Congress, in the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious, festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of nat-

ural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Letters of Friends

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

DR. FRANK CRANE AND THE CROSS.

From S. E. Hartmann, New Jersey.

To the Editor of The Truth Seeker:

At the dedication of a theological institution, our dignified President remarked, "Christianity is 'catchy.'" After two thousand years of Christianity, in the twentieth century, a century of science, we are told a religion has become "catchy." As a fact I think too "catchy."

The gutter evangelist, Billy Sunday, brought to this town the most dignified, beautiful, "Christian" and scholarly language, and this "catchy" disease "Christian-insanity" spread so quickly, that Dr. Frank Crane, who occasionally writes serious articles for the *Evening Globe*, wrote an editorial on May 26th with the title, "The Cross and the Sword," which would be a credit to Billy Sunday.

Since this "grab a nickel" evangelist and revival performer came to this town, it is a daily occurrence to see in print from all kinds of dignified religious ministers, priests, and preachers, the up-to-date language, in expressing their thoughts. It is a natural law that religion turns any man's mind in a topsy-turvy course. The different denominations are competing with one another to save souls, the language and manner is no question, the end justifies the means. They all cherish in their hearts, the reformation and the betterment of humanity.

In this editorial, Frank Crane wrote: "Notice how the Socialists fell in line when the kaiser barked, and all the intellectuals hastened to prostitute themselves at the bidding of junkerdom." Although of German parentage, I willingly admit that I have seen many dogs more useful than the kaiser, nevertheless a man loses his temper and self-respect, when he writes of an individual like Wilhelm II, "When the kaiser barked," especially when the kaiser is just as good a Christian in his conception as Dr. Frank Crane. Our Dr. Crane should be so much of a Christian as at least to love his enemies, and furthermore to give them their due credit, as I do not believe that Dr. Crane is ignorant that Wilhelm II is a man of intellect and a scholar of high standing.

In reference to the German intellectuals prostituting themselves at the bidding of junkerdom, our good-natured doctor ought to picture himself from the religious standpoint, as the German intellectuals in their nationality's standpoint. I beg leave to hope that Dr. Crane will not feel insulted because of the comparison I make forgetting who is who.

Coming to the title, "The Cross and the Sword," I take the impertinence to remind the doctor that nowhere in the new Testament does one of the four gospels intimate by a single solitary word that the supposed Jesus ever said, "Bring the cross." But the "sword; yes, 'sword'; this is the gift that Jesus brought to the world. (Matt. x, 34.)

"Think not that I come to send peace on earth; I came not to send peace, but a sword." Who shall we blame for force if Jesus distinctly proclaimed that his precious gift to humanity is the sword? The barking kaiser proclaimed, "Ich und Gott," the same as Jesus, "I and the father are one." Dr. Crane claims that the world is advanced by the cross, not the sword. If the

doctor would realize it when he discards the sword Jesus brought on earth, and accredits the world's advancement to the cross, he is not a Christian. Now let us touch with our finger tips the progress the world has made with the cross.

The first progress of the cross is the brutal murder of Hypatia by the agents of Bishop Cyril. The second step was made by the great and holy Constantine, who saw the four words, "in hoc signo vinces," under the cross in the sky. This great saint of Christianity murdered:

Maximian, his wife's father.

Bassianus, his sister Anastasia's husband.

Licinianus, his nephew by Constantina.

Fausta, his wife.

Licinus, his sister Constantina's husband.

Sopater, his former friend.

Crispus, his own son.

The blood-thirsty murderer was the only one entitled to see the four words under the cross. I suppose that Constantine was recognized by the Lord as the forerunner and living example of Christian love, honor, and charity, who burnt and murdered with and for the cross. The crusades, the Spanish Inquisition, the witch burning, Luther, the burning of Savonarola, Joan d'Arc, Bruno, the Huguenots, each one of these was a step made as the cross advanced, leaving blood-marks in its footsteps.

Millions and millions were burnt for the cross in its advancement. But no intelligent man who has read history without ecclesiastical glasses, will separate the sword and cross.

Our dear friend Dr. Crane is suffering from a disease I discovered a few years ago, Christianinsanity. He needs a rest, and above all he needs the cold climate. Let him read and reread history, which belies his statement, because the world has advanced in spite of the cross and Christianinsanity!

When Constantine adopted the cross, and Christianity became the religion of the Roman empire, the Roman empire began to degenerate, Roman civilization, science, art, wisdom, pedagogy, oratory and all Roman culture vanished, as if the earth had swallowed it, or the devilish Paganism dragged it along. No trace was left of Roman greatness. The cross of Dr. Crane's, Jesus and Christianity came into power, and for over a thousand years everything was dark, and this age is called the dark ages. All branches of science were chained in dungeons, hidden from the rays of the sun. Truth was buried, and the cross, the sign of superstition and ignorance and murder, was the only thing Christianity allowed to be taught and spread, until Averroes, who is recognized today as the advance agent of the modern civilization, came. In the twentieth century, Dr. Frank Crane assumes the rôle of Hippocrates and dares to write that the world is advancing by the cross. He is not ashamed to impose upon the ignorant, claiming progress and advancement of the world for the cross, when still in the present day children are taught virgin birth, immaculate conception, resurrection, ascension, reincarnation, hell, heaven, and savior, ridiculous ideas, food for savages, and not for this modern age. The advancement of the cross made in Russia was so marvelous that eighty-six per cent. of the inhabitants were illiterate.

His article is out of date, today, when the light of freedom, and the precious jewel, reason, break their chains in darkest Russia, in the land where the beloved cross and Jesus, with an autocratic Czar, enslaved one hundred and seventy millions of human beings.

The incoherent utterances, parables, and contradictory sayings of the New Testament, supposedly said by Jesus, were good enough for the rabble of that age. Today, after two thousand years of delusion, civilized men ought to recognize Christianinsanity as a disease, coming from the lowest strata of civilization, environment, and habit of a race deluded with egoistic superstition, as the semi-barbaric race of the Jews were two thousand years ago.

The standard bearer of Christian prog-

ress, Billy Sunday, still claims the whole world exists for the Jews, and on the Jews hinges the happiness of the universe. A Jewish Christ will bring the millennium in Jerusalem, the holy Jewish Centre, but only when the Jews will turn from Judaism to Christianity. No wonder Jews have been persecuted, despised in every age. They deserved all, and more, for upholding peace on earth.

A FREETHOUGHT SECRET SOCIETY.

From T. S. Lukens, Ohio.

To the Editor of The Truth Seeker:

I note with much interest in THE TRUTH SEEKER a communication from a Worcester, Mass., gentleman, in which he advocates the founding of a Freethought secret society.

I can think of no real argument against such a society, while there are many in favor of it. Why should we not have such a society or lodge? It need not necessarily be a "secret" society in the strict meaning of that term, and yet it should be private—a place where one could go with the comforting thought that there he would meet congenial souls and be able to exercise his constitutional right of free speech without fear of police interference.

Ministers and commentators would have season tickets, thus enabling them at any time to drop in and show us the error of our ways. No doubt they would gladly avail themselves of the opportunity offered. Few, if any, ministers have ever turned down anything which cost them nothing.

Seriously, however, Mr. Editor, will you please give us an editorial on this subject? There are millions of Freethinkers in this broad land and we should unite in one body to hasten the inevitable, though as yet unseen, end of orthodoxy. Concerted action is what counts and the plan outlined by my Massachusetts comrade would afford opportunity to thousands to voice their sentiments and add their "bit" to the general fighting force. These thousands are now silent, because they have no medium of communication and cooperation.

[A similar letter bearing upon this subject has been received from H. W. Fesser, California.—Ed. T. S.]

THOUGHTS ON MARRIAGE.

From J. A. Wilson, California.

Editor of The Truth Seeker:

Your answer to L. M. H. in the Letter Box of May 12 prompts me to offer a few more observations on the subject under consideration. First of all, let me praise your fairness in permitting all correspondents to express their views freely, whether they agree with your own or not. You must have noticed that it is always the conservative, not the radical, who wishes to have the other fellow suppressed.

I never contended that unmarried couples could get along any more harmoniously living together than married couples could. I think your mother was right. My argument is, that when they can't live together harmoniously it is easier to separate if they are not legally tied together.

Every rational mind must admit that were all marriage laws abolished, every couple desirous of living together and confining their sex relations to each other exclusively, would have just as good an opportunity to do so as they have under marriage. No advocate of Freedom would deny them that right, even though they fought like cats and dogs, as many married couples do now. I will admit that there are many who do not appear to be much disturbed by these fights and some couples seem actually to enjoy them. The fact that there are people so stupid or so coarse that matrimonial quarrels do not trouble them, is no reason why intelligent, refined, sensitive persons should be compelled to live together when conditions are not harmonious.

Any fair-minded person would be satisfied, if given an opportunity, to live with his mate or not, no matter what the conditions. Clearly, then, it is only those who are not fair-minded who would compe-

people who have sexual associations, to live together, permanently mated, no matter how galling the conditions might be.

Nearly all advocates of marriage admit the correctness of the argument that under freedom unhappy couples could easily separate; indeed they cite that fact as a reason why people should not be free; thus they admit that all marriage can do is to compel unhappy couples to remain unhappy.

Whether or not people are as unhappy living together in freedom as they are in marriage does not affect the argument for freedom; for if they are unhappy and persist in living together it is their own affair. As a matter of fact the most of them would separate, and this the compulsionists admit, as before stated. Judging by the large and constantly increasing number of applications for divorce, it is plain to see that there are not as many people as there used to be who are too stupid to have any desire for freedom.

I am not advocating the idea of couples living together, whether married or not. While admitting the right of all to do so, I doubt the wisdom of it. Indeed, I think the strongest argument against marriage is the fact that people cannot live together without losing their individuality, or one of them becoming a boss. If ever a fact was demonstrated it is this: Love is a tender, hothouse plant. It won't stand the frost of housekeeping nor the harsh winds of business. "Oh," some one will say, "I want a love strong enough to survive through all the storms of life." Yes, we all want it, but that isn't the slightest reason that we will get it. It is well to recognize facts, and follow the lines of least resistance. Marriage has been tried for thousands of years. It is an admitted failure. Every young man who begins to drink thinks his brain is a little stronger than anybody else's. Others have become drunkards, but *he* can control his appetite. We know the result. So with the boys and girls who would marry. They see that their fathers and mothers are mere business partners. Romance left long ago. They hear sarcastic remarks passed back and forth, which, if they had been made before marriage, would brought their courtship to an end then and there. And yet, as you remarked, they do not listen to arguments. They have overestimated their qualities. Why then do I argue? Because I believe by continually pounding; after a while a few will listen. Perhaps your correspondent (L. M. H.) will live to thank me. Now, if this plant doesn't prove to be the strong plant that you thought it was, you have lost it entirely. Instead of exposing it to the cruel blasts, why not recognize its limitations, protect it, and enjoy its beauty? Would you throw away a lily because it could not endure a temperature of ten degrees below zero? No, you would say: "That's a beautiful flower; let's keep it where it will live, that we may enjoy its beauty a long time."

It is not in the nature of things for people to think alike on all subjects, and when lovers live apart is isn't necessary to their happiness that they do think alike. But they must think alike when they live together or there is discord. There is practically no end to the questions which come up in housekeeping and business, and those who are foolish enough to think that they can always agree, will find themselves sadly disappointed. But somebody says each one should "give in" a little. Of course, that is just what they must do to avoid a fight, but every time they "give in," a little of the love "gives out." No person with any strength of character is willing to be continually sacrificing that character, and no kind, considerate, sensitive person will wish to have another sacrifice his or her individuality for his or her sake. A compromise is still worse. In that case neither is pleased. Sacrifice and compromise may prevent an open rupture, but every time they are made they leave, as someone said, a "dark brown taste in the mouth," and push romance a little farther out of the window. All this would be unnecessary if lovers lived by themselves.

Another reason why living together is undesirable is because it makes life too narrow. Throughout all nature, variety is the charm of existence. The most conservative will admit that in *all things*, except love affairs, variety is a virtue. "If all people were Quakers," said Paine, "what a drab world this would be." It isn't reasonable to suppose that there is just one exception to the rule that "variety is the spice of life," and when people get rid of their ideas which have no basis whatever outside of superstition or priestcraft, they will realize that there is *no* exception to that rule.

What would you think of a law that compelled a man, because when he was 21 years of age he liked fried oysters better than any other food, to eat nothing but fried oysters all the rest of his life? I think, by the time he was forty, he would have as great a loathing for them as the Israelites had for quail. If, in order to get a bite of some other kind of food, he were obliged to sneak around and steal from garbage cans, it wouldn't be wondered at if he sometimes got hold of something which made him sick. Then the law makers would point out the "sinister influence" of those who advocated a variety of food. Of course, it wouldn't occur to them that their laws had made it impossible for him to make a proper selection of food.

What is "running loose" among men, anyway? If it means indiscriminate sex association I know of no one who advocates it. Any person who is rational enough and liberal enough to advocate freedom, would naturally be sane enough to favor moderation and discrimination. If "running loose" means that men and women are to use their own judgment in sex matters, instead of allowing priests and preachers to burden them with their restrictions which are founded upon the lie that sex is vile, then by all means, run loose. To be loosened from tyrannical laws, founded on ignorance and maintained by brutality, would be the greatest blessing imaginable.

If a woman cannot find any other course than to be a marriage slave or an ordinary prostitute without becoming "unusual," then I would say be all means *be unusual*. There is no need of becoming the sex slave of anybody, either for a short time or for a long time. The "unusual" woman will be clean, independent, discriminating, moderate, kind, affectionate, and the only basis for intercourse will be mutual desire and mutual benefit.

THE POLICE ARGUMENT.

From H. Schaffer, California.

To the Editor of The Truth Seeker:

Kindly suggest some remedy how to escape from the holy reverend gentlemen that have infested our beautiful city of Fresno. Not a week passes but some minister comes to save. Before we get rid of one holy evangelist another one crops up, having our two daily papers backing them and the racket is so great that I am afraid since the last one arrived, by the name of Rev. G. C. "Dynamite Adams" as he styles himself, that one fine morning Jesus might drop in on us and save our city, and all of us will be washed in the blood of Jesus.

By the way, I will relate an incident that happened this week. Hearing of the racket made about the last humbug such as "Dynamite Adams" riding around town in an automobile, announcing that *he*, himself "Dynamite Adams," will speak at the Court House Park about the holy, divine book, the Bible, I decided to take in the show. After listening to his expounding the holy book, and sending everybody that does not believe in Jesus and his word to a literal hell, the writer asked permission to refute and correct his misstatements made. He refused. I challenged him to debate the question as to the authenticity and reliability of the Bible, and he asked, "Whom do you represent?" I replied that I represent truth, and as somebody must tell the truth about the Bible, I feel that I am qualified to do it. Again he refused. Not giving him a chance to dodge the issue, he

finally consented to debate the next evening. Some of my Rationalist friends were a little skeptical about his accepting and predicted that he would find some excuse or loophole by which to escape. On the following evening I was "Johnny on the spot," ready to charge with my batteries of facts against the fort of superstition.

But wait, the saint holy and divine was there ready with—whom do you imagine? Lo and behold! Jesus in the form of a policeman, saying that as I have no permit, I cannot speak—a real Christian method. Can you beat it? So it is all along the line, you cannot make them come out in the open, they know why?

I write this just to let you know that in this far away burg we are trying to do our mite in destroying the cobwebs of the superstitious, hypnotized masses. We are planning to organize a club so by concerted action we may be able to accomplish some good.

MIND AND MATTER.

From D. S. Prentice, Indiana.

To the Editor of The Truth Seeker:

I am an old man and believe myself to be a philosopher and sound reasoner. I am going to make an assertion and then prove it to be true, or shall expect some of the intellectuals who feel sure that nature, or God—as it may be—is not a planning and designing force, to show the fallacy of my argument. I assert that mind and matter are equally eternal. Mind designs and plans all of nature's works. Mind cannot produce matter or matter mind.

Here is the proof. Man is the highest product of nature and hence the best representative of nature. To choose any lower product than the highest would be not only foolish but unfair. But man is a designer; all he does is by design. He plans for years to come, yea even plans designs to be matured beyond the farthest limit of his life.

If then man, nature's highest product, is a designer, *did nature not design him for that end?* If not, then nature becomes the impossible creator, who out of that design, plan or thought, produces a creature who by *thought alone* employs his busy life and forces nature's laws to aid the consummation of his plans. Vain is our effort to lift the veil that enshrouds infinity, and yet another million years may come and go and man invent and think and plan and grow and then perhaps, we cannot see or know. But then the infinite himself the truth may show.

Mind and matter are two separate and distinctly different forms, coexistent and necessary to each other, but there exists in neither the power to create or augment the other. But although as yet we lack the power to comprehend the infinite, it may come. We shall grow.

SENSITIVE TO "SPIRITS."

From D. F. Sweetland, Illinois.

To the Editor of The Truth Seeker:

Slater and Maggie Waite are now tapping the "spirit" world in Chicago. Slater calls it "hearing from the other side of life," and for rapid fire "spirit communion" is declared to be the best in the business. Maggie holds forth in the Masonic Temple every Sunday night. They both have Anna Eva Fay beaten, as they have no known assistants and are not blindfolded.

Maggie gives what purports to be a description of dead relatives, giving their names. She says that their "spirits" are desirous of communicating with a person in the audience, which Maggie points out and asks if the description and names are correct, and they invariably answer yes. In getting the names Maggie says she sees stars and the letters which comprise the names are mixed up with the stars.

Slater does the same stunts but doesn't see any stars. He is quicker and will answer four or five times as many questions as Maggie. His method of operation is for persons to write questions, seal them in an envelope with something on the outside for identification, and deposit them on a table on the stage. Slater picks up an

envelope and answers the question before opening the envelope, describes your departed, gives names, etc. Sometimes he misses fire when he will leave the platform and go to the victim and succeed in puzzling him. In passing along the aisle he told a woman that she would "give birth to a baby boy inside of three weeks." The "spirits" seemed to be quite fresh. The *Melting Pot*, a St. Louis paper, publishes an account of a Los Angeles chocolate blonde of African descent who is said to have given birth to a boy baby by the third person of the Trinity. A friend informs me that a south-side lady claims to have had a boy baby by the fourth person in the Trinity—the devil; and the neighbors agree that the baby looks the part. Isn't it strange that these conceptions are always boys. These divinities don't seem to be any good on girls.

Slater got one question that he said was improper; his control might be offended so he would pass it up. There was about two feet of envelopes and he reached about thirty questions. He claims he was born sensitive to "spirits"; a "spirit" passing anywhere near him would cause him to vibrate when he would open up conversation with them. He is quite a puzzle to what Prof. Wilksboro calls a "cheap organism."

A NEW SOCIETY IN BUFFALO.

From Geo. Lowe, New York.

To the Editor of The Truth Seeker:

The Society for Promoting Rational Ethics, an organization recently formed in Buffalo, celebrated May 30 by giving a banquet in honor of the memory of Thomas Paine. Seventy-five admirers of the author of the "Age of Reason" attended the feast, and showed by their enthusiasm that the patriot-hero is in no danger of being forgotten.

Addresses were made by Dr. Gustav A. Pohl, Rev. Richard W. Boynton, of the First Unitarian Church, and the present writer. Each had much to say in praise of the man who did so much for the cause of American independence, and for the intellectual freedom of humanity.

Twelve applications for membership in the society were received at the close of the speechmaking, so the committee which had made the arrangements for the occasion felt that the hard work done had been amply repaid.

This society was formed last March, with a membership of twenty-three. Meetings have since been held every first and third Thursday in the month, with the result that we now have seventy members. We should like to have all readers of THE TRUTH SEEKER who live in Buffalo join us in the work of dispelling the gloomy clouds of superstition which still darken the mental horizon.

Our officers are: President, Gus. H. Lang; Vice-President, Dr. Gustav A. Pohl; Treasurer, Mrs. J. Sherman Britt, and Secretary, George Lowe. Anyone wishing for information regarding the society may address me at 84 Garner avenue, Buffalo, N. Y.

RELIGION CONDEMNED.

From A. Johnson, Washington.

To the Editor of The Truth Seeker:

Though I may not be classed as "prominent," I have decided opinions on the questions asked by Dr. J. Danforth Taylor [TRUTH SEEKER, May 19.] As brevity is the soul of newspaper space, I'll reply in as few words as possible.

"Do you believe in any kind of a God?" No. This is bunk used to bunko fools. "Future existence?" No. Oblivion. The soul is an asset of the clergy for revenue only. "Why do you condemn Christianity?" Because it is the world's greatest criminal. No man can commit a greater crime than the priesthood, who crucify the minds of little children. It makes them incapable of reason in after life—fools for Christ's sake.

CAN JESUS SAVE? By W. E. Clark.

Third reprint. The author got hold of a good idea and worked it out ably. Price 5 cents.

CHILDREN'S CORNER FOR BOYS AND GIRLS YOUNG AND OLD

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

FREETHOUGHT CALENDAR.

CONDUCTED BY FRANKLIN STEINER.

Harriet Martineau, June 12, 1802. June 27, 1876.

Harriet Martineau, the greatest of all woman Freethought writers, was born in Norwich, England, June 12, 1802. The family was of Huguenot extraction and held Unitarian views religiously. Her brother, James Martineau, was the great English leader of this liberal Christian denomination during the nineteenth century. Her father, who was a manufacturer, died in 1826, leaving his family a small inheritance which was lost through the failure of the house where it was in-



vested. All of the family were obliged to work. Harriet was sickly as a child, and at the age of twenty was completely deaf. This informally prevented her from teaching, so she took up authorship, beginning to write, in 1821, for the *Monthly Repository*, a Unitarian magazine. Her first book was a religious one, published in 1823, and entitled "Devotional Exercises and Addresses, Prayers and Hymns." Her literary work at first was not remunerative, and she added to her income by needle work. In 1830 she won three prize essays of the Unitarian Association, and the year following published "Illustrations of Political Economy," a book that had a big sale and fixed her status in the literary world. In 1832 Miss Martineau moved to London, where she became acquainted with Hallam, Milman, Malthus, Monckton, Milne, Sydney Smith, Bulwer, Carlyle and others famous in the world of letters. In 1834 she visited the United States, where she was horrified at seeing African slavery condoned by the public in general and by the church in particular. She did not hesitate to express openly her sympathy with the abolitionists. For this she was publicly insulted in the staid religious city of Boston. Returning to England, she wrote two books on her travels and an article for the *Westminster Review* on "The Martyr Age in America," which treated on the persecutions the abolitionists were suffering. After publishing a novel, "Deerbrook," in 1839, Miss Martineau completely broke down in health and was an invalid until 1844, when she was restored to health by a course of mesmeric treatment. She tells of this in her "Letters on Mesmerism." Her tour with some friends in 1846 through Palestine, Egypt and Syria furnished the material for "Eastern Life, Present and Past." In this work she shows how, in the progress of knowledge, our ideas of God, religion and our conception of the world change, and while she does not expressly say so, she intimates that philosophical Atheism will be the goal reached by man. She wrote, in 1849, for the well-known London publisher Charles Knight, the "History of the Thirty Years' Peace"

(1816-1846). This was a popular history from the standpoint of a radical. Her next work was an English version of Comte's "Positive Philosophy" (1853). From 1852 to 1866 she was a regular contributor to the *Daily News* and the *Westminster Review*. The work by which Miss Martineau is best known appeared in 1851, entitled "Letters on the Laws of Man's Nature and Development," a correspondence between herself and H. G. Atkinson. Here, while not, like Herbert Spencer, denying a first cause, she declares it to be unthinkable and unknowable. She died June 27, 1876. All must admit that Harriet Martineau was a wonderful woman, and possessed not only a marvelous intellect but great moral courage, when that quality was possessed by but few. Samuel P. Putnam well says ("Four Hundred Years of Freethought," p. 487): "She was the equal of any man of her time in variety of accomplishments, vast learning, felicity of expression, and range of thought. . . . She was a noble defender of our Union in the great Civil War. She kept the heart of England warm for liberty and justice. She was the friend of the down-trodden, and she dared to express the most unpopular convictions."

Other events of which the past week is the anniversary are:

- June 10. Atlantic telegraph fleet land, 1858. Landing of Dutch in New York, 1607.
- June 11. Copernicus died, 1543. Catholics interfere with street preaching in New York City, riot, 1854. Committee appointed to draw up the Declaration of Independence, 1776.
- June 12. Jesuit expelled from Germany, 1872. World's Anti-Slavery Convention in London, 1840. Wm. Cullen Bryant died, 1878.
- June 13. Bennett monument dedicated, 1884. Treaty with China, 1858.
- June 14. Leopardi died, 1837. National flag of U. S. adopted, 1777. Washington appointed commander-in-chief of Continental Army, 1775.
- June 15. Margaret Jones executed by Puritans for witchcraft, Boston, 1648.
- June 16. Boccaccio born, 1313.

Birds that Never Get Tired.

The birds that make their summer home far up in the north around the Arctic Ocean fly far to the southward when the summer is over and scarcely stop until they have reached lands that are only a few hundred miles from the South Pole. In making this wonderful journey over sea and land they travel in a short time nearly half around the world, or about 11,000 miles. These are the terns or sea-swallows and they are the greatest long-distance travelers among all the birds. So much do they like the long bright days that they have been called the "sunshine birds."

Another of the tireless bird travelers is the storm petrel, which sailors call "Mother Carey's Chicken." These birds fly so close to the water that at times they seem to be walking up and down the waves. An interesting story is told about a storm petrel that followed a steamer all the way across the Atlantic. One of the passengers had caught the bird, tied a bit of red ribbon around its neck, and released it. Seldom was it out of sight of the passengers, who could readily distinguish it among others of its kind. When only a few miles from New York, the little petrel disappeared, perhaps to follow another steamer back again to the other side.

Taken at Her Word.

A maiden lady of uncertain age became very indignant when the census-taker asked her age.

"Did you see the girls next door," she asked—"the Hill twins?"

"Certainly!" replied the census man.

"And did they tell you their age?"

"Yes."

"Well," she snapped, "I'm just as old as they are!"

"Oh, very well!" said the census man; and he wrote down—"Sarah Stokes—as old as the hills!"

A Modest Young Scholar.

This morning I had a pleasant time while waiting in the blacksmith shop for my horse to be shod. Often thus in town I hear men conversing on topics that to me are a grateful change from farm talk.

We were engaged in a discussion of some phases of the great war, when a newcomer took a hand, and soon we men saw that we would better keep still and listen. He is a child, a boy of twelve years, but he can give one a history of the war up to date, with the movements of the chief forces and the geography of the country. But the most delightful thing about the little fellow is his perfect honesty. He does not talk for effect; he uses no arts. He merely states his facts in a modest and gentlemanly way. He is a boy whose father is in business in the city. They live in the country, and Tommy attends a country school. He is a reader and a thinker. He says frankly, "I am against Germany. I am for France and Belgium," yet he is ready to give due credit to the Central Powers, and is too candid to try to defend England against charges of land-hunger, insufferable snobbery and cold-blooded selfishness.

Later in the day I had a discussion with a man of perhaps thirty-five years of age, and he gave me all sorts of sophistries and evasions showing a total lack of what Dr. Ostwald would, I think, call "inner honesty." And I have been comparing the two controversialists, the child and the man, and admiring the former while despising the latter.

How good it would be for society could we have a large proportion of our adult citizens as honest and fair-minded as is little Tommy! What an abundance of good material for officeholders, lawyers, judges, jurymen! And could we not have them were but our children rightly taught and trained?

Speaking in praise of Tommy to a German-American neighbor of his, I received as an answer: "Yes; but he is against Germany." Is it because I agree with Tommy that I like his talk? PHIL.

The Sultan's Treasure.

Of idle riches probably no greater amount is to be found in any city than that lying in safe deposit in Constantinople. In the Green Vaults of the Porte lies hidden away what is perhaps the greatest treasure the world has seen collected for ages and hoarded away from sun and sight, says the San Francisco *Argonaut*. The greed of twenty-eight generations of sultans, with their heritages, has made this treasure what it is. Nobody knows just how much value is there, for the treasures are zealously guarded night and day, and the only hint as to their value is the rumors which leak out now and then to the resident population. The store appears to consist mainly of jewels, set and unset, and ornaments of church or state.

Worth Seeing.

Mr. Swankley had been a great traveler and couldn't keep quiet about it. Everything reminded him of something else that took place in Timbuctoo or the Cannibal Isles. His friend Martin was admiring a beautiful sunset one evening. "Ah," said Swankley, "you should just see the sunsets in the East!" "I should like to," said Martin. "The sun always sets in the West in this ordinary old country."

It Was Probably True.

In the language class among other words for sentence making was the word "terror." Little Emma, the youngest member of the class, handed in the following:

"I went to church yesterday and there was a new terror in the choir."—*Harper's Magazine*.

A Famous Saying.

A schoolboy composition on Patrick Henry contained the following gem: "Patrick was not a very bright boy. He had blue eyes and light hair. He got married and then said, 'Give me liberty or give me death.'"

She Knew Her Scott.

"Are you fond of literature?" he asked. (We find the record of this conversation in *The Publisher's Weekly*.)

"Passionately," she replied.

"Then you must admire Sir Walter Scott," he exclaimed with sudden animation. "Is not his 'Lady of the Lake' exquisite in its flowing grace and poetic imagery?"

"It is perfectly lovely," she assented, clasping her hands in ecstasy. "I suppose I have read it a dozen times."

"And Scott's 'Marmion,'" he continued, "and 'Peveril of the Peak?'"

"I just dote upon them," she replied.

"And Scott's Emulsion?" he continued hastily, a faint suspicion dawning upon him.

"I think," she interrupted rashly, "that's it's the best thing he ever wrote."

A Bulky Sum.

When someone observed that the two billion dollars the government is raising by the sale of Liberty Bonds was a "heap of money," the calculating passenger on the railway train produced his pencil and on the margin of his evening paper figured out the problem as follows: If two billion in silver dollars were packed in boxes a foot square, outside dimensions, the number of boxes required would be 485,908. Each box would hold \$4,116. The boxes would make a pile 972 feet long, 50 feet wide and 10 feet high. For their manufacture there would be needed 2,916,000 feet of lumber and 120,000 pounds of nails.

Disabling the Line.

A German captain of engineers, says I. K. Dawson in the *Scientific American*, told how he once sent a green corporal and three men back with instructions to put a railroad station completely out of commission so that it could by no possible means be of use to the enemy. The corporal rejoined the command in a surprisingly short time considering the nature of his task. The captain asked if he had carried out his instructions. "Ja, wohl, Herr Hauptmann," said the corporal, "the Russians will never be able to use that station again. You see," pointing to a large sack on his back, "I have carried away all the tickets."

Enforced Happiness.

The boy of eight or nine years sitting by his mother at the movies had grown restless and finally received this rebuke and admonition from his mother:

"Set still! You think that I am going to pay ten cents to get you in here and then have you squirm and wriggle around like an eel and fuss all of the time? Now you've got to set still and enjoy yourself if I have to break ev'ry bone in your body to make you do it. You hear me?"

In Doubt.

Patsy—Hallo, Mike! They tell me that yer sither that was afther marryin' Donovan last year is a happy mother this mornin'?

Mike—That's so.

Patsy—Is it a boy or gurr! that it is?

Mike—Ah, sure, I don't know! Isn't it meself that's jist goin' up to the house to see whether it's an uncle or an aunt I am?

A Hint.

In the midst of all your hurry,
And your worry and your flurry,
In the pressure of your shovin'
Take a little time for lovin'
Just a-lovin' of your fellows on the way
You will find if you begin it
And keep at it for a minute
There's a lot of profit in it
That will cheer the darkest day
And endue your weary spirit with the
joyousness of May.

—Bangs.

Road to Happiness.

"To be thankful for the morning sunlight, for your neighbor's smile, for the pure sweet air; to be glad of the day's work and the power to do it, to be content with what you have, to live each day better than the last—surely this is the road to happiness."

THE LETTER BOX.

F. O. HAYES, Kansas.—*Popular Astronomy* is published at Carleton College, Northfield, Minn.; ten numbers per year; annual subscription \$3.50. Your thanks for this information are accepted.

WILLARD BALLAM, Utah.—We bow to you as an instructor in the use of *die oder das*. German grammar is a swamp we have not attempted to penetrate. A merit of the English tongue is that it has no grammar except that which has been thrust upon it. We found in the German title of Haeckel's "Riddle of the Universe" the article *die* standing before "Welträthsel," and took a chance on its being correct. That "das Welträthsel" should be purely monistic and "die Welträthsel" purely dualistic, as you allege, excites our astonishment. Maybe after all, the riddle of the universe is German grammar.

MARGARET SANGER, Room 2004, 104 Fifth Avenue, New York.—We approve the extension of freedom of speech and press to include the right to disseminate birth-control information. Such information should be as legitimate as its opposite, how to promote family increase. But being a birth-control promoter or advocate is another story. So we could put no enthusiasm into the distribution of your entertaining and instructive pamphlets, with their attractive illustrations, not feeling sure that the world would be better off with fewer births than with more. We should like to see our sons raise ten children each.

J. B. GALBRAITH, Texas.—From our "standpoint" the beast of Revelation cannot be identified unless we know who was the writer of the book of Revelation and whom he had in mind when he numbered the brute. If as the Catholics say he is Luther, and if as the Protestants contend he is the pope, and if as has lately been set forth he is the German emperor, he must be a trinity, or a bird, as Boyle Roche would remark—being in three places at once. If you spell the title of the pope, *Vicarius Filii Dei*, and give to the letters V, I, C, L, and D as they occur the value they have in the Roman numerals, the sum will be 666, which is the number of the beast. This is a Seventh-day Adventist demonstration.

CHARLES SMITH, West Virginia.—Dr. Alonzo T. Jones, being a Seventh-day Adventist, is sound on the question of church and state; but as he believes everything he finds in the Bible he is likely to be misled when he depends upon that book. For example, he quotes Isaiah xxxviii, 8, to prove that science is wrong when it credits Anaximander (610 B. C.) with the invention of the sun-dial. He thinks the passage about the sun going down in the dial of Ahaz proves that the device was known in Jerusalem 150 years before Anaximander lived. On the other hand, Prof. T. K. Cheyne, who writes on the word "dial" in the *Encyclopedia Biblica*, affirms that sun-dial is not indicated by the language of the text, the word so translated meaning *step*. The idea is that the sun, or the shadow it cast, went down certain steps, possibly those of the king's palace, as the sun swung around; and the miracle was in making the shadow go back up the steps. "We must at any rate," says Professor Cheyne, "abandon the view that a dial with concentric circles and a central gnomon was meant."

THE CHRISTIAN MYTHOLOGY

A Work that Traces the Principal Features of the Christian Religion to Their Source in the Mythologies of Older Religions.

By BRIGHAM LEATHERBEE
Illustrated.

A feature of the work is the uncovering of the phallic principles in Christianity, to which the key is given in a series of illustrations.

"The Christian Mythology" is printed on light but substantial paper, convenient in size, handsomely bound in cloth, with gold sidestamp, and is provided with a sufficient index and a Bibliography that guides the reader to works drawn upon as authorities. The unpretentious little volume will bring light to thousands who know nothing about the origin of the dogmas they believe or the rites they practice.

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DEPARTMENT OF ECONOMICS.

Real Socialism and What It Is Not.

I beg a few lines of space in reply to Mr. Walter Freeman's communication of May 19th. At the beginning, I am glad to note that Mr. Freeman appreciates the truth of my statement that Socialism has been throttled and diseased, and he adds almost submerged by something, be it crankisms or "various brands of so-called reforms labeled Socialism." Now, before we go any further, what is Socialism? What is the grain, and what is the chaff? We may differ as to its definition, so to save time and space in the ultimate, I will define "real Socialism" as I conceive it. Real Socialism is the study or science or practice of that which is social, that which is equally favorable to all mankind, and to society or man collectively, and in a community of institutions, as I have already stated, of the people, by the people and for the people, with equal opportunity to all and special privilege to none. All laws and institutions being exclusively acting for the greatest good to the greatest number.

Probably all Socialists will at least passively acquiesce in these general statements, yet I daresay many of them would positively approve in way of propaganda and policy, in behalf of attaining the one goal we all seek, many acts which I would regard as to the last degree unsocial. The strike, for example, is as unsocial an act as a highway hold-up, and not only to employers but to other poor and laboring men. As Mr. Freeman admits, Socialism is not a unit. There are so many brands masquerading under the general name of Socialism that almost any crime could be committed under its banners and not be without applause. No act could be too unsocial to be outside the pale of Socialism as the world now seems to understand it. Men who talk Socialism in our public thoroughfares as a rule preach against all law and order, against all government, good or bad, and as a matter of fact they preach anarchy in the name of Socialism. They are almost entirely destructive instead of constructive.

There are men of this type who teach if there is not food, clothing, and shelter enough, or good enough, to destroy what there is. The lowest animals would know better than that, and yet there are those in Germany today who are robbing and destroying small shopkeeper's stocks of provisions in that famished country, for crimes of which they are not guilty, and while many Socialist leaders are supporting the really responsible despot. Many Socialist leaders are now doing their utmost to prevail upon their fellow Socialists of Russia to make an ignoble peace to the destruction of their own democracy, and in behalf of the despotic Autocrat at Berlin. I note also that those calling themselves "Social Democrats" are even more loyal to the Kaiser than the radical Socialists. In this case I would prefer the radicals, but in Russia the radicals have done everything in their power to destroy the new democracy and make peace with the Kaiser.

Here we get back to the original premise. It is not the particular brand of Socialism, but the cranks that seem to dominate them. I am not familiar with the "Weekly People," of which I have sent for sample copy, but I am with three others which I prefer not to mention since I have commented as I have. I have also had friends who were Socialists who have informed me verbally, and provided literature. My mind is always open and I have no prejudices, except to that which is unsocial in its true sense.

I think we are to be congratulated that we can appropriate \$7,000,000,000 as a starter for the prosecution of the war against the military despot of Prussia because we are menaced with conquest by that despot, and as a nation we must in words of Patrick Henry "sink or swim, survive or perish." We value too highly our once dearly bought democracy to give it up without putting up the best fight of which we are capable. With the Hohenzollerns once in the saddle, after a conquest of the world, we would have a much more difficult time to get it back than to preserve it now.

I am sorry Mr. Freeman cannot differentiate between an offensive warfare of a despot and Autocrat, out for conquest, and a defensive one in behalf of the preservation of a great democracy, the fall of which would blast all. I regret also that any true Socialist and democrat should want anything else than universal military service. First of all, did it not excuse those expressing a religious scruple against war, it would make the coward support the brave, and furnish the required numbers to insure victory. I might add that ample appropriation means ample munitions, which in turn

means lessened risk to our soldiers. Our English cousins found their losses cut down about one-half when their general munition supply became ample. The theory of "The Prince of Peace," of the million men up in a night to defend the country after the enemy landed or actually attacked us, put into execution, would have involved a massacre of our bravest men, while the disloyal and the cowards remained at home. Who has not noted that among Socialists in general, as they stand today, those who are loudest in demands for true social democracy are loudest in their kicks on doing their share in defending it? This is a class of Socialism which I condemn. Universal service says no to the man who says "let George do it." Let every man do his own manly part. I should hate to see the country trust to Socialists for volunteers, if their literature is an index of what to expect.

The implication of the selective draft law that those who are free from an anti-war sentiment of the Christian religion, must fight our country's battles, and on the other hand the provision that a simple statement of having a religious scruple against war, may be a sufficient excuse to shirk all obligation to help sustain our country at the front and make democracy safe, is as great a compliment to the patriotism of the Freethinker as it is a stigma to cowardice and slack-erage of the Christian American, even though such was probably not the design of its designer. The remarkable selective draft law singularly exempts theological, but not medical, students from military service. The theological students are surely of no real value to the Government except as soldiers, whereas if this war lasts a couple of years or more, as predicted, Junior year students of today would be ready for army medical service if permitted to finish their college courses. When will we cease to be imposed upon by the organized church? This is supposed to be a state separated from the church.

The only fault I have to find with the universal service act, is that part of its selective draft which permits a man to shirk duty for religious reasons. A religious man's duty and obligation to his country should be as high and strong as any other. War is no picnic. It is not a sentiment of frivolity or devilry, or other desire for war that impels any man to make a defensive fight for his country, but that far nobler sense of obligation to do one's just share to sustain the country which is the heritage of us all. It is gratifying that the University students of the country, "the hot beds of Infidelity," according to the ecclesiastics, were the first to answer their country's call for volunteers.

I did not say I wondered why Andrew Carnegie is not interested in the uplift and liberation of mankind, in fact I showed in detail he is and is doing a share to the utmost of his means. He is giving away not only all his income, but many millions more out of his principal, which is rapidly diminishing year by year. In addition to all his library, scientific, and educational foundations, he has, as Mrs. R. G. Ingersoll once told me, "a pension list which is miles long" (figuratively speaking). Yes, Mr. Carnegie can be classed as a capitalist. He did finally sell out his business to the United States Steel Corporation after many refusals, with the Corporation's bids mounting higher and higher until they gave him a fabulous price which retired Mr. Carnegie a millionaire several hundred times over. Probably the long period of comparative worthlessness of the common stock in the Corporation cost many a man his all, but Mr. Carnegie was not to blame for that, and since then it has been coming back to the people in the wisest possible dispensations, and far more conscientiously than we get back the funds we pay as taxes.

The trouble with many Socialists is a lack of the noblest mental faculty, that of discrimination. Mr. Rockefeller and Mr. Carnegie are apparently both alike to you. For comparison read Tarbell's History of the Standard Oil Company and the United States government investigation of it. Consider that Rockefeller's fortune is increasing about as fast as Carnegie's is diminishing. Compare the men in all particulars as men, then revise your views.

The whole civilized world is now watching Socialism as never before. It is now being put to the supreme test. Prior to the European war they were far the strongest political body of the German nation. They were famed the world over for their widely-preached doctrine of Internationalism. All Europe fell for it in face of all of Ger-

many's continued preparation for war on a gigantic scale. All continued to live in a fool's paradise, in the belief that when Germany made a declaration of war, the Socialists would stall it, both as members in the Reichstag, and as troops in the field. But not so. Notwithstanding that German-held securities were liquidated on all foreign stock exchanges in enormous volume, and General F. von Bernhardi's book on the "Next War," which gave the German program, England was caught napping and France and Russia partially unprepared. We hoped against hope to keep out of it. The whole country cursed Wilson as a cowardly note writer, "Too proud to fight." We all know the rest.

When the Kaiser was all ready and declared war on Aug. 1, 1914, the Socialists suspended Internationalism, voted all necessary credits in the Reichstag and manned the guns in the army. The powerful Socialist organization made no concerted protest, and what few brave souls dared to assert themselves later on were imprisoned without any serious objections from the rank and file until hunger began to gnaw at their vitals. Then they grumbled, but left it to their leader Scheidemann.

Now we have an interesting picture of a group of men organized under the leadership of a man, who, at the crisis of their affairs, is firmly associated with the reactionaries, and devoting his whole time, not to democratic and social ideals, but to an endeavor to obtain through his prestige as a Socialistic leader the surrender to his Prussian despot, on a separate peace basis, of the democracy just won in Russia by revolution. America has stepped into the breach in a noble effort to save the day for democracy. One would expect the Socialists to be first as volunteers to give all possible aid in the great undertaking. I am glad to note that Phelps-Stokes, Charles E. Russell, W. E. Walling, and W. J. Ghent are on the right side, but what shall we think of those who grumble at being compelled to do the share from which they would otherwise shirk? They are the class of men who have brought Socialism beneath the avalanche which has already submerged it here in America. He who would not fight for the survival of democracy is unworthy to dictate its course. He who is all mouth and with no hands, is poor material for the organization that is to make for mankind a perfect social edifice. We need brawn and brains more than loquacity.

What are we to think of an Internationalism, promulgated in an empire as against all war, influencing Socialists the world over to oppose war, when the promulgators of it suspend it and foster a war of conquest of foreign democracies, by autocratic despots, and when that same Internationalism is used by the Socialists of the menaced democracies as an excuse to shirk military duty in the defense of those democracies?

Mr. Freeman asks the already threadbare question: Does it not seem disgraceful that charity is necessary amidst plenty? I answer yes, but whatever the abundance, whatever the social conditions, many men would have nothing were it not for charity, and not owing to any faulty social conditions, but because they have not the lowest animal instinct to live. During the last decade of my father's life he devoted his full time to gratuitous service as President of a city benevolent society. During that period he brought to light many cases of complete destitution in families, who but a few days before the last cent was spent had on their tables every luxury the market afforded. Men who could not do any kind of skilled labor would remain idle as long as they had any funds at all, and even then refuse to do anything menial. Others drink up all they can earn and more too, and are at all times unfit owing to alcoholic debility. Such men often have large families. What are you going to do with them other than by the charity of those who have been more provident? Certainly taxes are already high enough without adding the general sustenance of such people to public charge. For many years I was chief of a clinic in General Medicine in the Out-patient department of Bellevue Hospital, New York City. I and my assistants treated 6,000 new patients a year, all charity cases. In 1891 I practiced from the New York Lying In Hospital on the lower East side of New York, all charity cases. So Mr. Freeman must pardon me if I make some pretensions to knowing something of the causes of indigence in this country. There are plenty of heart-rending cases of distress through accidental events and through no fault of the distressed, who when tided over a crisis will get on their feet again, yet the large majority and the chronic indigents would saddle the burden of sustaining them on Easy Street for life eternal, so long as suckers can be found to be played as easy marks.

Now, all nations, whether Monarchical or Republican, continually have problems to solve, mistakes, determined by experience, to correct, and wrongs to right. All can't be helped in one melting pot by any universal system, Socialist or otherwise. The only way to reach approximate perfection is by a process of evolution, by virtue of which a survival of the fit and the elimination of the unfit is gradually attained. The men who are really shouldering the burden of accomplishing this great end are those true reformers who are willing to give their time and labor to propose, argue, and persevere in effort until real reforms are obtained one by one. The wholesale policy of general condemnation of whole governments and social systems, indiscriminate of the good from the bad, because every reprobate is not prosperous under them, is all wrong and accomplishes no good. Only the unit man so dreams.

The fact should never be lost sight of that many of our social and legislative ills are not due to fundamental errors of a democracy or of our own United States Constitution, which can be cured at one sweep with one patent cure-all, but are due to absence of common honesty on the part of the representatives of the people occupying positions of public trust. Too much attention is paid by legislators now to organizations representing religious dogmas and political and social theories which are unfair, absurd, and impractical, while not being particular enough to elect men to such places who are fundamentally honest, unpurchasable, wise, and socially disposed toward their fellow men. There are plenty of such men, but we give preference to professional and aggressive politicians. For success, brains and education are absolutely essential. It is a prime error to regard stupidity and ignorance as more representative of the masses. It spells failure in advance.

The common error of antagonizing everyone who appears as a capitalist or an employer, never got the Socialist or labor parties anywhere, and never will. If laws were but introduced and generally supported limiting individual incomes and transmission by inheritance, and corporations were properly controlled, dangers of ultra-aggregations of capital would pass away, and our national wealth would be a blessing to all right-minded people.

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"Yes," replied the sympathetic friend,

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Foreign Minister Arthur J. Balfour reached a British port June 9, back from his special mission to the United States.

San Salvador, Santa Tecla and neighboring towns and villages were destroyed by an earthquake which occurred on June 8th.

Lord Northcliffe, at the request of the War Cabinet, has accepted the position of head of the British war mission in the United States.

E. P. Patenaud, secretary of state of the Dominion of Canada, has tendered his resignation owing to disagreement with the government on the conscription issue.

William Redmond, Irish Nationalist leader, brother of John Redmond, died in an ambulance June 9, while on the way to a hospital back from the fighting line where he was wounded.

Brazil has replied to the German note protesting against the requisitioning of German ships with a declaration that the Republic had acted within the strict limits of the law, even as interpreted by Germany.

A German is locked up at Camden, N. J., on a charge of treason, and Secret Service men are searching the vicinity of Ellisburg for two other men as the result of the discovery of a plot to delay federal war messages.

The Kronstadt republic has surrendered unconditionally to the provisional Russian government. The peace agreement was signed by Anatole Lamanoff, president of the Kronstadt Council of Soldiers' and Workmen's Delegates.

A memorial surmounted by a statue of Gen. Robert E. Lee was unveiled on Gettysburg battlefield June 8 in the presence of Confederate veterans, who had come from their annual reunion at Washington, and also of many Union veterans.

D. W. Fields, of Brockton, Mass., paid \$53,200 for a five-months-old bull calf at the Holstein-Friesian Association convention auction sale held at Worcester, June 7. This is believed to be the highest price ever paid for a calf at an auction sale.

The lost baby, Lloyd Keet, was found dead June 9. The child had been drowned in a well on an abandoned farm near Springfield, Mo., when the band of kidnappers who took him from his home while the parents were at a dance, began to fear capture.

William H. Qucen, member of a prominent New Jersey family, his wife, Emma, and his daughter, Eleanor, 21 years old, were murdered June 8, at their home in Mount Pleasant, near Flemington, N. J., and a farmhand who was employed on the place is missing.

Charles Edward Russell, Socialist leader and perennial candidate of the Socialist organization for the governorship of New York State, has been expelled from the party because of his refusal to resign as a member of the United States War Commission to Russia.

Germans who set fire to the steamer at Pernambuco, Brazil, June 6, were transferred to the Brazilian Cap Vilano, which was transferred yesterday from the German to the Brazilian flag. The steamer is the second largest of the interned German merchantmen in this port.

Mrs. Margaret Sanger and her co-workers in the cause of birth control won a notable victory June 6 in the Supreme Court when Justice Bijur granted an injunction restraining License Commissioner Bell from preventing the production of the moving picture "Birth Control."

Tornadoes on June 6 spread death and destruction through rural districts of Missouri and Kansas. Reports showed fifteen were killed in Missouri and nine in Kansas. The number of injured has reached approximately 150, and estimates of property damage place it anywhere from \$1,000,000 to \$2,000,000.

Twenty-eight men entombed in the Spectacular Mine at Butte, Mont., since the fire June 8, were brought to the surface alive on June 10. One died on reaching the top of the shaft. The finding of the men stimulated efforts of the rescue teams and there is strong hope that the others may be found alive.

The March Flag bill was signed by Gov. Whitman of New York, June 8. The measure amends the law relating to the use of the American flag on articles of merchandise by permitting jewelers to manufacture and sell flag pins and by allowing stationers to emboss the nation emblem on note paper and envelopes for private use.

The 1,600 men in the State Prison at Joliet, Ill., rebelled against all authority, June 5, fought the guards, a battalion of soldiers and the city fireman and set fire

to five buildings within the walls, destroying three of them. One prisoner was killed, eight severely injured and others hurt. A soldier was stabbed in the back, two guards were injured and the prison chaplain was burned in fighting fire.

THE WAR.

The Argentine sailing ship Oriama was struck by a submarine in the Mediterranean on June 6. The crew was saved by a French ship.

Italian troops from Albania have seized the City of Janina, in Greek Epirus, where the Cabinet has assembled to formulate a protest.

More than half a battalion of British volunteers, recruited in this country in four days' time, left June 11, for a period of intensive training in Canadian camps.

The American steamer Silvershell has had a battle with a submarine in the Mediterranean. After an exchange of sixty shots, the submarine disappeared.

A German destroyer has been sunk and another damaged in a running fight between six German destroyers and Commodore Tyrwhitt's squadron of the British navy.

Further counter attacks have been made by the Austrians on the Italian lines in the Gorizia area and on the Carso, but no impression was made on the Italian positions.

Sixteen German airplanes came over the North Sea June 5 and dropped many bombs on the small towns and villages in Essex and Kent. Two were brought down by British guns.

A large American transport (the U. S. collier Jupiter), containing wheat for American troops which are to go later, has crossed the Atlantic under the protection of an American warship.

The submarine casualties for the last week have hit another low mark. The total of British ships of all kind sunk is 23, of which 15 are of more than 1,600 tons, three of smaller tonnage and five are fishing boats.

Major General Pershing and his staff arrived in England June 8, after an uneventful trip. All the members of his party were in good health and spirits. Their ship was escorted into port by American destroyers.

Offer of a force of 25,000 Filipino troops for wherever they may be needed was made to President Wilson June 6 by Manuel Quezon, formerly Philippine delegate in Congress and now president of the Philippine Senate.

The British steamship Southland, from Liverpool for Philadelphia, in ballast, was torpedoed without warning on June 4. She had six Americans on board, of whom one, Edward Rigney, of New York city, is missing.

Strong British forces fought their way forward June 6 between Gavrelle and the River Scarpe, capturing a mile of the German trench system on the western slopes of Greenland Hill, together with 162 prisoners.

The crew of the German cruiser Cormoran, 322 in number, which was sunk outside the harbor of Guam to prevent its seizure by the United States when war was declared, have arrived as prisoners of war at a California port. Fifty marines are in charge of the Germans.

General Henri Berthelot, chief of the French Military Mission to Roumania, has been raised to the dignity of grand officer of the Legion of Honor. The honor is in recognition of his services in reorganizing the Roumanian army.

A large American steamship was torpedoed and sunk in the English Channel near the French coast probably on June 1, and the crew while escaping in small boats were shelled by the submarine, many being killed or drowned.

Eight out of eighteen German airplanes that took part in the air raid of June 6 on Essex and Kent were driven down by British airmen. Four of these were to a certainty completely destroyed, while two others are believed to have been put out of commission.

Preceded by terrific mine explosions, the greatest in war's history, the British army began June 7 an offensive of tremendous power on the front in Belgium. The attack succeeded completely. The entire Wytschaete ridge, overlooking Ypres, was stormed. Thus far 5,000 prisoners have been counted and there are thousands more, and numbers of cannon, machine guns and other booty have been taken.

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Lectures and Meetings

The New York Secular Society. Mr. Irving Meirowitz and Mr. Nicholas Mitichuly of this society will speak at Thirty-seventh street and Broadway every Wednesday and Saturday night; and at 137th street and Broadway every Thursday night.

The Boston Freethought Society meets in Paine Memorial Hall, Appleton street, every Sunday at 3 P. M. J. P. Bland, B.D., is resident speaker, and **THE TRUTH SEEKER** is for sale at the door.

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7.30 P. M., at the Hotel Vendome, Third street, opposite State House. O. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at 2.30 and 7.30, at 1417 Columbia avenue. Open platform. The Truth Seeker and liberal literature on sale. F. Garfield Bowers, secretary, 245 N. Ninth street.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9, 10 Cawker Bldg.

The Denver Rationalist Association meets the first and third Thursday of each month at 319 Kittredge Building: Olive Oliver, president.

The Meetings of the Independent Lectureship of San Francisco, Walter Holloway, Rationalist and Lecturer, are held every Sunday night at 8 o'clock, at Golden Gate Commandery, 2135 Sutter Street, San Francisco, Cal.

The Toledo Rationalist Society meets every Wednesday evening at 8, Room 133, Arcade Building, St. Clair and Jackson streets. W. M. Braun, secretary. Speakers, Dr. Rullison, J. Carl, J. Braun and K. Pauli.

Tacoma Rationalist Society. meets every Sunday at 3 p. m. in Maccabees Hall, 1109 Broadway, Tacoma, Wash. S. T. Hammersmark, Secy., Colonial Hotel.

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening.

The Detroit Society of Truth Seekers (Lithuanian) meets the second Sunday of every month at 2 P. M. in C. O. F. Hall, Chene, cor. Trombly st.; Karl Rutkus, organizer, 338 West End ave., Detroit, Mich.

The Clarksburg (W. Va.) Rationalist day in the Court House at 2 P. M. A lecture course is now being prepared. Address G. A. Miller, Secy.-Treas., 644 S. 7th street, Clarksburg.

The secular organization of Kansas City, Mo., heretofore known as The Church of This World, has changed its name to The Rationalist Society of Kansas City, Mo., and has taken out papers of incorporation under that title. The meetings of the new society will be held in Apollo Hall, Kansas City, beginning with next October. Dr. John E. Roberts will continue as lecturer.

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THE MIRACLES OF JESUS

Verdict of the Rational Mind on the Mythical Wonder-worker of Judea.

BY L. K. WASHBURN.

WE ARE to consider Jesus as the gospels present him to us. We have neither his photograph nor his autograph, nor do we know whether we have a single word that he ever spoke or whether he ever pretended to the power to work wonders. Not one of the writers of the gospels could say: "I heard Jesus preach the 'sermon on the mount,'" or, "I saw Jesus raise Lazarus from the dead." All that has been written about Jesus is what was commonly reported that he said and did, and even this not until many years after he is believed to have lived on earth.

No one will pretend that the gossip of a simple, ignorant, superstitious people is a reliable source of information, or that a man's words and deeds a century or more after he passed from earth would be preserved in their exact form in the mouths of men. We must not forget that miracle-stories are not peculiar to the gospels, that pagan literature is filled with such stories, that many performances even more wonderful than those attributed to Jesus are found narrated in the works of the ancients, and, also, that it was a general belief that gods inhabited the earth and that certain persons became divine after their death.

It is not improbable that the faith in the reign of a coming Messiah placed the heathen robe of divinity upon the shoulders of Jesus. It is evident that this faith is at the bottom of the gospel narrative and suggested many of its incidents. The author of the story of Jesus wrote to prove that his hero was a fulfillment of the Bible prophecies, but throughout the story may be traced the influence of Grecian mythology upon the author's mind. We have in the gospels a Hebrew messiah performing the wonders of a heathen god. The character given to Jesus in the New Testament is not so much that of a Jewish king as that of a Greek deity.

The writer of the gospel narrative evidently did not know what was expected of a messiah. He seemed to decide in his own mind that Jesus was divine, and that, if he was divine, he could work wonders, and so he wrote his life accordingly.

We are told that the miracles which Jesus performed prove his divinity. *But miracles prove nothing until the miracles are proved.* They who assert that Jesus was divine because he did the miracles related in the gospels are called upon to show that he ever did these things. The bare gospel statement (and that is all there is) that a person worked wonders is not sufficient to convince the rational mind. All the testimony there is on this subject is the unsupported word of an unknown writer.

Let us look at some of these miracles. It is not easy to deceive the common sense of the twentieth century, and it is to the judgment of the common sense of mankind that the wonder-stories of the Bible must answer.

The first miracle that Jesus performed, according to the gospel of John, was that of changing water into wine. This is related as an act to manifest the glory of Jesus and to win the faith of his disciples. We are to assume that this story is the report of an actual occurrence and not of any trick. This miracle makes Nature deny herself; makes growth a halting, limping thing; condenses the seasons into a moment of time; takes

honor from industry and gives us the results of fermentation without the materials necessary to produce it. Let us look this miracle square in the face and comprehend the full force of its meaning. The act of changing water to wine necessitates the stupendous task of changing the elements of nature themselves, or of adding foreign elements to the water. There are acids, oils and sugar in wine, besides other ingredients. These all had to be added through miraculous agency, or else the oxygen and hydrogen of the water had to be changed to other elements to produce them. In the light of modern science, in the face and eyes of the knowledge of this century, can we believe that this miracle was ever performed? We must pronounce it an utterly impossible achievement, a stupendous invention, a foolish falsehood.

The first miracle recorded in the gospel of Matthew is the curing of the leper. This was done by simply saying to the diseased man: "Be thou clean." Many such deeds are related of Jesus in the story of his life. Let us examine this miracle in the light of medical science. If Jesus performed this wonderful cure, let us understand the magnitude of his act. A leper is a person affected with leprosy. Leprosy among the Hebrews was an incurable disease, and the person afflicted with this loathsome malady was not only shunned by his fellow-beings, but was looked upon as unclean ceremonially. This disease was of such a nature as to render the skin and flesh insensible and, in time, to deform or destroy the part affected. The curing of leprosy by a word would indeed be a miracle. Let us ask ourselves candidly: Is it possible that such a miracle was ever performed? Must we not reject this account in Matthew as unworthy of rational belief? As well could Jesus have added the wealth of a Rockefeller to the first beggar that asked him for a crust, by saying, "Be thou rich," or could have made the first individual whom he passed taller than the temple by saying, "Be thou a thousand feet high," or could have changed the muttering of the idiot into the discourse of the philosopher by saying, "Be thou wise," as he could give health to a man sick, with an incurable disease by saying, "Be thou clean."

Could Jesus restore sight to the blind, speech to the dumb, hearing to the deaf, he could also drive envy, hate and malice from the mind of man. If he could banish disease from one man, why not from all men? If he could drive evil from one heart, why not from every heart? If he could raise Lazarus from the dead, why could he not rob every grave of its sad story and erase the words death and mourning from the language of man? The compassion which heeded the prayers of Mary and Martha should not have turned away from the grief and tears of the world.

If Jesus did what is related in the gospels, was it to relieve the misery, the suffering, the pain of mankind, or was it simply to exhibit the possession of his wonderful power? If this person could make the broken body whole and repair the havoc of accident and disease, every sick, crippled and unfortunate being born on the earth is a witness of his inhumanity, his unkindness and his lack of mercy. To possess the power to prevent human suffering and not to exercise it, is cruel. Jesus must be charged either with lack of power to save mankind from the ills of life or with lack of feel-

ing in not manifesting his power. His apologists may clothe him with either character they please. It would require no more to say to the afflicted everywhere, "Be ye clean" than to say it to a single individual. I see no excuse for a disease on earth, if Jesus could cure a leper. He was either the most heartless wretch that ever lived, or his biographer has put a power in his hands greater than he could exercise.

In the gospel according to Matthew is told a story that the most willing faith cannot swallow without an effort. We are informed that a great tempest arose at sea and that the waves were so high that they covered the ship. His disciples were afraid, and begged Jesus to save them, as they feared that they might perish in the fury of the storm. Jesus thereupon rebuked the winds and the sea, and a great calm followed. Such a story, it is safe to say, would not convert a sailor. This miracle endows the winds and the waves with the sense of hearing and makes them obedient to a spoken command. Think of the air and the water with ears and with the power to obey a voice which bids them "Be still." By believing such a foolish story as this a person confesses his lack of intelligence. What must be thought of a church that requires its members to accept as true, this miracle of stilling the tempest?

When a man deeds himself to the church he surrenders his judgment, his reason, his knowledge and even his arithmetic, geography and grammar to its keeping. It does not require a deep soil of brains for miracles to grow in.

The most astounding of the many wonderful performances of Jesus was bringing Lazarus back to life, after he had been buried four days. This is a miracle indeed. We have no scale with which to measure the greatness of this act. All the deeds of time pale into insignificance before its splendor.

It eclipses Nature and makes the glories of earth and sky but the cheap impositions of a fakir. This act of Jesus towers above the heights of human effort as the mountain towers above the sea; it outstrips human endeavor as the sun outshines the fire-fly. It surpasses the utmost of man's attempt as the blooming rose surpasses a paper flower. Could such a wonderful act be performed, and history ignore it, science treat it with contempt, and philosophy pass it by as unworthy of serious consideration? The intelligent world has treated this story of raising Lazarus from the grave as though it were too absurd to deserve notice. Ignorance, superstition and credulity have looked upon it as proof of the divinity of Jesus and have swallowed it whole.

I had rather believe that the author of this story was guilty of falsehood than to believe that Nature ever wrote a lie on the face of death.

If Jesus raised Lazarus from the dead, he could reverse the machinery of the universe, turn back the wheels of time, change hay back to grass, the fruit back to blossom and the stars back to "chaos and old night." A person possessed with power such as this could defy the fury of the elements, live indifferent to summer's heat and winter's cold, hold pestilence at arm's length, and face danger without a fear. If Jesus performed this miraculous act, *why did he die upon the cross?* The cross is the mark of his defeat, the tombstone of his divinity. It makes the miracle-stories fables. It proves false every word written about him. It makes his performances tricks, and his words but the mouthings of a lunatic. Had he done what we find related of him in the gospel narratives, the cross should have perished beneath him, the nails that were driven through his hands should have broken ere they pierced his flesh, and his torturers should have been confounded in their fiendish work. Never was a story written with a more ridiculous ending. Jesus should have been pictured a conqueror to the last. He should have been a god when led to the scaffold. The vinegar and gall which were given him to allay his thirst should have become wine on his lips and given satisfaction to his

craving. He should have taken up his cross as if it were his sceptre and conquered his enemies with it. When his revilers wrote over his head: "This is Jesus the king of the Jews," the crown of his office should have blossomed upon his brow to prove his royal claim. When they called to him, "If thou be the Son of God, come down from the cross," the cruel instrument of his suffering should have broken in pieces beneath its divine burden and Jesus should have stood in their midst without a scar or a mark from his crucifixion. When the priests, the scribes and elders mocked him and said, "He saved others, himself he cannot save," he ought to have burst the semblance of human weakness which bound him to the cross and walked forth freed from the bonds that held him.

When they said, "Let him come down from the cross and we will believe him to be the king of Israel," he should have won faith from every man and woman who witnessed his agony by putting an end to it and asserting his superiority to human nature.

Why did not Jesus do these things? Why did he not come down from the cross? There is but one answer to that question: *because he could not do it, because he was a man, and not a God.* Do you tell me that a being who could still the tempest with a whispered rebuke; who could drive fever from a woman by his touch; who could set the beauty of health on the throne of disease and change leprosy to loveliness by a word; who could make the water blush to wine beneath the declaration of his power and who could break the seals of death and put life into the form which had been the bride of the grave for four days, could not rend to pieces a wooden cross and tear his body from the prison of the iron spikes that held him captive? That Jesus died upon the cross is proof that the gospel narrative of this person is not to be believed. When he cried out, "My God! my God! why hast thou forsaken me?" he cried with a human voice inspired by human weakness. This speech puts an end to the claim of his divinity. There was humanity in that cry; there was disappointment, despair and defeat in it. The fatal weakness of the gospel-story is in surrendering Jesus to the authority of death. *A God should not have died,* should not have been killed by men. He should have lived above every earthly power and used human events as the servants of his commands.

The author of the gospel story asserts that the death of Jesus affected Nature with sorrow and grief; that the earth groaned aloud and that the hearts of the rocks broke when he gave up the ghost. He tells us also the dead unfasted the doors of their graves and walked through the streets of the city. What a narrow border of grief for the death of a God! Why, the whole earth should have turned black! Only a hamlet in an out-of-the-way place affected by the event!

The God of the universe die and only a village know it? Every star should have dropped a tear and the whole heavens wept aloud! All earth from pole to pole should have quivered with sorrow, and the seas should have sobbed their grief on every shore. Nature lose its God and the loss not cause a pang beyond a few miles from his death-scene! Why, every tree would have dropped its leaves upon his bier, every flower would have shed the perfume of its life upon his grave; everything that lives would have died upon his funeral pyre and the light faded from the orb of day had the God of Nature died!

The attempt of the author to make the death of Jesus only a cabinet from which to produce another manifestation of his power must be regarded as a cheap afterthought.

The cross performed its mission of death. Jesus died like a mortal. His life ebbed away with no protest of power that should have prolonged his existence and confounded his enemies. Instead of showing divine endurance he perished miserably, and gave up the ghost in mortal agony. In face of this fact, do not point to his career as proving his divinity. Any appearance after such an ending is but feeble evidence of his superiority. To come from the tomb only to hide and skulk about as though ashamed of his defeat adds no dignity to his character and put no glory on his brow. When Jesus was taken down from the cross his crown fell from his forehead, a bauble of pride, not a symbol of divine power. When his body was in the tomb his divinity was buried. To add resurrection to his career in the hope of completing this claim to be the son of God was only to add one more falsehood to the narrative. But this marvelous appearance has not even the ordinary probability of a ghost story.

The rational mind in its study of the person

called Jesus must judge the accounts of his performances by human standards. Jesus must answer to the demands of nature.

We must give him a human father and mother, an ordinary birth and a childhood with a child's career. We must take from his hands the power to work wonders; from his lips the right to speak in God's name; from his voice its command over nature, and from his life all those circumstances which sprung from the messianic faith. We must endow him with the estate of human nature; bestow upon his intellect the limitations of his age, and upon his actions the imperfections of mortals. We must make his birth, his life and his death entirely human, and when the stone has been placed at the door of his tomb, let it alone. We have nothing more to do with him.

The person who went about armed with miracles: who made health leap from the grave and painted the smile of life upon the face of death is a *myth*.

Jesus was born a man, lived a man, and died a man, or else he was never born, never lived, and never died.

This is the verdict of the rational mind in its study of the character called Jesus.

God, His Word, and His Son.

The terrible recklessness with which most people take their religious and moral curves is no doubt responsible for nine-tenths of the wreckage along this world's highways. Probably few people are deliberately bad, yet the effect is, unfortunately, the same. How many are there, who have any rules of conduct of their own, at all? Apparently very few. Nearly all take the Golden Rule, the Ten Commandments, the "Law," or the Bible, at a single gulp, without bothering much about their contents. Analysis might cause them to disgorge.

The "Law" is a contradiction, as it at once denies the ability of a man to govern himself and affirms his ability to govern not only himself but everyone else. Each must look to his neighbor for guidance, after said neighbor has duly disqualified for the job. So they all fall back upon tradition. They must have some authority back of the "Law." Feeling incompetent to govern themselves, they modestly vote to see which authority shall finally be accepted as fit to be thrust upon an unwilling minority.

And how stable are these "authorities"? The "Golden Rule" is out of the question except as a guide for individuals, as no one wishes to go to jail or be punished in any way. Each wants the other punished. The Ten Commandments fail in another direction—they prescribe no penalty, and penalty is to the Law what hell is to the "fall of man." No hell, no salvation; no salvation, no widow's mites; no widow's mites, no preachers. No penalty, no salary; no salary, no officers; no officers, no government. Being written upon stone, "with the finger of God" (Ex. xxxi, 18), they were necessarily brief, fingers not being proper instruments for concrete writing. The marks must have been very faint, but the vigor of expression was in no wise below par. "For I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Was this the same God whose sole earthly representative said (Matt. v, 44, 45): "Love your enemies, that ye may be the children of your father which is in heaven; for he maketh the sun to rise on the evil and on the good?" The rest of the chapter would seem like a "railing accusation" against such a—no, it was Satan that Michael, the archangel, durst not bring a railing accusation against, but said: "The Lord rebuke thee!" (Jude 9). Was Satan alone fearful enough to count? Exodus xxii, 28, says: "Thou shalt not revile the gods nor curse the ruler of thy people." In Deuteronomy x, 17, Moses says: "He is God of gods." But if so, why did he fear Satan? "For the Lord said 'The Lord rebuke thee, O Satan!'" (Zech. iii, 2). And yet he commanded those less powerful than he: "Thou shalt have no other gods before me." Satan was one of a company of devils and devils were "false gods." Beelzebub (prince of devils) was god of the flies. His rank is probably due to his being Beel, the god most hated by Jehovahists. Belial was another of high rank. Satan was the spirit of witchcraft, magic, etc. "The dumb man possessed with a devil" in Matthew ix, 32, was bewitched. Jesus cast out the devil and the spell was broken. "The dumb spake." The Pharisees thought him a servant of Beelzebub. And why not? When the "devils besought him" (Matthew viii, 31, 32) he placed them in a herd of swine, which "perished in the waters" and, I suppose, released the devils. Why didn't he destroy the devils, instead of humoring them? It is no wonder God was jealous!

After all, then, we must refer to the Bible as the authority back of the Ten Commandments. There we find penalties both individual and collective. Deuteronomy xxviii, 58, 59, says: "If thou wilt not observe to do *all* the words of this law that are written in this book, that thou mayest fear this *glorious* and *fearful* name, THE LORD, THY GOD, then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues and of long continuance and sore sickness." God evidently considered *all* of the commandments *very* important. And if one of them has been outlawed, none of them can be *relied upon*. We should be compelled to make our own selection, which would make *us*, and not the "commandments" the authority. If we don't know enough to decide without them, how can we know enough to decide which ones are true and which false?

The Bible, if trustworthy, must have been divinely inspired, as all authority *must finally rest* in God. Beyond him, no one seems inclined to go. He has given us these commands, with certain threats against their breakers, and if he be absolutely just (which any worth-while god must be) he *must* see that all these commands are enforced. A single exception would prove his injustice. Romans v, 20, says: "The law entered that the offense might abound"; so I suppose God gloried in punishing sinners. If so, the Ten Commandments, with a death penalty for everything except stealing must have given him a glorious opportunity! No wonder "the sceptre departed from Judah!" Every man worth mentioning must have died. Jesus, when his disciples were caught picking and eating someone else's corn on the Sabbath (Matthew xxii) did not declare the law to be wrong but claimed immunity because (verse 5) "In this place is one greater than the temple," saying: "Have ye not read how David entered the house of God and ate the shew-bread, which was not lawful for him nor them that were with him? The son of man is Lord, even of the Sabbath day." Numbers xv, 32-36, tells how a man found gathering sticks on that terrible day was stoned to death; for "whoso doeth any work on the Sabbath day, shall surely be put to death" (Ex. xxxi, 15). God himself rested that day. Jesus must have been not only greater than the temple, but greater than God. If Jesus were not a pretender, why did God allow him to be crucified for blasphemy? (John xix, 7).

Proverbs xix, 5, says: "A false witness shall not be unpunished; and he that speaketh lies shall perish." Peter denied Jesus with an oath, and cursed and swore. (Matt. xxvi, 72-74). In Matthew xvi, 18, 19, Jesus says: "Thou art Peter, and upon this rock I will build my church," while presenting him with the keys to heaven, earth, and hell. What did this leave for God?

The Lord should not be too severe, however, for the Bible says (2 Sam. xxiv): "The Lord moved David to number Israel and Judah. First Chronicles xxi, says *Satan* provoked David to number Israel. If that isn't profaning the name of the Lord, what is? It doesn't really matter who was to blame, for the Israelites *got* a three-day pestilence in which 70,000 men died. First John iii, 15, says: "No murderer hath eternal life abiding in him," yet the Lord is supposed to be eternal life itself. Job. iv, 17, applies the same standard of morality to God and man in the question, "Shall mortal man be more just than God?"

"Whoso sheddeth man's blood, by man shall his blood be shed, for in the *image* of God made he *man*" (Gen. ix, 6). This makes God and man equally sinners and shedders of blood.

David "died in a good old age, full of days, riches, and honor" (1 Chron. xxix, 28); and he "brought out the people and cut them with saws, and with the harrows of iron, and with axes; and so dealt he with all the cities of the children of Ammon (1 Chron. xx, 3). "And the Lord was with the Kai——no, David!" After David had committed adultery with Uriah's wife, he had Uriah placed in the forefront of battle, where he was to be and was killed. (2 Sam. xi, 15.) According to Lev. xx, 10, both David and Bath-sheba should have been killed. Justice was more completely furthered by the Lord's striking the illegitimate child (2 Sam. xii, 15), despite the promise that the children shall not be put to death for the father's sin (Deut. xxiv, 16.) After Solomon had gone after other gods, God would not wrest the kingdom from him, "for David thy father's sake (1 Kings xi, 10-12). Solomon killed his rivals to the throne (1 Kings ii), and reigned forty years thereafter (1 K. xi, 42). Three thousand men were killed to punish Aaron for making an image of a calf, from gold (Ex. xxxii, 28, 35). Moses saved what Israelites had not died by making a serpent of brass—the image of the serpents which had bitten the people

(Num. xxi, 6, 9). Probably this serpent could not talk or it would have got them into more trouble. But it did, anyway; for 2 Kings xviii, 4, says they burned incense to that serpent unto the days of Hezekiah, who broke it in pieces.

The Lord was said to have hardened Pharaoh's heart to instruct the Israelites. If so, the swag they carried away with them must have put them in fine fettle to cope with "Thou shalt not steal." The whole proceeding was an excellent example for future generations. No wonder Joshua took the "whole land" and gave it for an inheritance unto Israel! (Josh. xi, 23.) With Egypt in mind, I suppose, the children of Israel took "all the spoil of these cities, and the cattle," for a prey unto themselves, "as the Lord commanded Moses" (Josh. xi, 11, 15). What sort of justice is this that commands one man to steal, and another not to steal? David seems to have coveted about all his neighbors' wives, as well as everything that was his neighbor's.

"Everyone that curseth his father or his mother, shall be surely put to death" (Lev. xx, 9). In this connection, Jesus acted the part of the Garden of Eden serpent, for he says of himself (Matt. x, 35, 36): "I am come to set a man at variance against his father. And a man's foes shall be they of his own household." Could not he who "shut the lions' mouths" (Dan. vi, 22) have accomplished his purpose in any other way? Let us learn properly to place responsibility, even if it does shatter some of our pet idols.

BERTHA G. WILSON.

The Name of God.

It seems a peculiar thing that the word "God," which is known among Christians as a something to worship and adore on bended knee, was simply and originally an almost inarticulate cry by primitive man in fear as some mysterious phenomenon of Nature which he did not understand.

As to the origin of this name which now means "the uncreated Creator," the "Great First Cause," Daniel G. Brinton, in his book, "Religions of Primitive Peoples," writes as follows:

"Strange as it may seem, the English word 'God' is traced by Aryan scholars through the Gothic *guth* to the Sanscrit verb *hua*, to call upon, to invoke (past participle, *hutha*), the same primitive interjection in verbal form; and the holy name of the Hebrews, *Yahve*, is now believed to be that of the Chaldean god of the earth, waters and fertility, in whose name *Ea*, *Ya* or *Yah*, we recognize a cognate interjection or refrain, the same which, shouted in the orgiastic rites, gave the name, Bacchus or Iachus."

"*Yah*" as the name of God was therefore derived from a sacred ejaculation or cry, of the same phonetic value, which occurs repeatedly in the cults of America, Polynesia and Australia. This is also true of *hua* or *ua*, from which has come our word "God."

According to the cult of the Polynesians, the two words which expressed in its most general sense their concept of the Divine was *io* and *atua*, meaning "the central cause or essentiality of life." W. W. Gill, in his "Myths and Songs of the South Pacific," tells us (pp. 28, 34) that "the concrete meaning of both words is pith, kernel, core, center." Hence, their god or divinity was the core or center of all things.

Among the Indians of Michoacan the epithet of the chief goddess of their cult was "the Sustainer of Life"; in the Muskogean tribes his name was "the Master of Life," and among the Aztecs the highest divinity was Tonacatecutli, the "God of our Life."

According to the German writer, Freidrich Freihold, "the adoration of Light was the foundation of all religion," and when we examine the rude litanies of paganism all over the world it would seem to be true that they all join in the evangelical chant of the Bible: "God is Light, and in him is no darkness at all."

According to Smyth, in his "Aborigines of Victoria," the "Nurali" of the Murray river tribes of Australia was the god of light, while according to Brinton *Baiaime* was the supreme divinity of the Australian Blacks, living in *keladi*, or up above the sky. Like the omniscient Jehovah of the Christians he sees and knows all things. His name is etymologically derived from *bhai*, a verb which means "to make" or "cut out," as one cuts out patterns from cloth, and in the use of this name *Baiaime* these Australian people evidently intended to mean "the maker of light" or "the producer of light," light being cut out of the darkness of the night when dawn appeared and *Baiaime* began to reign on earth once more.

JOHN A. MORRIS.

Every absurdity has a champion to defend it.

Secularism Legal in Britain.

The majority judgment (four to one!) delivered in the House of Lords on May 14, by which the appeal in the Bowman case was finally dismissed, makes it clear that Secular societies founded for the purpose of carrying on anti-Christian propaganda are legally entitled to receive bequests of money. Hitherto testators desiring to make such bequests have frequently been uncertain whether their wishes would be loyally carried out. The heirs-at-law, whom the testator had no desire to enrich, might dispute the validity of the legacy, and use the lever of the law to divert to their own pockets money intended for Freethought purposes. In future no testator need feel any hesitation, no Rationalist society need feel any uncertainty; all moneys left to such societies will be handed over to them at the death of the testator exactly as to any other beneficiary. Up to the very last the decision was in doubt; lawyers were not agreed upon the correct interpretation of the law: so much doubt was there that even when the Lords delivered their judgment on May 14 the lord chancellor opened the proceedings by declaring the legacy illegal.

It will be remembered that Mr. Charles Bowman, by a will drawn up in 1905, directed that after the death of his wife his residuary estate should be held in trust for the Secular Society, Limited. Mr. Bowman died in 1908, and his widow in 1914. The heirs-at-law then claimed the residuary estate on the ground that the legacy to the Secular Society was bad, inasmuch as the objects of the society were illegal and contrary to public policy. The case was argued in the Court of Chancery in April, 1915, before Mr. Justice Joyce, who decided that the gift was valid and the Secular Society entitled to receive it. The heirs-at-law thereupon appealed against this decision, and the appeal was heard in July of the same year by the Master of the Rolls (Lord Cozens-Hardy), Lord Justice Pickford, and Lord Justice Warrington. The judgments delivered by them were all remarkable for their breadth of view, and the full official report (Law Reports, Chancery Division, 1915, December 1), ought to be in every Rationalist's library. The Master of the Rolls declined absolutely to consider the personality of the directors or other matters outside the Memorandum of Association, by which, and by which alone, the Society was bound. Many of the objects of the Society were, he said, held by a large section of the community, and he thought it would be retrograde to hold that there was necessarily any illegality in the Company. He refused to accept the definitions of blasphemy given by Stephen and Lord Halsbury; in his opinion the better view was that expressed by Lord Coleridge. If the decisions in "Briggs v. Hartley" (1850) and "Cowan v. Milbourn" (1867) were still good, the society could not claim the legacy; but, in his opinion, they were not good law, and therefore the appeal must be dismissed. Lord Justice Pickford and Lord Justice Warrington agreed. The three judges were unanimous in confirming Mr. Justice Joyce's judgment that the gift to the Secular Society was valid.

That four high court judges should be against them was not enough to satisfy the heirs-at-law, and so they again appealed. They appear to have nourished the hope that an appeal to the Conservative House of Lords would bring to light Conservative judges who were either lawyers obdurately bound by the strict letter of the law, or Christians obdurately bound by the iron prejudices of their creed. The appeal was argued in January and February last before the Lord Chancellor (Lord Finlay), Lord Buckmaster, Lord Parker of Waddington, and Lord Sumner; and on May 14 the final judgment was delivered. It was rumored that the appellants had been authoritatively assured that the decision would be in their favor; and as the lord chancellor proceeded with the reading of his judgment it looked very much as though, for once in a way, Dame Rumor was right. After an exhaustive review of the various authorities, the lord chancellor accepted the more tolerant view that a temperate attack upon religion in which the decencies of controversy were maintained did not constitute the crime of blasphemy; nevertheless, he held that Christianity was part of the law of the land, and that the courts could not help in the promotion of objects contrary to the Christian religion: if the law of England was to be altered on this point, he said, the change must be affected by the act of the legislature, and not by judicial decision. In his opinion, the objects of the society were illegal, and the appeal must therefore be allowed. The lord chancellor seems to have adhered strictly to the letter of the law as found in early decisions, accepting the dictum that

Christianity is part and parcel of the law, and admitting the ruling in Briggs v. Hartley and Cowan v. Milbourn as applicable to the present day. Yet he rejected the harsher definitions of blasphemy in favor of the more tolerant view taken by Lord Coleridge. I agree absolutely that if the law of England requires alteration—as it certainly does in regard to offences against religion—then the change should be effected through the legislature, and not through judicial decisions. The common law, however, originates in the decisions of judges and not in the legislature, and older decisions are rejected and more modern ones accepted if the modern authority more closely represents the spirit of the age. The difficulty in regard to the common law of blasphemy is that it is reinforced and strengthened by statute law; and until that is repealed there is always the possibility that "the spirit of the age" may be one of retrogression and intolerance, and call the law in aid.

Lord Dunedin dealt, among other points, with the contention that if the objects of the Society were illegal the court could not lend its assistance to the promotion of an illegal object. The court, he said emphatically, was not asked to give assistance to carry out the objects of the society; its assistance was asked only to compel the executor to do his duty, so that the society might receive what was legally due to it. In his opinion the appeal must be dismissed.

Lord Parker held that the first and governing object of the society was not illegal; that it did not involve blasphemy; that it was not immoral or seditious; that it was not irreligious, although no doubt it was anti-Christian. He said:

"It would be a serious matter for their lordships' house, unless clearly compelled by authority, to lay down a principle which would preclude the courts of this country from giving effect to trusts for the purposes of religions which, however sacred they might be to millions of his majesty's subjects, either denied the truth of Christianity or at any rate did not accept some of its fundamental doctrines."

With Lord Dunedin, he considered that the appeal failed.

Lord Sumner's judgment was read by Lord Dunedin. It was both witty and lively, and gave evidence of a delightfully rebellious temper, most unusual in that solemn chamber. He even spurned the sacred phrase, beloved of generations of lawyers, "Christianity is part of the law of the land," saying that the phrase "is not law at all; it is just rhetoric"! "Thou shalt love thy neighbor as thyself" was one part of our law. Christianity had tolerated chattel slavery; not so the present law of England. The rules and principles of the English law were applied in heathen communities; and its sanctions, even in courts of conscience, were material and not spiritual. The objects of the Secular Society were, in his opinion, not now contrary to law, and the appeal must be dismissed.

Lord Buckmaster agreed with Lords Dunedin, Parker and Sumner in supporting the decisions of the Courts below, and pointed out that, if it were illegal to promote doctrines hostile to Christianity, then there were a number of religious and ethical bodies which were illegal associations; editors and publishers could refuse payment to authors employed to write philosophical and scientific books; and no one could be compelled to pay for such books; a great deal of classical and scientific literature would be condemned under conditions which might vary from year to year as different views from time to time prevailed.—HYPATIA BRADLAUGH BONNER, in the *Literary Guide*.

A Conspiracy in Restraint of Happiness.

These dog-in-the-manger hypocrites who are trying to shut people off from everything that young, healthy, normal people like, remind me of Tommy and his grandmother. Said she, "Tommy, I wouldn't slide down the banisters, if I were you." "Neither would I, if I were you, grandma," retorted Tommy.

The spirit of puritanism, that is of meddlesomeness, is rampant in Indiana. This is plainly to be seen by the character of many of the bills brought before the legislature. One man proposes a bill intended to put Sunday shows out of business, by requiring every Sunday entertainment to give one-half of its gross receipts to charity.

If the people did not want entertainment on Sunday, the shows would cease from lack of patronage. The pious sneaks who do not pay taxes and who do claim a monopoly of money making on one-seventh of our time should influence people to stay away from the shows, if they can. But they are not content to compete with the shows fairly and in addition to cajole and threaten the foolish to keep them from patronizing the Sunday entertainment. They must get laws passed to help them in the carrying on of their nefarious business without competition.

THE TRUTH SEEKER.

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It would be a good thing if the church would stop saving men and women and make more of them worth saving. It is a job lot that Roman Catholicism sends to heaven. The place must resemble a penitentiary, or a Bowery saloon with a parochial school adjunct. It would help the world if there was less faith and more sense among Christians.

Every day that the United States government postpones the abolition of the parochial school is like putting off a surgical operation for a gangrene limb. As a nation we are fast becoming the victim of Jesuitical intrigue. The success of Romanism is due to stupidity and treachery, the two attributes most cultivated and rewarded by Roman Catholicism.

There are crimes that can be forgiven, but the food-speculator deserves only execration. Every one of the scoundrels who is responsible for the unreasonable price of food-stuffs ought to be sentenced to die of starvation. There are murderers of all kinds, but the lowest, basest, most heartless kind is the murderer who puts the price of food beyond the reach of the poor.

The weightiest thing before the American people is to protect liberty. The greatest foe of liberty is superstition, and the mightiest store house of this undesirable commodity is the Christian church. What this church is doing to preserve our country's freedom I am at a loss to understand. It is more concerned about the preservation of its stupid dogmas than about the fate of liberty.

The Christian church asks exemption of its property from taxation on the ground that its existence in the community exerts a good moral influence. Since when has Christianity stood for morality? There is no question in my mind but what a moral man is a better man than is the Christian man, but morality is the way to hell, according to the most popular Christian preacher in the United States.

What right has the Roman Catholic church, or any other church, to claim exemption from criticism, and to demand that those who do not agree with certain theological or ecclesiastical statements shall be declared heretics by the church and criminals by the state? The only safety for right and the only surety for truth is freedom of criticism, and when this is denied man the hope of progress is at an end. L. K. W.

Making the Touch.

In consulting bound volumes of this paper, which now comprise forty-three imposing tomes, we observe that in at least one respect we have fallen short of the work of our editorial predecessors. Our remissness is in not so often as they reminding readers of their duty toward THE TRUTH SEEKER. Mr. Bennett, the founder, was a very good solicitor, a convincing petitioner, and expert in stating his needs and the way they could be supplied if everybody would help. He used to ask his readers frequently if they did not think that THE TRUTH SEEKER as an advocate of emancipation from the errors and mists of superstition was worthy of support, and tell them that without their support the paper would die a natural death. The friends in those days came forward and contributed as though it were a privilege and a pleasure. But the paper lived on a narrow margin. Bennett occasionally published the fact that he never had funds enough ahead to open a bank account. His successor, E. M. Macdonald, continued Bennett's policy of appealing often to subscribers for their dues, their patronage and their generous aid; and he had the ability to write an article or a circular letter that would "pull." In our many years of association with him as his editorial helper, he entrusted to us the handling of most subjects, but we

were never commissioned by him to word a call for subscriptions, renewals or funds. That showed his wisdom and his business sagacity, for we lacked and still lack the touch. Our mind, moreover, was more or less affected by certain cynical maxims, like that of Franklin when he said that if a religion did not support itself and God did not take care to support it, it was a sign that the religion was a poor one. Again, while we were conducting a paper in San Francisco, our associate, Mr. Putnam, sent out a circular soliciting funds to pay our salary. One man replied that if the editor could not make a living running a paper he should try something else. That looked reasonable, and we soon followed the advice.

This attitude of mind accounts for there being fewer S.O.S. calls in THE TRUTH SEEKER than formerly. The writing of them would not be a pleasant task for the editor if he had a gift that way. Perhaps, however, unusual circumstances, like those now prevailing in the country and the world, may warrant reference to the financial aspect of the paper's affairs, which are adversely affected by the war, and justify us in stating that friends have the opportunity, if they are so disposed, to render the sort of assistance our predecessors were willing to ask for.

The excuse for this kind of an editorial this week is a letter from Brother W. H. Harvey, treasurer of the Thomas Paine National Historical Association, inclosing a check that carries his subscription far into the good time coming, and indulging in some commendatory remarks on THE TRUTH SEEKER and paying tributes to the editor that we must place on file for the use of our funeral eulogist. The kindly sentiment of Mr. Harvey's letter rejoices us beyond expression. He tells of what great benefit the paper has been in his family during the past twenty years; and then, switching to the subject of the editor, remarks: "I for one will give him his little bit of well-deserved 'taffy' while he is alive to enjoy its sweetness, and not wait to give him a whole lot of 'epitaphy' after he's gone." He adds that he wishes every reader of THE TRUTH SEEKER might meet us—and here we must cease quoting. We echo the wish, however, and hereby thank Brother Harvey for expressing it. We have some loyal friends who come in to look us over, and who, having done so, lend a hand. This is gratifying, even flattering.

Our attitude, here indicated, would excuse well-wishers of our cause in saying that if we cannot publish a paper that Freethinkers will support without any appeal to their good will, then something is wrong with our method. We solicit attention to that aspect of the matter. There may be something in it. Should the verdict be against us, we shall still find consolation in repeating the well-known saying that more papers have died of excellence than from other causes.

On the other hand, all enterprises are promoted by canvassing, soliciting, recommending, and by gratuities. It may be true that if a man makes a better mousetrap than anybody else, the world will wear a path to his door, but we are skeptical. The best books do not have the largest sale, the best preachers do not have the largest congregations, nor the best papers the widest circulation. To say that the "best" survives is to say that the mass of mankind know the best when they see it, which is absurd. But the test does not apply exactly to THE TRUTH SEEKER and American Freethinkers, because they have practically no choice between papers of its class. It is the only one there is, and their choice is virtually THE TRUTH SEEKER or no Freethought journal.

This article is submitted in conjunction with others on the same line recently published to direct attention to the physical department of the paper—the part that has to do with material things, such as running expenses, bills for printing, postage, rent, white paper, the payroll, and so on. Our readers and Freethinkers themselves are so widely distributed that customers may not be reached by a

house-to-house canvass as might be done if this were the best mouse-trap instead of the best paper. We must rely on the remote chance that they will see these words and read them, be favorably impressed, thence moved to think them over and act accordingly. The gist of it is that we wish more Freethinkers would look upon the interests of THE TRUTH SEEKER as their own, and do what they conveniently can to promote its prosperity.

His Most Orthodox Majesty, William II.

Since the European War began there has been no end of Christian criticism of the German emperor's conception of religion. On every side the pious religionist expresses himself as horrified at the kaiser's blasphemy in linking God to his cause. Such behavior is looked upon by the believer as insulting to the Almighty, as well as to the kaiser's loyal subjects. "This is a holy war," exclaim the pietists, and "religious as well as civil liberty is at stake." It is most extraordinary that William II., who before the war was looked upon as the most religious and devout ruler in the whole of Europe—for such is the testimony of the Spanish Infanta, Eulalia, in her book on the sovereigns of Europe—should experience such a sudden transformation in his spiritual nature because of a great war, the philosophy of which had for generations formed a part of the education of every male Teuton.

Contrary to the popular religious judgment regarding the kaiser, we hold that he is eminently loyal to the Christian creed, that in all his military acts he has followed most carefully the traditions of his pious ancestors, and that he is preserving amidst much obloquy and vituperation from persons who ought to know better, the gospel of the triune God in its essential purity. For how has God revealed himself in his "Holy Word"? We read that "*the Lord is a man of war.*" If that be true, why then should not his earthly representative also be a man of war?

For the kaiser to represent himself as the viceroy of divinity was no piece of Teutonic vanity on his part, for the same scripture tells us that "the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." In this declaration there is nothing whatever said about the mental or moral fitness of the ruler for his position. In insisting, therefore, upon the divine right of kings, notwithstanding the fact that modern progress spurns as highly pernicious all such antiquated conceptions, the German emperor is in perfect accord with Bible revelation, and with the true apprehension of Christian morality.

This also accounts for his marked intimacy with God, for as one divinely appointed the kaiser naturally feels that God is conspicuously on his side. He plainly thinks with Joshua that God has commanded him, and he wisely applies to himself the scriptural promise: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." "Every place that the sole of your foot shall tread upon, that have I given unto you." "There shall not any man be able to stand before thee all the days of thy life." "I will not fail thee, nor forsake thee, . . . for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them." These and many other promises and injunctions were given to the Jewish general, Joshua, under the impulse of war, which is the ringing keynote of the Bible from its beginning to its close. Nay, more than this, the biblical narrative carries the war sentiment into the very courts of the celestial home, for we read that "there was war in heaven: Michael and his angels fought against the dragon: and the dragon fought and his angels." The "Word of God"—otherwise known as Jesus—is represented in heaven as having "a sharp sword" which "goeth

out of his mouth, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the *fierceness and wrath of Almighty God.*"

The utility of the sword over the gentler implements of progress is again and again emphasized in "holy" writ, for therein we read this command: "Beat your plowshares into swords, and your pruning hooks into spears; let the weak say, I am strong." And again: "I came not to send peace, but a sword." And still further: "He that hath no sword let him sell his garment and buy one." Arms are more than raiment.

Is it to be wondered at for a moment that under the inspiration of such divine and supernatural instruction, a highly energetic and intellectual personage, such as is the German emperor, should at some time in his career feel impelled to break away from conditions of fruitless inactivity, and to strike an effective military blow for the cause of the "Lord of Hosts" and the kingdom of his righteousness? Besides, it must be remembered that there was a great reward promised by God to the human executors of his divine will. Take the case of Jehu, who had slain all the descendants of the house of Ahab. God said to him: "Because thou hast done well in executing that which is *right in mine eyes* . . . thy children of the fourth generation shall sit on the throne of Israel."

The emperor of Germany has been bitterly denounced not only for having caused the war, as is the popular opinion, but also for the inhuman methods made use of by him in conducting the conflict. He is frequently compared with Attila, king of the Huns, who is known to religious history as the "Scourge of God." His attack upon Belgium, a neutral country, is constantly cited as an illustration of his complete ruthlessness in waging war, and his utter disregard of international law and the rights of a civilian population, just as if nothing of the kind had ever before occurred in the history of a civilized nation. Men reasoning on this wise have entirely forgotten, if indeed they ever knew, that the kaiser had the very best of precedents when he crossed with his army the confines of Belgium, in order that he might peacefully pass through the country into the land of the enemy. Again it is "Holy Scripture" that testifies to the splendid orthodoxy of the German emperor. Here is the proof: "When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, that if it make the answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will war against thee, then thou shalt besiege it: And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: But the women and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which *the Lord thy God hath given thee.*" "And they burnt all their cities wherein they dwelt, and all their *goodly castles* with fire." This was done because the *Lord had commanded* his generals to "kill every male among the little ones, and every married woman: but all the women children that are virgins, keep alive for yourselves." This is the witness of divine revelation to the justice of the kaiser's cause, and of his fidelity to the principles of Christianity as revealed in the "Word of God."

There is no need to enlarge further upon this subject. The truth of the case is that Germany's ruler knows his religious text-book much more thoroughly than the would-be Christians who have so liberally condemned him. If *they* have forgotten the teachings and practices found in the Bible, *he* has remembered them and made them effective. If they strive to set aside certain portions of that book made objectionable by advanced ethical culture and intelligence, he continues to receive it in its entirety, interpreting it in accordance with the ex-

ample of his fathers. If they allow themselves to be affected in part by the results of the higher criticism, he will continue to stand by the complete integrity of the Bible revelation, and ally himself with the distinguished warriors whose exploits are therein celebrated, and who thereby won for themselves the illustrious title, the "Friend of God."

When the Bible ceases forever to be a guide to humanity in matters of highest import, then there will be possible no longer a German emperor carrying on an inhuman warfare, and no longer a body of believers who, while condemning his methods, share his faith in the dogmas of a superstitious creed. The Bible is passing; and it is to Rationalism that men must look for the system of life and truth which shall ultimately occupy the place which that form of superstition partially fills.

Where Is God?

If God is in the world today, where is he? What is he doing? Is he taking part in the world's war which is raging in Europe? If so, on which side is he? Man, more than ever before, is doubting his religion; doubting what he has been taught; doubting his religious teachers. The great question which puts itself to thinking persons is this: Does anybody know anything about God? If so, what? If there is no knowledge of God, why not say so? Why not be honest and face the truth?

It seems to me that the world's name today is Philip. All men and women are saying in one voice, as did Philip: "Lord, show us the Father and it sufficeth us." Did Jesus show Philip the Father? He did not. What did he do? He showed himself, and said: "He that hath seen me hath seen the Father." It is unfortunate that we do not know whether Philip was satisfied with the answer that Jesus made to his request. But, whether he was or not, *we are not*, and today, as of old, men and women say: "Show us the Father and it sufficeth us."

It is up to the church that teaches that there is a God to show him or to otherwise prove his existence. The world has believed without proof, ever since there was a world. There have been thousands of gods, and men have gone to their funerals. Every man who dies takes his god with him.

What we wish to know is this: Is the church telling the truth, or is it lying? Does its faith rest upon ignorance and superstition or upon facts? It will help clear up the divine mystery to learn upon what foundation it stands. Let us understand what is taught by the church: It is asserted that there is a God in the universe, who is a Father in heaven, and that this God watches over and cares for the children of men. Now, what we wish to know is this: What is the foundation for this assertion? What are the facts upon which the Christian church bases its teaching? We ask the church to give to the world these facts, and, if it cannot furnish any such facts, then we wish to know why it should not be accused of lying. There is or is not a God in this universe. By a God, I mean such a Providential power as the Christian church teaches. I do not mean Nature, the laws of Nature, or any natural force. I mean the Father in heaven taught in the New Testament as God who answers the prayers of human beings. Is there such a God alive in this universe and acting for the safety and salvation of mankind? If there is, where is he?

I assert that there is not such a God in the great world of stars and suns and planets, and I moreover assert that there was not in the past any such God. But I will surrender to facts. If the Christian church will back up its teaching with proof, I will acknowledge that I am mistaken and "take God in mine." I believe that more than half of the men and women on this earth stand just where I do. They are tired of being told to "believe and be saved." They want something for their belief. They want a reason why they should believe. They want to know whether they are being deceived. The

church has preached a God long enough. It fails to convince the thinking mind. It must do more than preach. It must furnish the evidence that it preaches the truth. The world says to the church: "Show us the Father and it sufficeth us."

L. K. W.

"Church Exemption."

We advertise week by week the pamphlet entitled "Exempting the Churches" for 25 cents the copy. In view of the exemptions the church is enjoying in the midst of taxation laid right and left on everything else, we are offering two copies of the pamphlet at the price of one, to be sent to members of Congress. A person may pay us twenty-five cents and give us the name of his congressman and senator, and we will mail a copy of the book to each, or to two other addresses he may designate.

It appears that besides the church's being exempt from any expenses in the conduct of the war, its ministers and theological students are to be exempt from personal danger. On what ground the theologs are let out we cannot imagine. They certainly are not too valuable to be spared by the community. They are not worth more to the state than a graduate of the technical, medical or agricultural college. And no one can contend that the church which raises slackers is as important as the home that raises soldiers; but the home is taxed and the church is not. Fire the pamphlets "Exempting the Churches" at your legislators.

The *Times* of Manila, P. I., May 5, contains a piece of news indicating that the people of the Philippines have caught the idea that exemption of church-owned property is wrong. Says the *Times*:

"That the archbishop of Manila of the Roman Catholic church should pay the city \$12,500 for the use of the land occupied by the Monte de Piedad and cede in turn the premises of the Santa Cruz church on the north, west and east sides, is the motion presented by Member Isabelo de los Reyes at the session of the municipal board Friday morning.

"Don Belong said: 'On September 24, 1914, the municipal board authorized the mayor to propose to the archbishop of Manila to pay \$12,500 for the use of the land occupied by the Monte de Piedad and also cede to the city all of the premises on the north, east and west sides of the Santa Cruz church. The archbishop failed to give his answer to the said proposition, and so it is hereby proposed that the mayor be authorized to make again the same proposition, and if refused, that the land be returned to the city or a rent be demanded in proportion with its assessed value of \$65,338, according to a report submitted by the city collector dated April 27, 1917.

"The attention of the mayor should be called to a letter of Acting Gov. Gen. Gilbert and to an opinion of City Attorney Escaler dated September 30, 1915, both of which specifically state that the Monte de Piedad, in order to continue enjoying the privileges granted by its franchise as a charitable institution, should be supervised by the government; and as it is not, it has lost its franchise as recently declared by the Supreme Court. Attorney Escaler also said that the Monte de Piedad should return to the city the land it occupies."

"Don Belong's proposition was referred to the mayor." "Constant Reader," who forwards the Manila paper, says that the Monte de Piedad, which it is proposed to tax, is a pawnshop run by the church.

An anti-clerical speaker, Mr. W. D. Bulman, was recently attacked and beaten in his hotel in Walla Walla, Washington, by Catholic ruffians. The affair caused a stir which involved the whole community. The Ministerial Union passed resolutions demanding the enforcement of the laws against the persons guilty of the crime, and because Mayor Mike Toner refused to put the law in motion against his fellow-religionists the citizens of Walla Walla held a mass meeting and demanded his recall. Whether the Catholic thugs are ever caught and punished or not, the church must be convinced by this demonstration that it will be unsafe hereafter to depend on strong-arm methods for the suppression of free speech.

An error is to be corrected. Col. E. A. Stevens of Chicago, whose biography was printed June 9, writes:

"DEAR MACDONALD: Kindly correct the second sentence in biography about commission. While not commissioned during the war, I have about fifteen commissions since, with badges entitling me to wear the colonel's silver eagle. Otherwise the biographical sketch is very good. Yours truly, E. A. STEVENS."

Peace has its colonelcies no less distinguished than those of war. Colonel Stevens has borne arms for three nations, England, Italy and America, and only his age and health prevent him from reinforcing the Allies.

When man has come to the Turnstiles of Night, all the creeds in the world seem to him wonderfully alike and colorless.—*Rudyard Kipling.*

MAN AS HIS OWN GOD-MAKER

Being a Brief Psychological Study of Religion and Religious Beliefs.

Religion has been studied and investigated from various points of view, such as the historical, ethical and social, but a psychological study of religion gets closer to fundamentals and gives a better understanding of religion because it directly involves the human side and its attributes.

Psychology is defined as the science of the mind and consists of a systematic investigation and knowledge of its powers and functions, describing and explaining the various states of consciousness, which includes such things as the sensations, emotions, desires, cognitions, volitions and decisions.

An acquaintance with the workings of the human mind and an understanding of the causes of such workings or states of consciousness will often explain what has seemed to be an insurmountable difficulty and throw much light on subjects that have heretofore appeared to elude all attempts at explanation.

It is well to remember that the human brain is a most plastic and sensitive organ—like the soft wax of a phonographic record—and that three important anatomical divisions of the nervous system are involved in the production and recognition of all sensations, namely, nerve-fibers that carry currents to the brain, the organs of central redirection, and the nerve fibers which carry sensations out. From this we directly infer three fundamental conscious processes and their conditions, as sensation, cerebration and tendency to action. If we will carry this brief introduction in the mind we can understand more clearly the problems of the origin of religious and other impulses.

Now, all states of consciousness, as such, are subject to investigation and explanation by that branch of science known as psychology; and as all religious "experiences" are certainly states of consciousness, all religious phenomena come under this classification, and a natural, scientific, explanation of their origin and process can be given. As all the gods of any religion are inductions from experience, and their existence made evident in consciousness, they are also proper subjects for psychology to investigate.

Just as physical science denies miracles, and historical criticism contests the authenticity of portions of the Bible, so psychology explains, by natural means, the so-called "revelation and conversion," two very important items in religion.

Those who accept the Christian brand of religion tell us that their "inner" religious experiences or spiritual enlightenment constitute an "act of faith," which not only proves to them the existence of a God, but is a phenomenon beyond the realms of scientific investigation; that these religious experiences cannot be analyzed, and that the apprehension of religious truth requires a special sense or faculty.

The only answer to such rubbish is to proceed at once to analyze these experiences and show that they are states of consciousness and amenable to scientific investigation through psychology, and to remember that before the growth of this mental science all religious men spoke in similar language of practically every phase of mental life, and always rejected a logical, satisfactory, human account of certain experiences in favor of a superhuman one.

They forget that "faith" is not a rare phenomenon, and that it is not limited to religious life, but is met with in every phase of human existence. It is as essential to the progress of commerce, industry or science as it is to religion, for it is in making faith-ventures that commerce and industry are established and that new scientific hypotheses are afforded a chance to prove themselves true. The faith act is a commonplace of life, because it is a corollary of imperfect knowledge and a condition of the acquisition of knowledge necessary to life.

If superhuman factors are at work within human experience, there are no ways of discovering them except the ways of science, and a theology that should remain within the domain inaccessible to science would be limited to a mere description of man's religious consciousness, and would be deprived of the right to any opinion on the subjective reality of its objects (like gods) and on the universal validity of its propositions.

As Professor Denney says: "Though Jesus Christ has for the religious consciousness the religious value of God, he has for the scientific consciousness only the real value of a common ordinary man," for judgments of value belong to psychology as much as any other fact of consciousness.

With regard to sensory feelings, science discovers their partial dependence upon sensations and specific organs, the objective condition of their appearance, their effects upon volition, etc., and a similar statement is true of the higher feelings; they are also dependent upon psycho-physiological factors and belong also to a vast network of causal connections which it is the task of science to bring to light.

To say that a thing is true because of "inner experiences" is not only a ridiculous statement, but shows a lack of knowledge of the elements of mental science.

The existence of every one of the gods in whom man has ever put his faith has been held to be proved by the test of "experience." So fetiches are trusted because their efficiency has been proved. Yahve showed himself to be the true god by helping his worshipers to defeat the hosts of Chemosh; and the Virgin Mary, that valued mother of Catholicism, demonstrates daily her powers of intercession by serving those who address their petitions to her.

Whatever early impressions are made on the human brain along religious lines, and are continually repeated, have a tendency to become so fixed and automatic that it is with difficulty that in later life, if at all, the person so afflicted can ever rid himself of them or be able to think in a rational manner in regard to them. The same impressions, running over the same pathway of nerve fibers, make a road, as it were, and in this manner habits are formed that diminish the conscious attention with which these facts are performed. Thus constant tipping of the hat to a church when one passes, and crossing oneself before a shrine, lead to so fixed a habit with members of the Greek and Roman Catholic faiths that these movements become automatic and almost unconscious.

It was perfectly natural for man, in his struggle to attain physical and spiritual life, to make use of every kind of power in the existence of which he believed; and to gratify these desires he has developed three kinds of behavior by which he endeavors to make use of the forces about him in the struggle for preservation and enrichment of life, and these three modes are found among all peoples.

Leading psychologists classify these types as, first, the mechanical behavior; second, the coercive behavior or magic; and, third, the anthropopathic behavior, which includes religion; and that which makes life religious, in the historical sense of the term, is standing in relation with, or attempting to make use of, a particular kind of power.

The mechanical behavior implies the practical recognition of a fairly definite and constant quantitative relation between cause and effect, and it is in this form of behavior that science finds its beginning. Coercive behavior, or magic, is where an effect is produced upon gods and persons by the coercive power of a mysterious force. The anthropopathic behavior or type of activity includes the ordinary relations of men with men and with animals, as well as those with superhuman spirits and gods.

In primitive culture, the coercive behavior or magic, either by itself or in close relation with religion, is everywhere in evidence. It is clear, then, that for the gratification of instinctive needs and the fulfillment of social requirements, the religious forms of behavior have been acquired by both blind and intelligent struggles. The belief in ghosts, personified natural phenomena, and creators with whom man feels himself in practical relation, are unavoidable beliefs, and arise naturally from a normal use of ordinary mental powers.

Psychology can clearly show that the origin of religion is entirely within the powers of men, that all the gods are no more than mental creations, and that divine personal beings, be they primitive gods or the god of Christianity, have no more than a subjective existence.

The benefits which accrue to mankind from a belief in non-existent gods are many, such as supposed control of physical nature, making rain, the suggestive cures by the action of gods and spirits upon human bodies and minds, and the gratification of the lust for power and of the desire for social recognition.

Here is where the priest steps in as the mediator between the mysterious superior powers and his fellow men, and in the fear and awe which he inspires in a more ignorant people, the religious barnacle and parasite has its origin.

Now, from the beginning, the mental stimulus provided by the idea of gods, ghosts, spirits, has quickened the feelings and intelligence, stirred the imagination, exercised a regulative, moralizing influence, for they have been made the embodiment of the ideals of the community and are still

powerful factors in the work of social consolidation, whether objectively real or not.

Religion then, like the rest of life, is concerned with the gratification of human needs, physical and spiritual, individual and social, selfish and altruistic, and should be looked upon as a functional part of life, as that mode of behavior in the struggle for life in which use is made of powers characterized as psychic, superhuman, and usually personal.

To account for the origin of impersonal powers, Mr. E. B. Tylor, in "Primitive Culture," develops a philosophy of nature called "Animism," where he seeks to demonstrate that from thinking about the visions of dreams and trances, from comparisons of life with death and of health with sickness, arose a belief in the existence of spirits as the powers animating nature, and that animism is the groundwork of the philosophy of religion, from that of savages up to that of civilized man. Belief in non-personal forces seems, however, to have been prior to animism and to have had a separate origin.

When it comes to the origin of the idea of gods, there seems to be some difference of opinion; Tylor holding the idea of gods to have had its starting-point in dreams, visions, swoons and trances; Spencer saying they come from the worship of the dead, and Max Müller holding that god ideas proceed from the personification of natural objects. Many modern psychologists hold that gods grew out of several different ideas of superhuman beings having different origins and attributes.

Grant Allen, in his excellent book on "The Evolution of the Idea of God," traces the origin of belief in gods to primeval ancestor worship or corpse worship, rather than to animism. In the vast amount of literature now available, we are able to trace and obtain clear ideas of the origin of all religious opinions and to analyze the origin of the concept. Thanks to psychology, the workings of the human brain can be investigated and explained, and the damaging inroads of superstition checked.

J. DANFORTH TAYLOR, M. D.

(References: "Psychology," by Williams James; "Evolution of the Idea of God," by Grant Allen; "A Psychological Study of Religion," by Prof. J. H. Leuba.)

Those War Songs.

THE TRUTH SEEKER'S complaint as to the theological nature of our so-called national songs is opportune. It is another phase of an immoral invasion that is steadily increasing in our country, in the very face of constitutional guarantees. Bereft of a decent regard for the rights of others, a mis-educated majority feels at liberty to force into public expression theological dogmas that they must know are at variance with the letter and spirit of the Constitution, and the rights of citizens thereunder. The fruitful source of wars and insurrection is just these moralless theological invasions. Till men are educated to respect the rights of minorities there can be no peace on this earth. The roots of the present gigantic war can be really traced to the theological spirit of domineering. If men could be led to understand that "government at best is but a necessary evil," and majority rule an expediency justified only by our necessities, we would be able to reduce this evil to a minimum. But most people assume that the majority is a King who can do no wrong. This false view is cropping out everywhere, and has appeared even in trades unionism. Its members are now being forced into the observance of a theological ritualism that is sowing the seeds of disruption. One is left no alternative but rebellion or hypocrisy. Militarism furnishes a further excuse for its spread, and now the churches are seizing the condition as a vulture drinks in carnage.

One of the most intelligent acts of Theodore Roosevelt was his effort to remove the theological dogma "In God we Trust" from our coins; though his alleged reasons were dissimulative. A debased clergy and a horde of truculent politicians were too much for him; and he was compelled to restore the motto. I keep one of those godless coins as a souvenir, and a prophecy of the yet-to-be. When man comes to his reason these premature tokens of a dawning moral and intellectual awakening will be valuable.

We are too far from peace conditions to dispense with war songs. The Star-Spangled Banner is the nearest approach to a national anthem we have. Its tendency is to arouse courage and patriotism, two sterling virtues in our present stage of progress. The Battle Hymn of the Republic is nothing but militant Christian drivel. It very truly says theirs is a "fiery gospel" written in "burnished rows of steel." Its dogmatism hatches the reptile of war we seek to kill. No Freethinker should sing it. Quite different is the spirit of the Star-Spangled Banner. That does not uphold war

as a triumphant, dominating conqueror. It simply places it as protection against ruthless invasion. In a debate before a Pacifist's gathering in Washington I took the liberty to re-word Key's hymn to suit my own convictions and bring it nearer to fact. In this modified form it should be acceptable to all Freethinkers. I drop the third stanza altogether, as lacking good judgment and charity. The last I remold to read:

Oh, thus be it ever when free men shall stand
Between their loved homes and foul war's desolation;
Blessed with victory and peace, may that triumphant land
Praise the courage that made and preserves us a nation;
Then conquer we must, if our cause it is just,
Let this be our motto: "In Justice we Trust";
And the Star-Spangled Banner forever will wave,
O'er the land of the free and the home of the brave.

If all Freethinkers will word it in this way when in public gatherings the song is called for, the modification may be slowly adopted.

DAVID ECCLES.

"Billy Sunday in Heaven."

(God is on the Second Celestial Terrace, meditating.)

God: Gabriel.

Gabriel: Lord?

God: Request those angels to practice further away. This is frightful. Where are they from?

Gabriel: The Earth.

God: Which earth? Ah, yes, I remember. They always ask for harps. Heaven! What possesses them with the idea that every soul on earth is a harp-player? Couldn't you get some of them to play the horn? Go tell them to move away.

Gabriel: Yes, Lord.

(Enter the Archangel Michael.)

God: Well, Michael?

Michael: Billy Sunday wants to see you.

God: Who?

Michael: Billy Sunday.

God: Billy Sunday. You mean Holy Sunday, that Christian ruin of a Pagan day?

Michael: Oh, no; he's not a Christian. Don't you remember that epileptic soul from the earth we fumigated and sent to the idiot's heaven?

God: No, not idiots'. Medicine men's. That poor little vulgar thing. Yes, I remember. What does he want?

Michael: I don't know. He won't tell. He says he has a great scheme, but he only deals with bosses. He did on earth and he will here.

God: Let him come up. I suppose that's one of the penalties for being God. I have to listen to every fool in the universe. (Michael nods to one of the guards, who goes out.) Is he any better? He had fits when he arrived.

Michael: He is about the same, but the medicine men are nearly dead. He says he had them buffaloed; backed off the map.

God: What does that mean?

Michael: I don't know. He talks a language of his own. Here he comes.

(Enter the Soul of Sunday. He nods familiarly to Michael and God.)

Billy Sunday: Hello, Mike. Howdy, Partner. Say, I've got a jim-dandy scheme. If you'll come up with the dough I'll wake this old morgue and put it on the map. Make it pay too. I can pack heaven so tight the fleas will squeal, and all I want is the gate-receipts for the last performance.

God: Did you want to speak to me: about something?

Billy Sunday: Sure. Don't you hear me shouting? I want to bring this old played-out heaven of yours right up to date. I've done it for lots of bigger places, Brooklyn, Boston; Portland, Oregon. I'll make it a regular Coney Island. The crowds will bust the walls. Jokes, weeps, vaudeville stunts, shoot the chutes and mobs you can't get through without tearing your wings off. I can do it. I done it on earth and I can do it here. Say, I've converted all those black and yellow medicine men down below. I out-howled them, out-drummed them and out-frothed them. They are regular Christians now: Howl, weep, shout, froth at the mouth for keeps. Say, you oughter see me lead 'em. Except for color and clothes—no clothes, I mean—you couldn't tell 'em from real Christians. Say, you ought to hear those Africans come in on the home-stretch with:

"I'm a lubber, lubber, lubber of de Lawd.
I'm a lubber, lubber, lubber of de Lawd.
Jesus is my brudder; Mary is his mudder,
Baptized in de blood of de Lamb."

All the tom-toms beating; the gourds and pebbles rattling. It's great. Say, those tom-toms gave me a great idea. They work a crowd up to beat the band. Better than my chorus-yellers. They get the congregation looney all right and all ready for the

Holy Ghost in great shape. Oh, I kin work it. Watch me. I used to use flags, singers and exhorters, and it cost good money; but, believe me, the old original tommy-tom for a nickel has got 'em all beat a mile. Say, no weak-minded, hysterical persons can hold out against that steady old thump, thump, and pretty soon, when the brain reels, with a yell or a sob they come to Jesus. Say, we call them old Nigger Medicine Men savages. Take my palaver for it, in true religion they can give us cards and spades. They are gospel sharps all right, all right, and I ought to know. Say, did you ever hear that nigger camp-meeting song about me?

God: No. I don't think that reached here; or maybe I was listening to some other part of the universe.

Billy Sunday: It's great. Goes like this:

Billy Sunday has come to town,
O, my Lord!
A-kicking up and a-kicking down,
O my Lord!
He tear his hair and he tear his clothes,
He lead the Devil 'round by the nose,
There's brimstone smell wherever he goes,
Sunday, Monday, Saturday, Sunday,
O my Lord!

He save the blackest souls in a heap,
O my Lord!
A dollar apiece and that's dirt cheap,
O my Lord!
He stand on his toe and he stand on his head,
His tongue hang out till he almost dead,
"Whoop," "Hell-fire," "Glory," is what he said,
Sunday, Monday, Saturday, Sunday,
O my Lord!

Billy knows the Lord like he made him, 'most,
O my Lord!
Says he, "Old Pal, how's the Holy Ghost?"
O my Lord!
And he call to the Lord in a mighty shout,
"God, spit on your hands and help me out;
We will drag this sinner out by the snout,"
Sunday, Monday, Saturday, Sunday,
O my Lord!

Say, ain't that great stuff? Well, what do you say?

God: I don't say anything. I haven't had a chance. What are you talking about?

Billy Sunday: Just this. I propose to convert Heaven to Christianity. Have a red-hot, old-fashioned Revival meeting. Run out of town all your publicans and sinners, wine-bibbers and scarlet females. No noise. No loud laughter; no singing; no drinking; as quiet and clean as the cemetery at Gary.

God: What is Gary?

Billy Sunday: The Steel Trust town. They are friends of mine. Them and the Rockefellers. John Jr. was going to syndicate with me.

God: What is that?

Billy Sunday: Get salvation on to a business basis and keep the discontented workmen quiet. That was a great stunt of mine. Say, I'll tell you. I'll convert this whole place, including Peter. Run out Mary Magdalen, Bob Ingersoll, Voltaire and them Infidels that yap about freedom—and do it all for the last night's receipts; that's all I want, but I want to make sure they're big. I want to have a talk with Morgan, Harriman, Charley Schwab, the two Johns, and get a line on the last night's checks before I start.

God: The persons you name are not here.

Billy Sunday: Not here? Oh, that settles it. How can I get out of here?

God: Simply walk out. Nobody is holding you.

Billy Sunday: Where shall I go?

God: Go to Hell.

Billy Sunday: But I thought Hell was abolished?

God: It was till you came. We will revive it right now.

Billy Sunday: That's good. Hell was my strong suit. I couldn't do a thing without Hell.

God: Michael, take him away.

Michael: Where?

God: Anywhere. Wherever he is, there will be Hell. I am very tired.—C. E. S. Wood, in the

Masses.

The superintendent of the branch of the Volunteers of America that does business in Newark, N. J., was brought into court the other day for misusing the horses that drag about the begging wagons of this rival of the Salvation Army. The Volunteers of America, like the prototype, is neither philanthropic nor humane. It is religious.

The work an unknown good man has done is like a vein of water flowing hidden underground, secretly making the ground green.—Carlyle.

We ought never to do wrong when people are looking.—Mark Twain.

God and My Neighbors.

Uncle Ben told me a good story about Byron which I must just whisper to you, but don't you never tell: It was a snowy time in winter. Byron was not doing much except to do chores a little, and read about the Brotherhood of Man. He came in from the barn and said to his old mother, with whom he lives, "Mother, if you don't want that old horse of yours to die of thirst, you'd better carry him some water. He hasn't had a drop to drink in two days." Now wasn't that kind of Byron, to remind the old lady of her duty? Really, the Brotherhood of Man sticks out all over Byron; but as for his mother, though she is a good, kind, industrious old creature, she doesn't know a thing about such a brotherhood.

Ordinary inspiration, which was originally possession, is a tame affair; but at soul-saving time in some of the country churches the vigorous, old-time sort appears. Ann Eliza tells me of such a case within her knowledge:

It was revival time, and the brethren and sisters had got well warmed up, when one night a brother got the Power, that is, the Spirit seized him; he became god-possessed. He pranced about through the church, shouting, stamping, swinging his arms, when suddenly his suspenders broke. Had not the Spirit of this crisis considerably left the brother, there might have been a scandal; but, as it was, he came to himself suddenly, seized his pantaloons, and, holding them in place, hastened to his wife who with safety pins soon made his connections secure. Thereupon the Spirit again seized him, and the performance re-commenced.

Not long ago I heard of a wonderful case of the fulfilment of prophecy.

When one of Mr. E's sons was born, he gave him such a name as to make its initial letters spell M-A-K-E, "For," said Mr. E., "this one is a-going to make money." And the child lived, and thrived, and grew, and increased in stature and in knowledge, and finally became a counterfeiter.

Speaking of prophecy reminds me that Leo is a right smart of a prophet.

Before the election he told me about a candidate, whom we call for convenience General Bone. And Leo said that the General had spent a heap of money to get the nomination and was spending a heap more trying to get elected. And said I, "How can he afford to spend such a lot of money to get the office? Is he so very rich?" "No," said Leo, "not so very. But he owns a lot of stock in various public utilities. If he gets elected he can manage things so as greatly to increase the value of these properties and the income derived from them. Remember what I tell you, and see what he does if he is elected."

And, sure enough, the General was elected, and the first thing he does is to go after the Public Service Commission that has so much power over public utilities.

No; Leo does not claim to be inspired. He has been around a bit, and has found out a few things.

"And the star-spangled banner, Oh, long may it wa-ave, O'er the land of the fre-ee, and the home of the brave!"

I keep worrying about those girls.

You see, the Sage of Potato Hill* went to Chicago (in a Pullman, I believe), put up at a good hotel, and visited a great mail order establishment. Here he was courteously received, shown about, and instructed as to how the business is carried on so as to secure great efficiency combined with the most rigid economy. And much of the work is done by girls. When business is brisk there are many of them as busy as bees, but if business slackens, one, two, three or more hundred of the girls are laid off indefinitely. And this company does not have to take any trouble to get the old employees back. There are in Chicago so many girls wanting jobs that a great number of them can be procured at any time at very short notice.

The Sage was charmed with the system employed by the company, so perfectly organized, so economical, so efficient! But I worry about those girls laid off indefinitely. What becomes of them? Do they brave the Great White Fear?

Perhaps the Sage never went to Chicago to seek his fortune, hunted for a job and found a decent one hard to get. I did once; hence my sympathy for the girls. Poor girls!

The *Literary Digest* gives some of the thoughts of Hermione, a Serious Thinker, taken from a

*E. W. Howe, editor of *Howe's Monthly*.

small book published by D. Appleton & Co. Let me give you a little of Hermione's serious thought along the subject of spiritual manifestations. It is quite illuminating, you know, if you get what I mean.

"I have often been told that I am naturally very clairvoyant—if I were developed I would make a splendid medium. Mediums have seen shapes hovering around my head, and once when I was at school I did some automatic writing.

"It was the strangest, easiest thing! I had a pencil in my hand and without thinking of anything in particular at all I just scribbled away, and what I wrote was, 'When in the course of human events it becomes necessary; when in the course of human events it becomes necessary,' over and over again.

"I was quite startled, for the last thing I had been thinking of was an algebra examination, not history at all. We had had our history examination days before.

"I felt as if an unseen hand had reached out of the Silences and grasped mine.

"Wasn't it weird?

"And I know who it was, too. A distant relative of mama's on her father's side, by marriage, was one of the men who signed the Constitution of the United States in Fanueil Hall, in Philadelphia, in 1776, and it was his spirit that was trying to deliver his message through me."

Hermione is worried over the Superman, and to make the matter worse her Mama's attitude towards that person is unsatisfactory. Says Hermione:

"I have worried myself half to death at times over the Superman.

"You know I feel personally responsible, to a certain extent, about what he will be like when he gets here. If he isn't what he should be, you know, it will be the fault of those of us who are the leaders in thought today—it will be because we haven't started him right, you know.

"Mama—poor dear mama is so unadvanced, you know!—has an idea that when the Superman does get here he won't be at all the sort of person that one would care to receive socially.

"Hermione," she said to me only the other day, 'no Superman shall ever come into my house!'

"She heard some of my friends, you know, talking about the Superman and Eugenics, and she has an idea that he will be horribly improper.

"I consider that the Superman would be a dangerous influence in the life of a young woman," said mama.

"Mama," I told her, 'you are frightfully behind the times! There isn't a doubt in the world that when the Superman does come he will be taken up by the Best People. Anarchists and Socialists go everywhere now, and dress just like other people, and you can hardly tell them, and it will be the same way with the Superman.'

"What mama lacks is Contact. Contact with—well, she lacks Contact, if you get what I mean."

The altruism of the Christian is of a quality somewhat different from that of the Rationalist. The Christian, theoretically at least, is making a pilgrimage heavenward. He practices on earth self-denial, self-abnegation with the expectation of being rewarded richly therefor in another life in another world. He works for hire, his wages to be received in the Sweet By and By.

But the Rationalist's pilgrimage is earthward. When he practices Altruism he expects no reward away in the future. For him the "reward" is in the doing, in the self-approval that follows the doing of a worthy act, in the joy that comes to him from giving help.

Many of the seemingly altruistic acts of both Christian and Rationalist are not purely so, for in many cases each has in mind the hope of a reward either in this life that we know or in another alleged one of which we know nothing.

Lycurgus, poor man, never knew of unbelievers doing anything for poor humanity. Of course, Lycurgus was putting up a bluff, repeating a clerical lie; and he knew all the time that it is a lie, for he was too well-informed not to know better. But in addition to the great amount of philanthropic work done by those who are known as unbelievers, there is much that is carried on by church charities financed by unbelievers, who while despising the creeds respect the humanitarian work of the churches and give liberally toward its maintenance.

"He who giveth to the poor lendeth to the Lord," is the keynote with some of our Christian friends. But we, when we give to the poor, are not lending with a view to being repaid with interest by an imaginary "Lord."

PHILO.

Where Crime Is Honored.

In the Vatican at Rome, in the magnificent room which serves as antechamber to the Sistine Chapel, are three frescoes by Vasari which commemorate the most colossal crime ever conceived by the mind of man.

Charles IX., king of France, was in bad with the church. He was accused of tolerating heresy. Ecclesiastical fiat might deprive him of crown and kingdom in this world and secure his soul's eternal damnation in the next. So Charles determined to atone for his remissness. Heresy would be a thing

of the past in his dominion. His expedient was simple enough. He would destroy all regardless of sex or age who were not within the fold of the dominant church. In the neighboring kingdom of Spain, under orders from the holy Inquisition, heretics were being burned at the stake. In England a few years previous, during the reign of Bloody Mary of unpleasant memory, over 300 victims of Roman intolerance had been burned alive. Eight centuries earlier Charlemagne, most Christian king of the Franks, in his work of evangelizing had beheaded 4,500 Saxons in one day. Charles determined to outdo all these.

The victims of the holy Inquisition were generally adults who persisted in their heresy. The Saxons beheaded by Charlemagne were of a race with whom he had been at war. Even the chosen people of God who in ancient time, slew so indiscriminately, committed their atrocities upon alien peoples. But the objects of Charles's religious zeal were his own subjects—Frenchmen devoted to their king and country; men, women and children whom by all the laws of state and honor he was bound to protect. These Charles IX. proposed to destroy in one great indiscriminate slaughter.

The massacre began at Paris with the ringing of the matin bell from the old clock tower of the palace of justice, 1 o'clock A. M., Sunday, Saint Bartholomew's day, 1572. The sound of the bells was taken up and echoed from tower to tower, all over the city. At the same time couriers swiftly mounted rode to the provinces with proclamations to kill.

For two months France was sodden with the blood of her children. No count was kept of the slain that have been estimated to total one hundred thousand.

When the news of the massacre got abroad, Germany was stirred with horror. Queen Elizabeth of England drove the French ambassador from her presence. Philip II., king of Spain, sent his warm congratulations, as well he might, since the massacre had removed so many of the best soldiers of France, always a potential enemy.

At Rome the exultation was great. Pope Gregory XIII. attended by cardinals and other ecclesiastical dignitaries, went in long procession to the church of Saint Louis, when the cardinal of Lorraine chanted a *te deum*. Gregory sent King Charles the Golden Rose and compliments, and ordered medals struck in honor of the event, some of which are yet in existence.

The pope might have restrained his joy. The massacre of St. Bartholomew did not extirpate heresy. It created in the heart of the French people a hatred of priest and church that does not abate as the centuries roll around. A French emperor later imprisoned the pope. France is today an infidel nation.

King Charles, the central figure in the saturnalia of blood, realizing too late the destructiveness of the passions he had unleashed, was tortured by remorse to an early death. He died within two years, at the age of twenty-four. Before his death he expressed relief over the fact that he left no son upon whom the burden of the kingship could descend. Charles was not a strong character, and in his behalf it has been said that he was persuaded in the course he took by his queen mother who was wholly in the hands of the priests. E. GROSSER, Denver, Colo.

Fairy Tales Deprecated.

Should we teach our children fairy tales? No! Most emphatically, I say no! Yet I am sure that there is not one woman in a thousand who will agree with me. In all the articles I have read on the subject, I have seen the contrary opinion. But there are two sides to everything. Might not some fair-minded women care to hear a few arguments on the other side?

Life is so short and there is so much to learn; then why waste its precious minutes teaching our little ones fairy tales? Some say it cultivates the imagination; but any tale of fiction would do as much. In these latter we have possible truth. The things might really happen, the people are like ourselves. Does it do a child any good to teach it that a fairy lurks under every flower, that some beautiful creature from another world hovers near, ready to wave a magic wand and transform us into impossible beings; that cups and saucers can talk and walk, and all the other nonsense *ad infinitum* which we see in fairy tales?

When a child once believes in fairies, there is no silly idea with which it cannot be stuffed. I use the word advisedly; for the Canadian readers are literally "stuffed" with fairy tales.

Imagination is a wonderful faculty; but imagination to be of any use to the scientist, to the inven-

tor, even to the novelist and the playwright, must be controlled by reason and never go against reason and the known laws of nature. Then why not train our children accordingly? Most fairy tales were invented when people knew next to nothing about the world we live in, and, therefore, nothing came impossible to their simple minds. In these enlightened times, however, people look for more truth than is to be found in "Arabian Nights," "Cinderella," or "Sleeping Beauty," which once delighted the grown-ups as much as they did the little ones. We want a different kind of fiction nowadays. The greatest praise we can give a novel is to say that it is true to life.

Some people say that children love fairy tales. If so, it is because they have been taught to love them. But here I must again differ; for many, many times, in my constant intercourse with young children, it has been: "Tell us a true story," and not: "Tell us a fairy tale." A really sensible child would far rather listen to a true story. Any woman can try it for herself as she watches the little eyes open wide and listens to the eager words: "Is it true? Could it really happen?" True stories give children a liking for things that are real and that will never disappoint them.

Even conceding, for the sake of argument, that children do love fairy tales, which is sometimes true, we all of us know very well that they often love things which are bad for them. We do not feed them on candy because they like it. We do not encourage them to play with dangerous tools which are likely to hurt them. A careful mother takes away the bright-colored candies which might poison their bodies. Should she be less careful of their minds?

Perhaps people think that children's minds would grow sordid and commonplace were they not filled with fairy tales. But such is not the case. The story of a simple seed, from the time it is put into the ground until it blooms into a lovely flower, is enthralling, if told properly. We can make such wonderful stories for our little ones when we teach them about birds and flowers and all the wonders of nature. And surely Mother Nature is rich enough, whether we follow her on the earth, in the sky or deep down under the water. With her unfathomable riches, all of which we could not learn about in a lifetime, it does seem great waste of time to hamper our children's minds with "what never can be."

After a long, Canadian winter, I have seen a little girl of five go into ecstasies of delight over the first fresh blade of green grass which she had herself found. At other times, she has been as excited over a sunset and over a starry sky—but she did not like fairy tales! Her mind had not been filled to overflowing with them, and so she had an enormous capacity for the love of everything real and beautiful.

Another thing against fairy tales is that they encourage untruthfulness. If a mother is always telling fairy tales, how will a little child learn to discriminate between the true and the false? Gradually, from believing all kinds of rubbish, it will take to telling lies itself, and not even see the gravity of it.

I can see people up in arms against me; but I can only conclude, as I began, by saying that I do not expect one woman in a thousand to agree with me. But if I can reach that one woman I shall not have written in vain; for the children whose good luck it is to be taught by her will be full of that most uncommon thing, common sense. They will taste of the beauties of nature in a measure not accorded those brought up on fairy lore. What is more, they will learn the important lesson that—
"Beauty is truth, truth beauty,—that is all
Ye know on earth, and all ye need to know."

MRS. NESTOR NOEL.

Riere Qui Barre, Alberta, Canada.

Enlightened.

In a recent sermon the Rev. Mr. Haines is quoted as saying that "this is God's war." I am glad that the matter is settled, as most people thought it was the kaiser's.—*Frank Hart in the Doylestown Intelligencer.*

An unsigned postal card mailed in Cincinnati, Ohio states that "for the purpose of safeguarding democracy in the United States during the war, the Emergency Peace Federation has established a bureau of legal first aid at 70 Fifth avenue, New York City," and that "perhaps Freethought speakers could apply too."

The vulgarest of evangelists makes one perfect defense. He says: "If you do not find my line of talk refined enough to suit your taste, go home and read your Bibles." There is no answer.

NOTES AT LARGE.

Our contemporaries of the Rationalist Press Association in London foresee a day when "a peace congress must settle the terms on which the world war will terminate," and they have issued a protest against the papacy's being admitted to such a congress or represented there. During the year 1916 there were many rumors of diplomatic intrigues by the papacy with the object of obtaining recognition and admission to the congress, and these were followed by press campaigns in Switzerland and in the United States in which the claims of the pope to appear in the rôle of mediator have been discussed for the benefit of neutral nations. That the nations may have their eyes opened the following statement of the facts is put into circulation in all countries:

"1. The pope is not a temporal sovereign, and has no more title to be represented than the Dalai Lama of Tibet, the Archbishop of Canterbury, or the head of any other sect.

"2. The admission of the pope would be a rebuff to our ally Italy, which for forty-six years has been combating intrigues aiming at the re-establishment of the temporal power.

"3. None of the allied governments but that of Belgium is Catholic. In France, Portugal, and Japan the church and state are separated. In Great Britain the state religion is Protestant; in Russia, Rumania, Serbia, and Montenegro it is the Eastern church. (Since this was issued the United States, in which church and state are separated, has become one of the allies).

"4. Belgium, which might have hoped for the support of the papacy, has been consistently ignored, and no condemnation of the invasion and rapine of the country by Germany in 1914 has yet come from the Vatican.

"5. The attitude of the Roman church in all neutral countries has been consistently and constantly hostile to the allies. When the pope was interviewed by the Paris journal *Liberté*, he sought to palliate the sinking of the Lusitania and the murder of innocent passengers by comparing it with the allies' blockade of Germany. The outrage which the Vatican has found words to condemn has been the seizure of the Palazzo Venetia, the residence of the late Austrian Minister to the Vatican, by the Italian government.

"6. If the papal representative is admitted, he will sit as the accomplice of German-Austrian crimes and the instrument of their diplomacy. The allies will be prudent in preventing this condition of things."

European Freethinkers and other organized bodies on the continent have signified their approval of the protest, and we imagine every Freethinker in America would vote for it; but unless the hue of President Wilson's present resolution is sicklied o'er with the pale cast of thought, and our intervention loses the name of action, as it were, the terms of peace are more likely to be dictated by the allied nations than voted on at a peace congress.

One of the most interesting circumstances of the Russian Revolution is the demand made by the inmates of the monasteries for equal political rights with the lay population, including the vote, which until now has been forbidden by precedent. To prove their fitness for citizenship the monks have set about eradicating all traces of their former autocratist, reactionary and, in particular, anti-Semitic activities, destroying their stores of anti-Liberal and pogrom literature, which were supplied to them by the police "security department," now abolished. The political enfranchisement of these men is certainly a step in the right direction. For centuries the conventual houses of the Russian empire had been filled with an able-bodied class of men who were of very little consequence in the development of the business and social life of the country. Except when a bishopric had to be filled, the monks were seldom heard from, unless by the merest chance one of their number obtained favor at court, or became celebrated for his sanctity as was the case with the notorious Rasputin, whose intrigues with the emperor's family hastened in no small degree the downfall of the unfortunate czar. The religious system known as monkery is in violation of some fundamental laws of nature. Besides withholding a large body of men from active service in fulfilling the duties which a normal life entails, the system is also destructive of some of the noblest virtues, such as courage and the spirit of enterprise; for it has many times been demonstrated that the men who sought the peace and quietude of the monastic life have been men who for various causes have felt themselves mentally or morally incapacitated to withstand a close contract with the world, and so, rather than risk the possibility of the loss of their "immortal soul," they sought to gain favor with heaven by leaving the world to its fate that they might rise to subliminal heights of ignorance, filth and sensuality in their pious seclusion. There can be no more valuable evidence of a progressive people than the act which seeks to abolish all monasteries and convents, on the ground that every man and woman born into the world should bear his or her share in its growth and development, its cares

and sorrows, its joys and its rewards. Conventual houses have proved themselves a menace to human advancement, and should no longer find a place in any modern system of life whether religious or secular.

The so-called "deadly parallel" brings out the similarity between the styles of expression affected by our acrobatic evangelist and the editor of a semi-pornographic magazinelet called *Jim Jam Jems*. The specimens are selected at random from prints of nearly current date.

Billy Sunday in New York Globe, June 1, 1917.

"The average girl today . . . is turning her home into a gambling shop and a social beer and champagne-drinking joint, and her society is made up of poker players, champagne, wine and beer drinkers, grass-widowers, and jilted jades and slander mongers that comprise the society of the average girl today.

"Many a girl has found out after she is married that it would have been a good deal easier to die an old maid than to have said 'yes,' and become the wife of some cigarette-smoking, cursing, damnable libertine. They will launch the matrimonial boat and put the oars in and try it once for luck anyway, and so we have many women praying for unconverted husbands."

In each case there is the intentional appeal to lubricity. The evangelist makes it to add "pep" to his sermons, and the magazine editor to sell his product to persons of the same mind as those who listen to Sunday. Here is an instance where the psychoanalyst may speak with authority. The psychoanalysts lay open the subject's mind by reference to the things he selects for thought or discourse in preference to others that he might have chosen. When certain phenomena are picked as topics and similarly treated by two or more persons, their psychical identity or relation is established. Billy Sunday and the *Jim Jam Jems* editor are thus shown to be of the same type of mind.

At this writing there are no fresh arrests of Freethought speakers in New York to report, if we except that of Mr. Mitchuly for selling literature, for which he was fined \$2, having overstayed the time allowed him in one place instead of "moving on," and that of Mr. Wright for pointing out the inconsistency of the followers of the Prince of Peace going to war with one another. Mr. Wright's accuser did not appear in court, and there was no case. Mr. Meirowitz has felt apprehensive that some remarks he made in answering a street evangelist, which were taken down by police stenographers, may have been indiscreet. The evangelist had upheld war as consistent with Christianity, but the Infidel argued that war was a secular concern. Jesus, Mr. Meirowitz said, gave his followers the precept "Resist not evil," and Paul said: "The powers that be are ordained of God; whoever therefore resisteth the power, resisteth the ordinance of God." This, it was argued, condemned the American revolutionists of the eighteenth century and the Russian revolutionists of the twentieth. Resisting neither evil nor the powers that be, said Mr. Meirowitz, would leave the kaiser undisturbed upon his throne. The talk was polemical only, although a stupid policeman or magistrate might scent anti-war sentiment. The utmost discretion is required in steering clear of war talk, unless one is committed to an advocacy of it at any price. The Freethought speakers, whose names are on the registry, are in a different position from the militant pacifists who refuse to register and thus defy the law. In the Secular cases we have observed that it is the police and magistrates who seem to care nothing for the law or Constitution.

Does Freethought promote longevity? Our subscribers live to an advanced age. We recorded lately the death of L. G. Barnes of Des Moines, Iowa, at 90. He had been a Freethinker during two generations. In Faribault, Minnesota, last month died Geo. W. Newell, aged 93, a long-time subscriber who, as a member of his family writes, "took great pleasure in THE TRUTH SEEKER, and saw that its message was given to others." So also in May passed to his eternal rest William Boeckler of Lykens, Pennsylvania, 87 years old.

They were all honorable and respected men. An obituary notice of Mr. Barnes, thought by the writer to be our oldest subscriber, appeared March 24. Of Mr. Newell we know only what is above stated except that he had been on our list as far back as memory runs. Mr. Boeckler was the oldest citizen of Lykens, and, says the Lykens *Standard*, "highly respected and admired." He came to that town in 1866, after a long and exciting record as a soldier in the Civil War. He had eight sons and daughters, and his surviving children saw that he had a funeral in accordance with his belief, the service being conducted by L. Birch Wilson, a Freethinker of Reading. These men were sturdy old soldiers of liberty, and lived long in the land they honored.

A faked up picture of a statue of the Virgin Mary preserved from destruction somewhere in France is circulated in proof of divine intervention. It was a stupid divinity that saved this insensate thing. Of what value, compared with human life, is a statue of the Virgin? Of what significance, if true, is the fact of virginity? Catholics are fools in the presence of religious imposture, and devout Protestants are no brighter. A "public character" (as Mr. Roosevelt has dubbed William J. Bryan) asked a while ago why factory chimneys were blown down and church spires were saved; and he answered the question by saying that the churches are of the Lord. One number of a Catholic exchange reports the destruction by tornado of a church at Krouts, Ind., another at Lindsay, Texas, and a third in Fredonia, Kansas. The destruction of the churches was accompanied with loss of life; God did not intervene to protect any living virgins; and they brag of divine protection when a piece of stone carved in the likeness of a woman who may or may not have lived two thousand years ago happens to escape destruction. The fool-killer appears to have perished early in the history of the race—unless he is a myth, as we have reason to suspect—and he left no successor.

For opposing war conscription and refusing to register as a person liable to military service, Louis Kramer of this city was last week sentenced by Judge Mayer in the United States District Court to three years in prison and fined \$10,000, with deportation after the sentence shall have been served and the fine paid. There is a Prussian "frightfulness" about this way of administering justice, for judging the sentence by those imposed for crime, it is excessive. Deportation would have been enough with confinement in an asylum as an alternative, for Kramer has displayed a foolhardiness that borders on insanity. He taxed severely the tolerance of the most uncompromising adherents of free speech when he said, if report is true, that President Wilson ought to be shot; and he invited trouble by circulating anti-conscription literature, advising others not to register. He broke the law by himself neglecting and refusing to enroll. He is a victim of bad advisers, and for the credit of American justice let us hope his sentence may be commuted. While an unorthodox conscience has no rights before the law, yet it might be considered by those who enforce the law.

President Wilson prepared and delivered his Flag Day oration without once introducing the religious note. And yet his voice sounds like the prophet's word:

"For us there is but one choice. We have made it. Woe be to the man or group of men that seeks to stand in our way in this day of high resolution when every principle we hold dearest is to be vindicated and made secure for the salvation of the nations. We are ready to plead at the bar of history, and our flag shall wear a new lustre. Once more we shall make good with our lives and fortunes the great faith to which we were born, and a new glory shall shine in the face of our people."

The faith in which we were born was faith in free speech, free assembly, and a government of the people by and for themselves. The government needs to be careful or it will destroy that faith instead of renewing it and making good.

On the capitol grounds in Lincoln, Nebraska, June 14 (Flag Day), Col. Theodore Roosevelt gave utterance to this patriotic and secular utterance: "The clergyman who does not put the flag above the church had better close his church and keep it closed." Those are our sentiments; but can Colonel Roosevelt conceive of a Catholic clergyman flying the flag of his country above his church?

We make daily great improvements in Natural—there is one I wish to see in Moral Philosophy: the discovery of a plan that would induce and oblige nations to settle their disputes without first cutting one another's throats.—*Franklin*.

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Free-thinker who is not a regular subscriber.

OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions Whence? and Whither? can be given only by Science.

THE TRUTH SEEKER holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

THE TRUTH SEEKER believes in Free Speech, Free Press, and Free Mails; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinion. We neither indorse an idea by printing it, nor condemn it by exclusion.

THE TRUTH SEEKER is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted.

POLITICAL PRINCIPLES.

(THE NINE DEMANDS OF LIBERALISM.)

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.
2. We demand that the employment of chaplains in Congress, in the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of nat-

ural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Letters of Friends

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

RATIONALISM IN LOS ANGELES.

From W. G. Henry, California.

To the Editor of The Truth Seeker:

As the city of Los Angeles is the next stand of the sawdust evangelist, it may not be out of place to tell you how it stands in this locality between the minority of reason and the hosts of superstition. Los Angeles is a noted center for free thought, although such free thought is not always lucid. Like most places in the land of the free the Rationalist movement is not organized, although there are many sympathizers in this locality.

At present there are no Rationalist meetings in the city except those conducted by myself and wife, and these meetings are held on the street. The street work heretofore has been sporadic, flaring up and then dying out altogether. It has been the aim of myself and wife to put these meetings on a solid basis, to make them an established feature with a regular time and place of meeting, with the best literature always on sale. At first our work was disheartening; we drew but small crowds and only with the most strenuous efforts could we hold them until our message was delivered. The crowds slowly began to grow, however, and with this growth the opposition of the religionists increased, but their efforts resulted disastrously to themselves. The drums and horns of the Lord only increased our own crowds and instead of increasing the attendance at the nearby religious meetings, only confirmed the religionists in the belief that if they wished to get any hearing at all they must move away from "the devil's ministers." This they have done and now we have our corner all to ourselves while the gospel squawkers and the atoning blooders bawl their heads off to the pavements and the few boozy suspects that loiter in that vicinity.

We have succeeded beyond expectations in making these street meetings an established success, and they are still growing. We are paving the way for Billy Sunday—to get out of town soon after his arrival. "The Case of Billy Sunday" is doing its work every day and the campaign has not yet really opened. The Sunday campaign has been on for a year, backed by a united church, ministers and capitalists; its only opponent is the little old soap box; but the little box is going to be heard from just the same. Watch our smoke!

We want you to lend us all the assistance you can in our campaign against the devil (Sawdust Devil), and thereby add to the minority of reason a great ingathering of converts with healthy brains instead of cauliflowers in their craniums. I might add just a word as to the ability of the apostles of reason already referred to. For myself I can say that I have been for the past nine years on the public platform, that is continuously, not as a side issue, but as a business. I have spoken in most of the states, including many cities of Canada. These nine years I have survived, and am still in the pink of condition. This is all the recommendation I will now offer for myself. Mrs. Henry has had seven years' experience on the public platform and is not afraid of God, man or devil (women included); she has a powerful voice, splendid courage and a radiating enthusiasm; Christians let her alone.

We intend to open hall meetings in Sep-

tember and continue them all winter. Notices will be sent of these meetings in due time. In closing let me say that Los Angeles is not unanimously for Jesus—not by a mill-site.

MR. BRYAN AND THE SOUL.

From Aurora Thunder, Ohio.

To the Editor of The Truth Seeker:

Perhaps I should not enter the mêlée of spiritism with your correspondent W. S. Bryan because I am not a scientist, but he lays so much stress on mere "reason, intelligence and common sense" that I venture.

The remarkable weakness of his lengthy letter is, that he gives not one single suggestion of evidence for his belief, or even what his belief is, so that readers are left in the dark as to his possible meaning.

Does he mean to imply that the atmosphere is full of spirits of a special creation, or only those of persons who have departed this life?

If, as he says, he believes in a no religion or god creation (which as I understand has hitherto been the only source of the soul idea), will he please explain his idea of the origin of a spirit or soul, as of the world's knowledge.

He is the first writer I know of who ignores "Sir Oliver" and the names always bandied around as the highest authorities of spirits; yet while suggesting that such great scientists "allow their emotions and predilections to get the better of their reason" (which may be true), he swears by "the vast literature on spiritualism from some of the best, the purest, and the most sensible men and women the world has produced," ignoring the fact that the same weaknesses may be suspected of them, too. Christianity, Christian Science, etc., have too a vast literature.

He argues against dogmatism (with which as I understand science is untainted) and yet is himself most dogmatic without giving a shadow of proof.

He also indicates that Haeckel, Weinberg and all other scientists' opinions and beliefs (except his own, I presume) about immortality or the immortal soul are of no value because they have never seen one, and therefore can know nothing about them. Does he mean to imply that he has? He asserts these great scientists have never given it "intelligent thought"—some assumption certainly!

One of his dogmatic (and therefore unproved) assertions is, "when the soul departs, the brain and the muscles cease their actions," whereas the "reason, intelligence and common sense" he appeals to would lead us to an exactly reverse conclusion. If the soul departs it must first have arrived. Will Mr. Bryan tell us when and how? And if in childhood it is immature does it grow with the body?

His most absurd statement however is: "If consciousness is not outside of the body, why does the man cease thinking when he is dead? Simply because the thinking part has gone somewhere else." What could be more dogmatic (unfounded) than this statement?

This is an old abandoned theory on which a Mr. Hall wrote a whole volume, with which I, when an ignorant Christian, was very much taken, because it agrees with the idea of the impostor Paul as to the body being "clothed upon" with the soul. (2 Cor. v. 2.)

But if the thinking part is outside the man, how does Mr. Bryan know that "the man ceases thinking when he is dead"? He doesn't need his brains to think with. Which is the man, that which is outside of him, or that which is inside? And how does he know that that which was outside has not remained where it was but "has gone somewhere else"? Talk about dogmatism! Besides, it has been proven unquestionably that the body can function without the intelligence or soul.

Mr. Bryan says too that a continuous existence is the natural outcome of evolution. Here he confounds natural succession with unnatural continuous individual existence.

He insists on being a better soulologist than Haeckel and the other great biologists,

and bases his superiority on "intelligent thought"; but no one will take his mere word for it till he caters to Missouri. He has just said that the thinking powers are outside the body, yet he speaks of using "demonstration" that would have infallibly revealed one (soul) if it had been present." Here he descends from the clouds to science and Missouri.

Will he please explain his discrimination between "soulology" and the immortality of the soul, the former of which he professes knowledge of, and the latter, denies?

He says he believes evolution. Who, then, but a biologist and anatomist understands man—a flesh and blood animal evolution? Can there be such a person as an "intelligent spiritualist"?

He says these scientists allow their opinions to get the better of their "reason," thus admitting that it is by reason alone can we judge this matter.

He says his belief is based on "palpable truths," but offers not one particle of evidence. They are evidently unknown to all other rational writers.

In fact, Mr. Bryan's letter might have been written by the greatest "ignoramus" as far as it goes, for it gives no suggestion of evidence, asserting merely that Haeckel knows no more about the soul than he does; thus persisting in speaking of the soul as a separate entity which science has already unquestionably proven does not exist.

Mr. Bryan must justify his remarks or bear the onus of a dogmatic ignoramus, for Mr. Haeckel is not here.

To hold a "belief" without any base of proof is inconceivable to "reason and intelligence"; all such belief must necessarily originate in imagination or dreams of the material brain, and is going back along with the mossbacks.

SPIRIT MANIFESTATION A DISEASE.

From Dr. Homer Wakefield, Illinois.

To the Editor of The Truth Seeker:

Since I have been a reader of THE TRUTH SEEKER I have read in its columns many nauseous mixtures of contributions on the subject of spiritualism. Among many able exposés of this combination of venal frauds and expressions of disordered and unbalanced minds, I have regretted to read several recitations of data and arguments in behalf of spiritualism from men who perhaps attained to intellectual rationalism in other respects. Some of these have displayed the most dense ignorance on the subject of spiritualism. Some of them are full of superstitions of this sort, while yet others display a lamentable degree of mental derangement which would be immediately so recognized if published in a high-class medical journal.

As a Rationalist, I am ashamed that our foremost American organ should permit its columns to be occupied with such mixtures of ignorance and superstition. To be sure, the publication of such articles has served to bring out many able articles against spiritualism which perhaps otherwise would not be brought to light, yet to the outsider, the occasional reader of THE TRUTH SEEKER, who might see a copy which contained some articles I have read, could not help but think we were not Rationalists after all, but only obsessed bigots.

In your issue of May 26 appears a communication from W. J. Bryan, M. D., of New York, whose academic degree presupposes a medical education, who tells us that he has also made a study of psychology, and this in turn would lead to the conclusion that he is possessed of ability to differentiate normal from morbid psychology. In fact, he proceeds to state his case with all the authority of a medical and psychological expert, and all the ignorance of the most ignorant layman. He has had a personal experience, and now brings his own great brain, learning and professional acumen to bear to decide the question of spiritualism for all mankind.

Dr. Bryan now turns us from the ridiculous to the lamentable. He describes a morbid state of cleavage of his consciousness, and of so wide a separation of his

conscious and subconscious egos as to admit of intercommunication between them. He is not conscious of the fact that his conscious self is communicating with his subconscious ego, but such is the fact. If Dr. Bryan will look into his physical status a little, he may find, unless his age is against him, that he can restore his conscious unity by correcting some one or more physical processes, that one of his medical contemporaries will find out of order on examination.

Many psychologists have written on this subject, but I have no doubt but that the book department of THE TRUTH SEEKER can obtain for Dr. Bryan the works on Double Consciousness by Prof. Th. Ribot; Double Personality, by Dr. Morton Prince, and last and best for his purpose, The Psychology of Suggestion and Mental Dissociations, by Dr. Boris Sidis, and The Future Life, by Dr. Singleton W. Davis.

The book first mentioned, of Dr. Sidis, is not well titled; it should have been named for its predominant subject, Bi-ego consciousness. Dr. Davis' work is complimentary to Dr. Sidis, and assumes the fundamental knowledge on the part of the reader, which Dr. Sidis' books contain. It is in consideration of the irrational and ignorant expressions of some Freethinkers a pleasure to know that both Dr. Sidis and Dr. Davis are pronounced Rationalists. They are a credit to their Freethought associations.

Spiritualism in its divers forms, like religion in general, is a disease. Men, who during the years of vigorous mentality, have been thoroughly rationalistic, are subject to forms of intellectual decline which are pitiable to contemplate. It can't be helped. Let us hope that our own decline of life's process will not take that form.

FREETHOUGHT'S OPPORTUNITY.

From A. W. Smith, Connecticut.

To the Editor of The Truth Seeker:

I was more than happy to read the article in the issue of June 2 entitled, "A Here and Now Religion" or "The Democratic View of Religion," for it expressed my essential philosophy perfectly. I knew it had to come and very soon. There is going to be a complete and clean-cut revolution in philosophy and religion tomorrow or the day after, and we ought to be right on the firing line and in the trenches when the great world-war between Autocracy and Democracy in philosophy and religion breaks out.

There is a glorious opportunity in our hands at the present time to smash Christianity, which is nothing whatever but a religion of autocracy, monarchy and aristocracy on the one hand, and of slavery, subjection and serfdom of every kind on the other, and to establish an absolutely super-Christian and Monistic philosophy, and republicanism and universal cosmic freedom. The Human Kaiser must go, and the Cosmos Kaiser of Christianity and dualism and autocracy must go with him. This is the most revolutionary period in human history, and there is no institution, not even the Freethought movement, which is not going to be overhauled and revolutionized. I say it, in all charity, but with clear conviction, that the present Freethought movement in its present form has seen its best days, and it must modify its philosophy, its policy and tactics or it will go under in the wreck, with other too conservative institutions. It will have to keep up with the rapid progress of present day evolution and revolution or get left behind.

I see that your speakers are being suppressed and abused in New York! Why not organize as "The Religion of Democracy"? Democracy and Humanity are practically equivalent words, and connote the same essential things, viz., "The Common People." Don't quibble over mere words. Use a little policy. Follow the line of "least resistance" and not of the greatest. This is no time for immaterial verbal quibbles.

The Freethought movement in its present shape has outlived its best and most effective usefulness. An opportunity to advance and to put new life into it is right

at our hands, and we should have the insight and courage and enterprise to use it. Life is a great adventure, enterprise and game, and if we never venture, we shall never win.

THE KAISER'S DREAM.

[I enclose copy of a piece of poetry written by a 14-year girl of Castleton, N. Y., thinking it might please you to read it and possibly publish it for your readers.—WM. HASKELL, Sawtelle, Cal.]

There is a story, though strange it may seem,
Of the great Kaiser Bill and his wonderful dream.
Being weary of fighting, he lay on his bed,
And among other things he dreamed he was dead
And in a fine coffin was lying in state,
With a crowd of brave Belgians bemoaning his fate.

He was not long dead when he found to his cost,
His soul, like his soldiers, would quickly be lost.
On leaving this earth to meet his true fate
He hastened to heaven and knocked on the gate.
St. Peter looked out and exclaimed loud and clear:
"Try down below Bill; you can't get in up here."

"Now," said the Kaiser, "I call that uncivil,
But a welcome I'll get from my old friend the devil."
He turned on his heel and away he did go
At the top of his speed to the regions below.
But when he arrived he was filled with dismay,
For while waiting outside he heard old Nick say:

"See here, all you Imps, I give you fair warning,
I'm expecting the Kaiser down here any morning;
But don't let him in, for to me 'tis quite clear,
He's after my job, and we don't want him here.
If he once should get in there'll be numerous quarrels;
In fact, I'm afraid he'll corrupt our good morals."

"All right, my dear friend," the great Kaiser cried,
"Excuse me for listening while waiting outside.
If you don't let me in, where then shall I go?"
"Indeed," said the devil, "I'm damned if I know."
"Oh do let me in, for I'm feeling quite cold.
And if you want money I've plenty of gold."

"Let me sit in a corner, no matter how hot,"
"No, no," yelled the Devil, "most certainly not.
We don't allow folks here for riches and pelf,
Here's sulphur and matches, make hell for yourself."
And he fast kicked him out when he vanished in smoke:
And just at that moment, the Kaiser awoke.

He jumped out of bed in a shivering sweat
And said, "That's a dream I shan't soon forget.
That I won't go to Heaven I know very well,
But it's really too bad to be kicked out of hell!"

EXPERIENCE.

From D. Bobspa, California.

To the Editor of The Truth Seeker:

There is a preacher out in Los Angeles who is telling some things about the brethren since he got his eyes opened. "The clergy are the most inconsistent people on earth," declares the Rev. Dr. I. F. Tanner.

It all grew out of Dr. Tanner's stand on war. Dr. Tanner was a good Methodist preacher for a lifetime. He was considered safe. Hence when the pastor of the Highland Park M. E. church was called away for a Sunday recently, he invited the brother to occupy his pulpit. Now, notwithstanding his experiences, which should long ago have taught him better, Dr. Tanner was of childlike faith. (Right here I want to say that, having heard this

newly-born comrade speak and talked with him, I am convinced of his perfect sincerity.)

His belief in the church led him to think the Carpenter of Galilee was taken seriously by the canting hypocrites who have used his name whereby to keep the slaves in subjection. So he went into the pulpit that Sunday morning with a hatred of war and a disgust at the attitude of the ministers. His congregation drove him from the church with angry cries and hisses; there were threats of violence and much talk of "treason." The real minister and his official board rushed to the newspapers with denials of responsibility for the heretical views of their former "brother." They denounced him and hastened to assure the public that Christianity sanctions butchery and is opposed, as of old, to any enlightening truths being proclaimed from its gold-supported pulpits.

"The church is following the old Hebrew church in its ideas," said Dr. Tanner. "The Hebrews were great warriors. If they were licked by the other fellows, then they thought God was displeased with them. But if they succeeded in butchering innocent men, women and children, it was a sure sign that God was with them."

"I reminded the Highland Park congregation," he continued, "that Jesus is 'the Prince of Peace,' and not 'the Prince of War.' How could such a one enlist to fight the battles of a Caesar, of a Hannibal, of a kaiser, of a Russian czar, of any man on earth? Every nation founded by the sword has fallen by the sword. There are some still standing that will yet fall by the sword."

"Christianity has never had a trial on this earth," according to Dr. Tanner. We have had "churchianity," but "the spirit of Jesus has never been given a chance in the churches."

"What would the commander-in-chief of an army say if the chaplain were to choose any of Christ's statements on war as a text? Most wars are long protracted before the soldiers of either side know the causes of the war. If the objects of most wars could be understood by the soldiers there would be no fighting."

"Since the time of Constantine there has not been one war for defense alone. It is a desecration to the memory of Jesus whenever preachers go down on their knees to ask God to slaughter thousands of their 'enemies.'"

"In Los Angeles there are many women and children every day marching up and down the alleys to feed from the garbage cans; and yet the preachers of Los Angeles have just raised \$50,000 to bring Billy Sunday here to have the people get a move onto them."

"Don't charge Jesus with the work of the churches. Christianity is one thing that has never been tried. The clergy are the most inconsistent people on earth. In times of peace they preach peace, but when war is declared they are the first to get into the band wagon of popularity."

"The most humiliating sight I know of is the spectacle of Arthur Balfour at the tomb of Washington, where he shed his crocodile tears at the grave of the worst traitor England ever had—a man who would have met the fate of Sir Roger Casement if England could have gotten hold of him."

It was just four weeks after Dr. Tanner was spewed forth by the church that I first heard him. He had made good progress and is now engaged in a study of the working class problems.

The good "brethren" of Nampa, Idaho, have given similar proof of their fidelity to the bloody religion of Jehovah. H. H. Stallard reports that a young preacher went into the Socialist headquarters there on May 25 and stated he intended to carry a banner with a picture of Jesus and the words "Thou shalt not kill," at a war booster meeting.

"He wanted to see if the Socialist could furnish him with a picture (knowing the churches would not)," said Mr. Stallard. "The State Secretary, C. F. Fields, pointed to the only one he had in his office, the one showing Christ looking at the modern im-

plements of war, and told him he was welcome to use that one if it would do; so he arranged his banner and went to the meeting.

It created a stampede. They were dumfounded, but, recovering, began a tirade against the fellow. Someone yelled "Kill him!" and the fellow, not being accustomed to that kind of religion, ran, the crowd after him, part of them trying to get him to stop and others against him, as the sentiment was divided. The fellow got away.

APPARENT INCONCINNITY.

From A. W. Gohenour, Pennsylvania.

To the Editor of The Truth Seeker:

I have read with much interest and indignation your editorial entitled "Framing Up the Freethinker." It makes one's blood boil to learn that free speech in the great city of New York is held in such low esteem by the powers that be. I am glad that one editor at least has the courage to make a stand against persecution of this kind.

I have also read in "The Letter Box" an answer to a letter by T. J. Bowles, M. D., stating that "we live under the protection of the American flag, which would lose its potency if the protection were not reciprocal."

It is not necessary for me to point out to you that your editorial and the quotation from "The Letter Box" do not harmonize. However, to one who has read THE TRUTH SEEKER for the last four years it would seem that one inconsistency so evident should not appear.

One does not expect to meet with harmony and consistency in the daily and weekly publications of capitalism, but the organs of Rationalism cannot afford to commit errors of this kind. I write this with no spirit of bitterness, but I do wish to emphasize my belief that the American flag gives very little protection to those who find it impossible to agree with the teachings, (economic and religious) that the capitalist system bends every effort to set forth.

I am the father of two boys, but I do not care to give them into the service of a country that frames up Freethinkers.

(Your point is apparent, but apparent only—not real. While the protection of the American flag for citizens under it is imperfect and leaves something to be desired, it is all we have to appeal to against invasion actual or threatened; and our appeal might seem to be without grounds if we did nothing to support it. But the imperfection is not constitutional; so far as Freethinkers are concerned, it is due to the recreancy of bigoted officials to their trust, and to disregard of the Constitution and what the flag stands for. It is no reflection on the flag that some of these pervert the principles it represents. For us to fail now would seem to be giving aid and comfort to a country where Freethought publications and meetings were suppressed early in the war; and then our sons are not called to the colors to back up Judge Murphy in fining Meirowitz for giving an officer an argument. Still we hope your protest may reach and enlighten "the powers that be."—Ed. T. S.)

"It is a great plea, a grand argument for freedom. The verses are wonderful, dramatic, filled with the real fire."—INGERSOLL.

The Light-Bearer of Liberty

By PROF. J. W. SCHOLL

Is the book containing the verses of which Ingersoll speaks and which deserve the praise he has given them. That The Light-Bearer is Ingersoll himself adds to the value of the poems, which as poetry are unsurpassed by anything the living poets have written. To the title piece, occupying more than forty pages, are added other verse by Professor Scholl, making a book of 148 pages, cloth bound, deckle edge.

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CHILDREN'S CORNER FOR BOYS AND GIRLS YOUNG AND OLD

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

FREETHOUGHT CALENDAR.

CONDUCTED BY FRANKLIN STEINER.

Joseph (Giuseppe) Mazzini, June 22, 1808-March 10, 1872.

Joseph Mazzini, the agitator for and hero of United Italy, was born in Genoa, June 22, 1805. That country for centuries had been divided into different provinces or states, under separate governments, or under the control of other nations. A number of these extending from the Adriatic to the Mediterranean, consisting of 15,289 square miles and containing 3,126,000 inhabitants, were under the temporal power of the pope, who ruled over them as an absolute monarch. Liberty of any kind was here unknown, and the people often rebelled against the yoke. The wish for a united Italy, with Rome, its ancient capital, for the seat of government, had long been the dream of the Italian people. Twenty-six times had different popes called in foreign armies to stifle the Italians' desire for liberty. Joseph Mazzini was born at the time when Napoleon I humiliated popery by seizing upon the temporal power, which, when he formed the Concordat with the church, he afterwards restored. His father was a physician and Joseph studied for the same profession, but was finally graduated as a lawyer. Finding that he did not relish legal lore, he turned his attention to literature, writing a number of essays and reviews. As he was an enthusiast for Italian union and liberty, he began to write upon these subjects, but his writings were suppressed. He joined the Carbonari, a society organized to further the cause, where he rose to a high rank. He went on a mission to Tuscany, but was betrayed and imprisoned for six months, after which he went to France. He was now the leading spirit of "young Italy," determined to free his country from foreign and domestic tyrants—chief of the latter being the papacy. He began a campaign of education. His motto was "God and the people," he being a deist, but a hater of priestcraft. On one side of his banner were the words "Unity and Independence"; on the other, "Liberty, Equality and Humanity." From Marseilles in France he started a propaganda to arouse his countrymen, and his writings were smuggled across the border. In 1832 he was obliged to flee to Switzerland, and for twenty years was an exile from his native land. During this time he kept no record of dates, made no biographical notes and preserved no copies of letters. In England his letters were opened and their contents communicated to the Neapolitan government. In 1849 the pope was driven out and Rome became a republic.

Mazzini became a member of the triumvirate. The pope appealed to that true son of the church, Napoleon III, who sent an army in his defense. The Italians were unable to make a stand against the veteran French army. The republic was overthrown and Mazzini fled to Switzerland and then to London. For twenty years, French bayonets upheld the temporal powers of the church. Mazzini continued his work from abroad, taking part in several insurrections, and, returning to Italy in 1857, was laid under sentence of death, which in 1866 was removed. He was elected a member of the Italian parliament, but refused to serve. In 1870 he was arrested at sea while on his way to Italy, and was imprisoned two months. This year freedom dawned upon his beloved country. Napoleon III had provoked a war with Germany, and needing all his soldiers at home, he withdrew his army from Italy. Rome now fell, and the Italians took possession of the city. Italy was united and free and the pope's temporal power was gone forever. Mazzini's dream was realized, but his health had begun to fail and he died of pleurisy, March 10, 1872.

Other events of which the past week is the anniversary are:

June 17, Abner Kneeland imprisoned for blasphemy, 1838. Battle of Bunker Hill, 1775.

June 18, Cobbett died, 1835. U. S. declared war with Great Britain, 1812. Grote, historian, died, 1871.

June 19, George Stephenson, railroad pioneer, born, 1781.

June 20, Bishop Colenso died, 1883. Jesuits expelled from France, 1880.

June 21, Mrs. Annie Besant and Charles Bradlaugh found guilty of publishing "Fruits of Philosophy," 1877. Anthony Collins born, 1676.

June 22—Galileo forced to recant his teachings on astronomy, 1633.

June 23, Charles Bradlaugh, M. P., imprisoned for insisting on his right to take his seat in Parliament to which he was elected, 1880.

Death of "Smoke," Fire-Fighter.

Members of Hook and Ladder Company No. 12, New York city, are still telling stories about "Smoke." Not an unusual topic among firemen, perhaps, but in this case "Smoke" was a Dalmatian dog and one that lived up to the high standards of his blue-blooded ancestry, and died in the performance of a self-imposed duty.

"Seven years ago," says the New York Sun, "Smoke was a fussy, awkward pup with kindly brown eyes and a tongue that seemed a yard long when he insisted upon kissing every one right on the mouth." The puppy was brought up on a bottle by the men of the fire-truck company, and the Sun says:

"A year later he was a trained fire-fighter. He knew the stations and when the alarm came in on the gong no one could fool him. The first stroke of the alarm in the truck-room brought him to his feet. With ears alert and his keen, intelligent eyes bright with expectation, he waited until the signal was complete. If it was not his station he curled up and went to sleep again like a philosopher.

"There was no haul too long or no pace too fast for Smoke. He was always at the head of the company as it rolled out of the house, and he seemed able to sense the fire, for he was never known to make a mistake; that's why they called him Smoke. The men said he could smell his way to a fire in Iceland.

"When his other four-legged friends, the trio of big gray horses which had drawn the truck for years, left to give place to the new and noisy automobile-truck with its shrill siren, Smoke was for a time inconsolable. The speed of the new apparatus, however, attracted him, for he found he had to go faster, and after a few weeks he went back to his philosophic existence and ceased to pine.

"So Smoke grew to be the pal of every one in Truck 12, and year after year he guided the men to their heroic work without any hurt until two weeks ago and then the faithful dog was called to his station for the last time.

"Shortly after midnight, when the men were in their beds and only Smoke and the lieutenant in charge were on duty, a third alarm came in. Smoke dashed away at the head of the truck, instinctively finding his way to the fire. When the men reached the scene they saw it was a grave task in front of them, for a chemical factory was burning, and even then the fumes of chlorin gas were laying men out as they attempted to get their lines of hose into the building.

"Smoke never faltered. He snarled a little as the gas-fumes hit his sensitive nostrils, and shook his head, but he wagged his tail encouragingly, and although half strangling he never faltered, but entered the building at the head of his company.

"Three times Smoke, half-suffocated, located men of his company who were overcome and guided rescuers to where they lay unconscious. Then Smoke staggered out into the street and dropped on the pavement. Tender hands picked him up, and he was sent back to the house in

the battalion-chief's machine, where he was treated and carefully wrapped up in blankets and put to bed.

"The next day found Smoke a changed dog. The gentle expression in his eyes was gone. They were bloodshot and strange and he growled for the first time in his life to the men who loved him and wanted to care for him. A consultation was held and it was decided that Smoke should have the 'best dog specialist in the country.' All the men chipped in, a private dog-ambulance was called, and old Smoke, growling with a cruel display of his fangs and a glaze over his usually kind eyes, was taken away to the hospital of the Society for the Prevention of Cruelty to Animals."

Smoke never recognized his friends again. He had gone insane from the effects of the chlorin gas, and it was necessary to chloroform him. There is a suspicious moisture in the eyes of the sturdy fire-fighters of Truck 12 when they tell about Smoke and the days when he was "brought up by hand."

Since When.

An Irishman walked up Fifth Avenue, dropped into a Presbyterian church and immediately went to sleep. After the services were over the sexton came and shook him by the arm.

"We are about to close up," said that functionary, "and I'll have to ask you to go now."

"What talk have you?" said the Irishman. "The cathedral never closes."

"This is not the cathedral," said the sexton. "The cathedral is several blocks above here. This is a Presbyterian church."

The Irishman sat up with a jerk and looked about him. On the walls between the windows were handsome paintings of the Apostles.

"Ain't that Saint Luke over yonder?" he demanded.

"It is," said the sexton.

"And Saint Mark just beyant him?"

"Yes."

"And, still farther along, Saint Timothy?"

"Yes."

"Young man," demanded the Irishman, "since when did all thim turn Protestants?"

The Intelligent Dog.

A dog was in the habit of going daily to a baker's shop. His master would give him a penny, which he would drop out of his mouth on to the counter, receiving in exchange a penny bun.

One day his master said to the baker, "I should like to know how much my dog really does know. Try him with a half-penny bun to-morrow."

When, the next day, the dog dropped his penny, and only a halfpenny bun was given to him, he sniffed at it, turned it over and over with his paw, then in a dignified manner walked out of the shop, leaving the bun.

In ten minutes he returned, accompanied by a policeman.—*Tit-Bits*.

Goethals' Method.

The following story is told of Colonel George W. Goethals, who at the time it occurred was an instructor in engineering at West Point.

One day, during a recitation, he gave out this question to a class of cadets:

"The post flagpole, sixty feet high, has fallen down. You are ordered by your commanding officer to put it up again. You have under your command a sergeant and ten privates of the engineer corps. How would you get the pole back into place?"

Each cadet, after long consideration and much figuring over derricks, blocks, tackle, and so on, evolved a different method.

"No," said Goethals, "you are all wrong. You would simply say: 'Sergeant, put up that flagpole!'"

Change.

Ruth is an alchemist, I know,

And so I'll have to drop her.

For every time I'm out with her

My silver turns to copper.

—*Widow*.

Self-Condemed.

Robert's mother's admonishing to her small son generally ended with the words: "I'd be ashamed of you if you did so and so," and the word "ashamed," therefore, was constantly in his ears.

One day, after he had eaten up his little sister's candy, his mother said to him:

"Robert, did you eat Dorothy's candy when I told you not to?"

"Yes, ma'am," said Robert in a tone of triumph, "and I'm jest as ashamed of myself as I can be, so you needn't be ashamed of me at all!"—*New York Evening Post*.

How It Struck the Boy.

A Philadelphia divine was entertaining a couple of clergymen from New York at dinner. The guests spoke in praise of a sermon their host had delivered the Sunday before.

The host's son was at the table and one of the New York clergymen said to him:

"My lad, what did you think of your father's sermon?"

"I guess it was very good," said the boy, "but there were three mighty fine places where he could have stopped."

Worth the Risk.

For three successive nights the new and proud father walked the floor with the baby. On the fourth night he became desperate, and on arriving home from the office unwrapped a bottle of soothing sirup.

"Oh, James," exclaimed his wife, when she saw the label, "what did you buy that for? Don't you know it is very dangerous to give a child anything like that?"

"Don't worry," was the husband's tired reply; "I'm going to take it myself!"—*Tit-Bits*.

Her Idea of It.

The sitting-room carpet was being taken up preparatory to housecleaning, and little Dorothy, aged three, was watching the operation with a great deal of childish curiosity and interest. Taking up carpets evidently was something new to her infantile mind. Finally, after some hard thinking on the subject, she looked up at her mother and asked:

"Mamma, is you goin' to let the floor go barefooted?"

Misleading.

"Well, for instance," said the teacher, "supposing you want to remember the name of the poet Bobby Burns. Fix in your mind's eye a picture of a policeman in flames. See—Bobby Burns?"

"Yes, I see," said the bright pupil, "but how is one to know that it does not represent Robert Browning?"

But There Still Are Slippers.

Mrs. Hive—"Why are children so much worse than they used to be?"

Mrs. Bee—"I attribute it to improved ideas in building."

Mrs. Hive—"How so?"

Mrs. Bee—"Shingles are scarce, and you can't spank a boy with a tin roof!"—*Argywan*.

Recognition Was Easy.

"You don't recognize me, do you, Bobbie?" asked a lady who had recently been baptized.

"Sure I do," piped the young boy. "You's de lady what went in swimmin' wid de preacher las' Sunday."—*Harper's Magazine*.

Humiliating the Cat.

Helen, aged seven, was feeding the cat at the dinner table. Her father told her that the cat must wait, whereupon the small girl answered, "I think it is a shame, just because she is a poor dumb animal, to treat her just like a hired girl."

The Trapper.

A man all out of breath recently rushed into the basement and said to the clerk: "A nickel mouse trap, please, and let me have it quickly, as I want to catch a train."

Easy Work.

"What is meant by below par?"

"Working for dad, I guess."—*Lampoon*.

THE LETTER BOX.

H. W., New York.—The advocate of free speech today is a voice crying in the wilderness. If we don't watch out we shall be suspected of trying to take autocracy away from the Germans in order to use it ourselves.

JOHN McLEMORE, Virginia.—We have no knowledge of ancient law that would qualify us to say whether or not in the supposed time of Christ anyone could be put to death in the Roman empire without first getting the sanction of the emperor. You can buy a book by Sir Henry Maine, on Ancient Law, for about 75 cents, and there find, no doubt, the answer to your question.

DEAN RATHBUN DININNY, Arkansas.—You are perhaps the only Arabian and Mohammedan descendant of Abraham and Katura that we have on our list of correspondents, and we regret that on giving it the once over your communication does not appear to be available. We shall mull over it further, however, in the hope of finding portions of it that can be made into an article.

SCOUT ALLISON, South Dakota.—Your sarcastic question about the mental condition of the Spiritualist contributors to our columns cannot be commented upon here. Spiritualism is a survival, probably, of the habits of thought induced by prior beliefs in angels, demonology, witchcraft, wizardry, and so on. That the phenomena relied upon as proof are produced by spirits would not enter the mind of one who did not already believe in continuity after death and in "possession" or "control" of the living.

W. J. H., Port Hope, Ont.—We get many commissions from readers, who send us clippings, to make comment on a variety of subjects, which we should uniformly do if the mind always worked, or there were time or room. The "remarkable document," concerning which we made a note, was an ecclesiastical affair of most interest to church people. We recall a number of cuttings you have sent chronicling the doings of the army chaplains. If we have overlooked any of them in making up our Notes at Large it was for reasons stated above—they did not start a train of thought or suggest a point. Doubtless, however, all such matter serves to fructify the mind.

JOHN S. SUMNER, Secretary the New York Society for the Suppression of Vice, 140 Nassau street, New York.—Your communication of June 8, regarding "Awakening of Spring" and "Susan Lenox: Her Fall and Rise," is at hand and contents noted. We have not seen a copy of "Awakening of Spring" since we took some long ago from the publishers on a debt not otherwise collectible at the time and disposed of them at a sacrifice. The work did not fascinate nor shock us, but if its sale is, as you say, in "violation of the penal law of the state of New York," we are sorry for the law, and God save the state. There has been no call for "Susan Lenox" here. You remark that the publishers, D. Appleton & Co., have been obliged to cut out "101 solid pages of objectionable matter." No doubt. Reams of objectionable matter are printed. The cutting of 101 pages from the Bible would not hurt it any.

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DEPARTMENT OF ECONOMICS.

A World Safe for Democracy

A little while ago, when there was more or less excitement over the sinking of the Lusitania, I stood on the street and listened to the heated arguments of men in "bee-hives," or groups gathered near the rostrum of a street speaker. Being surprised at the views of many of the speakers, I went about and asked of various persons this question: If the United States should declare war on Germany, do you think that any great number of people would oppose the step?

Without exception they replied that they, personally, would refuse to go to war. Various reasons were given, but for the most part they entertained the idea that they were under no obligation to the government. In fact, most of them had grievances against the government.

As time wore on, and one act after another on the part of Germany drew us closer to the brink of war, this same spirit began to be manifested in various walks of life, from the lofty pinnacle of W. J. Bryan down to the dirty, ragged bums who hang around the platforms of street orators.

I fail to understand this. It does not seem possible that in this age there can be people who do not understand their relation to society or their obligation to the government under which they live. It is a far cry from the birth of the American republic back to the ages of serfdom, autocracy and monarchy; but the tears and groans and blood of untold thousands of victims finally fused together this federation of states of free men into a single body and unfurled a flag dedicated to freedom and equality. When the mind travels back over this long road and history's pages recount to us the steps by which man finally achieved the system of government under which we now live, every right-minded person must unconsciously align himself with our heroic forefathers, and thrill at the deeds they did and the ideals they labored for.

Now, as a matter of fact, there never was a right worth having which has not cost mankind rivers of blood; and every man, woman and child today owes an obligation to those who have in past time fought and bled and suffered in the cause of liberty; and as imperfect as our present system is, it is and has been for over a century the hope and inspiration of the world. Every one of us owes our forebears an obligation. Every one of us owes an obligation to our government, and every one of us should be willing to make any sacrifice in behalf of human liberty.

When the world-war began there was more or less argument about who was to blame, and much confusion regarding the real cause of the war. Germany had her champions ready to deny and to refute every charge of wanton cruelty and wickedness generally that was made by anti-Germans. But there came a day when the truth was brought home to us in a way we could not misunderstand. The ominous warning of a high official of England was sent throughout the nation to the effect that if America did not realize her duty and render assistance against Prussian militarism there would come a day when it would be America's turn to suffer at the hands of the Hun.

Thousands of misguided persons in this country have been confusing the ideas of peace, humanity, brotherhood and Christian "non-resistance" in their minds. They have been living in a "fool's paradise," and imagined that the world had passed the stage of wars of conquest and Hun invasions. They take an individual view of social questions and argue that because they wouldn't do this or that, the other fellow is animated by the same idea. Most of us confine our reading to the newspapers and our thinking to what our favorite publication says, we have not noted the growth of a degenerate idea which time and again has overmastered some individual or nation, and led to the attempt of a conquest of the world.

When the United States promulgated the Monroe Doctrine it was in answer to the national consciousness that in a great measure we stood alone. We represented an idea that was obnoxious to the monarchical governments of Europe and we felt that if their idea of government were allowed a foothold, pressure would be brought to bear upon us in such a way that our national existence would be jeopardized.

That the Monroe Doctrine was resented we well know, but not until recent months was the realization brought home to us that at least one European monarch had deliberated upon a plan to humble us to the dust. It was hard to believe, but no one in his sober senses who has correctly read the record of recent events can doubt that the German rulers have planned and no doubt are yet planning the conquest of America. The state of affairs in Brazil is the answer to all those who under one pre-

text or other have deprecated our attitude toward Germany.

The Bible says that a man who looks after a woman with lustful eye has committed adultery in his heart; and it is no less true that a nation that has for years plotted and planned for the time when it could strangle the life out of this republic has in its heart already invaded the United States. Every one who loves liberty, every one who realizes what the establishment of this republic has cost the human race in blood and pain and treasure, must know that as units of this great confederation of states we are all bound to rise as one man to the defense of the principles upon which our government is founded.

Constitutional government is the safeguard of human liberty, and constitutional government calls upon the individual to subordinate his individual idea to the will of the majority.

In our political contests we recognize this. However much we disagree with the "ins," those of us who are "out" settle down to upholding the hands of those who are in control, the while pressing the campaign of education to turn the balance in our favor.

No matter how much we may confuse in our minds the ideas of militarism and national preparedness; no matter how much we confuse the idea of universal military training with the idea of autocracy, the fact remains that we are a nation basing our faith on laws enacted by Congress and executed by certain elected officers; and that our continued existence depends upon giving to our government our loyal support.

The time of argument having passed, the time of action has arrived. Every one who opposes in any degree the course that is mapped out for us is in some degree a traitor to his country, a traitor to the cause of human freedom, and unworthy of the times in which he lives.

The United States never entered a war with a more just cause. No nation, either ancient or modern, ever endured with more patience the insults and injuries that have been heaped upon this country by the German autocracy; and no man with red blood in his veins could have done otherwise than the President of this nation has done in the face of the outrages perpetrated against us, culminating in a virtual order for this great nation to remove all its shipping from the high seas except such and such a vessel which might carry mail to such and such a place previously provided the vessel was painted and labeled in such fashion as to please the humor of the high-handed bandits purporting to be the rulers of a great nation.

Pacifists, conscientious quibblers, blatant idiots posing as Socialists, or what not, deluded individuals who do not understand their relation to society, who do not comprehend their duty to their country, or all who are covering their cowardice in one way or another to evade their obligation to the present and to the future,—all are mendicants who accept the blessings of the present, the fruits of the blood and travail of our forefathers as alms, and then kick about the quality of it. These should all be gathered together, labeled, ticketed and shipped to Germany, there to adore the monster whom their activities are tending to thrust upon us.

I here and now repudiate all connection with any and every part of the Socialist movement or the Rationalist movement which in any way gives aid and comfort to a nation and a government which respects neither the rights of a peaceful, friendly nation, nor its solemn treaties, nor the maimed, the wounded, the helpless or the starving. Germany is a nation which has gone mad with the lust for dominion, and which has degenerated into a horde of savages and ruthless Huns, seeking whom they may destroy or despoil. Never since the days of Abraham Lincoln has this nation been blessed with so wise and great a President as Woodrow Wilson, and I sincerely second his declaration that the world must be made safe for democracy.

GEO. H. LONG.

SOCIALISM AND THE WAR.

Whether regarding it as a most dreadful blunder or a premeditated monstrous crime, one must conclude that the lasting effect of the present world struggle lies in its emphasizing the greatest weakness of our social structure; we mean competitive production with its consequent destructive anarchy, nationally and internationally.

This revelation hastens the issue all along the line between private and public ownership of industries and the solution of the weightiest problem pertaining to man's progress in historical times. Upon it depends his deliverance from the blight of "the great open acres" of poverty and militarism, allowing his efforts

to become permanently useful and himself to grow in grace. H. MELL.

Overalls.

Maud Muller when she rakes the hay
And with his Honor flirts
This summer will in overalls
Appear instead of skirts;
And all the pretty country maids
From Saratoga Springs
To Portland, Oregon, will wear
The bifurcated things.

The man upon the moon who takes
A telescopic look
At our terrestrial planet now
Will go and write a book,
Or give a lunar lecture full
Of facts as hard as nails,
To prove the earth inhabited
Exclusively by males.

—Minna Irving.

MR. BRYAN AND RATIONALISM.

From J. B. Galbraith, Texas.

To the Editor of The Truth Seeker:

W. J. Bryan lectured at Arlington, May 25 at the Chautauqua, and made a great attack on Rationalism; of course he called it Atheism all the time. His lecture was divided into three parts: First, man's duty to society; next, his duty to the government, and third, and the most important, his duty to God. His argument was the old stuff we have heard so long about no creation without a creator. In his puffing he made the assertion that he could ask an Atheist two questions that would make him commit suicide, and he made other assertions that ruined an otherwise fine lecture. His plea for democracy was second to none.

What I want to know is this: Why can't Mr. Mangasarian, Mr. McCabe or some body else get into the Chautauqua circuit and make it a special feature to answer W. J. Bryan on religion? The only question about the matter would be getting on the program. It would be just like Mr. Ingersoll returning to life. The people want to hear it and will pay the price. We need somebody with a national reputation to wake up the South as Ingersoll did in his day. Can anything be done along this line to help us out?

I made the assertion that Bryan was offered \$5,000 to meet Mangasarian in joint debate; was I right? Now is the accepted time to attack the church. We must fight now; we must strike while the iron is hot.

Patriotic Rivalry.

A man we hate
Is Samuel Bowers;
His backyard garden's
Better'n ours.
—Macon Telegraph.

Going Too Far.

Certain prominent Socialists should read Esop's fable of the Cock who betrayed his rival to the Fox. Something very similar to this is the effort by a minority faction to invoke postal censorship in order to prevent circulation of resolutions adopted by a majority at the recent convention of their party at St. Louis. The cock in the fable has been held up for generations as a horrible example, more on account of the despicable nature of his act than its unpleasant physical result. For the same reason these Socialists should remember that there are limits to the manner of conducting a fight within an organization, beyond which one cannot go without sacrificing the respect of all fair-minded persons, both within and without its ranks.—The Public.

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Rhymes for Days.

THE SLUGGARDS' CALENDAR.
You know that Munday is Sundaye's brother;
Tuesday is such another;
Wednesday you must go to church and pray;
Thursday is half holiday;
On Friday it is too late to begin to spin;
The Saturday is half holiday agen.

NAIL CUTTING.

Cut your nails on Monday, cut them for news;
Cut them on Tuesday, a pair of new shoes;
Cut them on Wednesday, cut them for health;
Cut them on Thursday, cut them for wealth;
Cut them on Friday, cut them for woe;
Cut them on Saturday, a journey you'll go;
Cut them on Sunday, you'll cut them for evil.
For all the next week, you'll be ruled by the devil.

MARRYING.

Mary Monday for wealth,
Mary Tuesday for health,
Marry Wednesday, the best day of all;
Marry Thursday for crosses,
Marry Friday for losses,
Marry Saturday, no luck at all.

BIRTHDAYS.

Born on a Monday,
Fair of face;
Born on a Tuesday,
Full of God's grace;
Born on a Wednesday,
Merry and glad;
Born on a Thursday,
Sour and sad;
Born on a Friday,
Godly given;
Born on a Saturday,
Work for a living;
Born on a Sunday,
Never shall want;

So there's the week,
And the end on't.

SNEEZING.

Sneeze on a Monday, you sneeze for danger,
Sneeze on a Tuesday, you'll kiss a stranger;
Sneeze on a Wednesday, you sneeze for a letter;
Sneeze on a Thursday, for something better;
Sneeze on a Friday, you'll sneeze for sorrow;
Sneeze on a Saturday, your sweetheart tomorrow;
Sneeze on a Sunday, your safety seek—
The devil will have you for the whole of the week.

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News of the Week.

The American mission, headed by Elihu Root, has arrived at Petrograd.

All the prisoners in the Irish rebellion of Easter Sunday, 1916, will be released without reservation.

There are 4,662,000 alien enemies now resident in the United States—nearly 5 per cent. of the total population of the country.

Cheering crowds greeted Major Gen. J. J. Pershing both when he set foot on French soil at Boulogne June 13, and as he drove through the streets of Paris.

Madame Terese Carreno, one of the most famous of woman pianists, died June 12 at her home in New York, after a long illness, at the age of sixty-three years.

The Italian cabinet is being reorganized with a view to securing a more harmonious combination of official factors and to assure a more vigorous prosecution of the war.

The Right Rev. James Augustin McFaul, the notorious Catholic bishop of the diocese of Trenton, N. J., died June 16, at the age of 67 years.

Belgian civilians interned in a German camp near Luebeck refused to work. Out of 2,000 interned 500 died of starvation in three months. The condition of the survivors is described as pitiful.

George Baillie-Hamilton Arden, eleventh Earl of Haddington, died June 11. He was eighty-nine years old, owned about 34,000 acres, and had been representative peer for Scotland since 1874.

The United States government has awarded to the Winchester Repeating Arms company at New Haven, Conn., a contract for 320,000,000 small arms cartridges. It involves the expenditure of \$100,000,000.

An additional \$25,000,000 was loaned by the government to Great Britain June 14, bringing the total British loan up to \$500,000,000, and the total for all the Allies up to \$948,000,000.

In less than two hours, three and a quarter inches of rain flooded the streets of New York, June 14. It was one of the heaviest storms in the forty-seven years of the Weather Bureau's existence.

During a heavy storm June 14, lightning struck one of the mills of the Hercules Powder company, at Schaghticoke, N. Y. The building was blown to atoms, but there were no fatalities.

Constantine I, king of the Greeks, in response to the demand of the protecting powers—France, Great Britain and Russia—abdicated June 12 in favor of his second son, Prince Alexander.

Max Holtz, a Chicago publisher who had been missing from the Hotel Biltmore, New York, since June 8, was found lying in a puddle of water at Tuckahoe and Bronxville roads in Yonkers, N. Y., June 14.

The American Commission for Relief in Belgium announced June 16 that since June 7 eleven of their ships, carrying an aggregate of 50,000 tons of foodstuffs, have arrived at Rotterdam.

The famous German club, the gathering place of the Germans of Yokohama, Japan, has been closed by the government. This is one result of the newly promulgated ordinance preventing communications with enemy subjects.

Full pay at \$100 a month for all National Guardsmen attending reserve officers' training camps was promised by the War Department June 13, thus correcting the present discrimination against Guardsmen as compared with ordinary civilians.

At least 20,000 persons are living in the streets and parks of San Salvador, destitute and without food and shelter, as a result of the earthquake and volcanic eruption. The situation is made worse by the fact that the rainy season has just set in.

With returns from six states missing, the war registration total June 14 stood at 8,839,582, or 93.5 per cent. of the census estimate of 9,552,641 eligibles in the forty-two states reported and the District of Columbia.

Louis Kramer and Morris Becker, avowed anarchists and "citizens of the world," were found guilty by a jury in the United States Court June 12 of conspiracy to violate the Selective Draft law by trying to induce young men not to register.

Three thousand Germans in New York city, known to have been active in propaganda before this country entered the war, and who have applied for permits to allow them within the barred zones, will be informed they can not receive them.

Emma Goldman and Alexander Berkman, considered by the authorities to be the two most dangerous anarchists in the United States, were arrested June 16 in the office of *Mother Earth*, and held under \$25,000 each.

Francisco Villa, according to report from El Paso, Tex., is now advancing upon Chihuahua City, Mexico, having captured the city of Santa Rosalia, massacring the gar-

rison there, and defeating a large Carranza force before reaching Santa Rosalia.

New York's contribution to Evangelist Sunday's "free-will" graft is \$113,000, making \$725,000 in the past seven years. The evangelist closed his "campaign" Sunday evening. There was a considerable display of enthusiasm in the next morning's papers.

The official report of the minister of agriculture on the crop situation in France to June 1 shows a great improvement over the report of April 1. Fine weather seems to have repaired much of the ravages of the severe winter on wheat, while the acreage of potatoes is greater than last year and growing under excellent conditions.

Werner Horn, who declared himself an officer of the German Landwehr, was found guilty in the Federal Court at Boston, Mass., on a charge of unlawfully transporting dynamite in interstate commerce. Horn was arrested in February, 1915, after an attempt to blow up the international bridge at Vanceboro, Me.

President Wilson has decided that the food situation confronting the United States admits of no further delay, and has given Herbert C. Hoover, the proposed food administrator, "full authority to take any steps necessary" for the organization of the women of the country and for co-operation with all men engaged in the distribution of foods.

The body of Ruth Cruger, the 18-year-old girl who disappeared on Feb. 13 of this year from her home in New York, was found June 16 buried five feet deep under two floors, one of wood and one of cement, in the basement of the motorcycle shop at 542 West 127th street, New York, owned by Alfredo Cocchi, who fled on Feb. 15, and is now in Bologna, Italy.

President Wilson affixed his signature June 15 to two important war measures—the Espionage bill, a sweeping measure designed to punish spies and to defend the United States against the intrigues of enemies and enemy sympathizers, and the War Budget bill, appropriating \$3,000,000,000 for the first instalment of army, navy and shipping contracts necessary for the war. The measure went into effect immediately.

A special American supplement of the *Novoe Vremya*, a Russian daily, made its appearance June 15, apparently out of compliance to the American commission. The cover represented an American flag with a medallion of Washington as an inset. The title page carried a large portrait of President Wilson flanked by smaller portraits of Secretaries Baker and Daniels and a photographic reproduction of the White House.

THE WAR

Austria has called to the colors all of her boys 17 years old.

Two of five hostile seaplanes sighted by a trawler of the Dover patrol June 12 were destroyed by the British craft.

Italian forces have carried Corno Cavento, a strongly fortified Austrian position in the Eastern Trentino.

General Cadorna swung his offensive to the Trentino region June 12 and struck the Austrians heavily at widely separated points.

The British armed merchant cruiser *Avenger* was torpedoed and sunk in the North Sea, June 13. All but one were saved.

The American sailing vessel *Magnus* Manson has been sunk by a German submarine. She was sent down after the crew had left her.

The Japanese steamer *Tansan Maru*, which left Boston May 9 for Manchester, England, has been sunk by a German submarine.

Several thousand women are digging trenches for the Italian soldiers along the Austrian front. Altogether, the Italian War Department employs 72,324 women, many of whom are in munition factories.

Entente forces are now landing at the Greek ports of Piraeus and Castella. Some of the troops are occupying the heights near Phalerus Bay, while others are marching to Athens.

The Norwegian Foreign Office reports that the Norwegian steamships *Soerland*, of 2,472 tons gross; *Tordenvore*, of 1,565 tons gross, and *Bricid* have been sunk by German submarines.

German airplanes June 13 made the deadliest raid of the war on London, killing ninety-seven persons and wounding 437, largely women and school children.

The British moved forward again June 12 southeast of Messines, in Flanders, and captured another mile of enemy trench system, seven field pieces and a number of prisoners.

One hundred and ninety-nine persons are missing out of 550 passengers aboard the French steamship *Sequana*, torpedoed and sunk in the Atlantic. Some of those missing are Senegalese soldiers.

The War Office announced June 16 that French cavalry had occupied five towns in northern Thessaly, while the infantry has reached Vole in its advance south.

The armed American tank steamship *Moreni*, of the Standard Oil Company's fleet, after a spectacular running fight with a German submarine lasting for two hours, was sunk on the morning of June 12.

The one boat of the steamer *Petrolite* which made shore after the ship was destroyed by a German submarine contained the first and second officers, three naval gunners, two wireless operators and eleven of the crew.

The British forces June 15 delivered an attack upon and captured further portions of the Hindenburg line northwest of Bullecourt, despite the resistance of the Germans, who suffered heavy casualties.

Retirement of the German forces at two points on the front in Belgium is reported. The Germans were pressed back by the British between Hollebeke and the region of the River Douve and also southwest of Warneton.

The action begun by the Italians on the Trentino high plateau of the Alpine front is proceeding at an altitude of 7,000 feet amid stormy atmospheric conditions. The fighting is along the same front where the Italians stopped the Austrian invasion a year ago.

Another instalment of the vanguard of the American army has arrived in France in the form of 150 ambulance drivers and 75 nurses. Preceded by a British military band they marched through the streets to their quarters, amid the enthusiastic cheers of the population.

Fort Saliff, a Turkish stronghold on the Red Sea, has fallen before a British naval attack. The capitulation took place June 12, after a three-hour battle, and yielded ninety-four prisoners, two mountain guns, three machine guns and the entire harbor plant, at the cost of one British life.

British captures since the beginning of the battle for the Messines-Wytschaete Ridge, June 7, total 7,432 prisoners, including 145 officers, and forty-seven guns, 242 machine guns and sixty trench mortars. This brings the number of German prisoners taken by the Allies since the opening of their West front offensive in April up to more than 61,000.

Lectures and Meetings

The New York Secular Society. Mr. Irving Meirowitz and Mr. Nicholas Mitichuly of this society will speak at Thirty-seventh street and Broadway every Wednesday and Saturday night; and at 137th street and Broadway every Thursday night.

The Clarksburg (W. Va.) Rationalist Society holds its next meeting in the Auditorium of the Waldo Hotel Sunday, June 24, at 1.30 p. m.

A good lecture and musical program is being arranged for this meeting. The only business before the society will be the adoption of the new Constitution and By-Laws, so an afternoon of high-class instruction and entertainment is promised.

For further information write the Secretary, G. A. Miller, 644 S. 7th St., Clarksburg, W. Va.

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7.30 P. M., at the Hotel Vendome, Third street, opposite State House. O. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at 2.30 and 7.30, at 1417 Columbia avenue. Open platform. The Truth Seeker and liberal literature on sale. F. Garfield Bowers, secretary, 245 N. Ninth street.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9, 10 Cawker Bldg.

The Denver Rationalist Association meets the first and third Thursday of each month at 319 Kirtledge Building; Olive Oliver, president.

The Meetings of the Independent Lectureship of San Francisco, Walter

Holloway, Rationalist and Lecturer, are held every Sunday night at 8 o'clock, at Golden Gate Commandery, 2135 Sutter Street, San Francisco, Cal.

The Toledo Rationalist Society meets every Wednesday evening at 8, Room 133, Arcade Building, St. Clair and Jackson streets. W. M. Braun, secretary. Speakers, Dr. Rullison, J. Carl, J. Braun and K. Pauli.

Tacoma Rationalist Society, meets every Sunday at 3 p. m. in Maccabees Hall, 1109 Broadway, Tacoma, Wash. S. T. Hammersmark, Secy., Colonial Hotel.

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening.

The Detroit Society of Truth Seekers (Lithuanian) meets the second Sunday of every month at 2 P. M. in C. O. F. Hall, Chene, cor. Trombly st.; Karl Rutkus, organizer, 338 West End ave., Detroit, Mich.

The Detroit Freethought Association and the Toledo Rationalist Society will hold a joint picnic at the Piers, a park at Monroe, Michigan, on Sunday, July 22, 1917.

The secular organization of Kansas City, Mo., heretofore known as The Church of This World, has changed its name to The Rationalist Society of Kansas City, Mo., and has taken out papers of incorporation under that title. The meetings of the new society will be held in Apollo Hall, Kansas City, beginning with next October. Dr. John E. Roberts will continue as lecturer.

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VALUE OF SKEPTICISM

Evidenced by the Fact That the Ages of Progress Are the Ages of Unbelief.

BY RICHARD ELLSWORTH.

MANKIND is today considering, as it has never considered before, the intrinsic merits of skepticism as contrasted with the weakness of present-day Christianity as the latter appears in connection with the great European war, now in progress. The old disposition on the part of believers to look with indifference, if not with contempt, upon the skeptical Agnostic because of his having dissociated himself from religion, no longer holds the conspicuous place in religious thought of a few decades ago. The failure of the church and Christian people in general, from the pope, the Pontifex Maximus of Roman Catholicism, to the influential burgomaster of a pious German community, to lift the individual voice in determined protestation against the greatest crime of the centuries, has altered completely men's estimate of religion, and their aspect regarding the essential qualities of truth. And when there is added to this the awful fact, that amid the prayers and heart-rending appeals to a beneficent God by those bound by a covenant to love and serve him, that he would show his hand and stay the bloody slaughter, there was none that heard and none that answered, the cup of bitterness was filled to overflowing, and the minds thus freed started to think anew, and each mind for itself.

The history of skepticism has everywhere demonstrated that as a method of mental activity it has always been on the side of growth, and in accord with those conditions which aimed at the improvement of human society. Religion itself has been greatly benefited by the spirit of doubt, not only because of the changes which the church felt compelled to make in its general policy as the result of skeptical criticism, but also because of the repealing of certain laws injurious to the various denominations of Christians in their intercourse with one another, in consequence of the tolerant indifference of skepticism. Science, likewise, is the child of skepticism. The wonderful results of scientific investigations, well-known to the most thoughtful among mankind, are plainly not the result of the religious spirit, but the outcome of the labors of those who dared to face the curses and punishments of the church by doubting its traditional tales and impossible theology. The progress that we witness today in the development of the natural sciences is due entirely to the fearless heroism of those first noble spirits, who, regardless of the fiendish machinations of a cruel church, were not afraid to speak the sublime truth of Nature as testified to by Nature's unerring laws.

Every religion changes. There are many conditions which enter into and cause such changes; but it is not an uncommon thing in the presence of such modifications for believers to belie the source of them, and to attribute the improvements in society to the benign influence of religion, when the truth of the situation is, the best phases of modern civilization have reverted to the benefit of the church. The Christian church of our day bears little resemblance to what has been called the primitive church. As the church in its progress through the centuries gathered to itself many an aspect of theologic thought and ritual which can plainly be traced to a pagan origin, so likewise, when brought in contact with a purer civilization, did it drop some of its unpopular doctrines and usages, while at the same time arrogating to itself

the best to be found in the newest civic life. Religions do not die; they change, passing from one phase to another: but because of this instability on the part of the religious organization, the historian is able to trace the source of a religion by virtue of the elements which it has retained of the religion or religions which preceded it.

One religion is always a modification of the religion which it supplants. There is no such thing as a revealed religion, occupying a unique position in the plain of pious thought. One religion grows naturally out of another, being influenced for better or for worse by its accidental environment, very much as language grows and tends to improve under the sway of an intelligent people. It may be, therefore, that no religion as constituted at any particular time will die a sudden death, but its gradual extinction will appear from the fact that its distinctive features are ever in a state of flux, with the result, that eventually few if any of its earlier characteristics are to be found remaining. This is the way in which religions pass away; under the dominance of a higher and nobler conception of life they are gradually transformed, until, after the lapse of centuries, they lose completely all the marks that identified them in their initial days.

The value of Skepticism to religion is first seen in the greatly altered opinion which men today hold regarding the book called the Bible. About the middle of the seventeenth century Spinoza, the great Monist philosopher, put forth his learned work, "Tractatus Theologico-Politicus," which was the first modern rationalistic critique of the Scriptures. To this great man is due the honor of having first called the attention of the thinking part of the world to the inconsistencies and contradictions of the so-called "divine revelation." Since his day, how wonderful has been the progress in biblical criticism! Narratives and incidents that at one time were accepted all over the Christian world as actual occurrences under the surveillance of a divine providence, are today viewed as mythological tales borrowed from Babylonian or Egyptian traditions. Even the story of the Fall of Adam, upon which hangs the theory of the redemption wrought by Christ, is treated by many learned theological writers of distinction as being a "pure myth with a heavenly import." On every side we hear Christians apologizing for the Old Testament in the matter of war and revenge and hatred, the spoils system, murder of children and ruthless destruction of property; they are now beginning to say that they do not stand sponsor for the Old Testament morality, for Christianity is based upon the New Testament and not upon the Old. Man's humanity, under the influence of Skepticism, has revolted against Old-Testament barbarism, and, therefore, he has attempted to dissociate the Old Testament from Christianity. The reason why Christians of every shade of theological opinion are now desirous of putting the Old Testament in the background is because they are *outgrowing their Christianity*. Under the impulse given to the higher critics of biblical literature through the labors of advanced skeptical thinkers, the ancient conception of the Bible has been completely modified, making obvious to all the fact that it was not the despised skeptic that was false in his judgment, but the proud and arrogant believer. Skepticism has been proved right in all of its criticism of the Bible, and Faith wrong. The gain

resulting from this decision has been incalculable to the world.

Let us now turn to theology and learn for what Skepticism counts in this department of religion. Theology, like religion itself, is a changing factor in the matter of human thought and experience. Not being a science—though theologians have always claimed that it is, notwithstanding it has no scientific data from which to argue—it has followed the history of all metaphysical adventures, and been dependent upon the judgment of the individual thinker or of a school of thinkers such as the Franciscans or the Benedictines of the Romish church.

The fact that theology has more frequently than otherwise borne the name of an individual exponent, as for instance the name of St. Augustine, Liguori, Calvin or Wesley, is sufficient evidence of a doubt surrounding the question of theology as an assured revelation from God. There are, however, certain fundamental articles of Christian belief which are quite generally accepted by Christians, and which are gradually yielding themselves to the spirit of Skepticism; I refer to the doctrines of God, the immortality of the soul, and the belief in a place of eternal punishment. The work accomplished by honest doubt in these phases of Faith has been most signal both within the church and among those who owe the church no allegiance. Take first the doctrine of hell. One hundred years ago this hideous tenet of religion was preached in every church and chapel throughout the country. It was the great stock-argument of the preacher by which he hoped to win souls to Christ. To picture unbelieving human beings burning forever in hell to the spiritual delight of the redeemed in heaven, and to the endless praise of the perfect justice of God, brought peculiar satisfaction to the preachers of the time of Jonathan Edwards. What has wrought the change in respect to this doctrine since those pious days? Why is it that few of the churches today ever refer to this inhuman conception of a future existence? Why is it that among Christians themselves the doctrine now is held in disgust, so much so that, when a notorious Christian evangelist sought to revive it in many communities of the land, he was listened to by a large number of curiosity-loving persons because he was amusing, but who looked upon his hell-fire proposal as merely a joke—certainly something to be laughed at?

Here again we are met by the mind-refreshing efforts of the skeptical thinkers of every age. Such a doctrine, cries the honest skeptic, is an insult to frail human nature, and a complete violation of every species of justice as conceived by the human heart and mind. It cannot be possible that any being of whom men speak as a wise and holy God could conceive such an awful type of punishment for the sinner of a day—a sinner that merited pardon and reformation rather than vengeance and a lake of fire! Men are only now beginning to appreciate what horrors of thought have been removed from human experience by the eliminating of the Christian doctrines of an endless hell and a vindictive God. The number of those who in the past have had their lives darkened and their earthly prospects filled with fear because of the false teaching of the existence of God and hell, no living man can tell. It is not, then, a matter of surprise to any thoughtful man that under the effect of such opinions, persons, rather than ally themselves with these banal crudities of thought, have given up wholly any desire for a personal immortality, preferring the rest of an endless sleep to a future companionship with a god of war and cruel hate, and a society whose chief enjoyment is to praise him forever. It is Skepticism that has gained for the world this precious satisfaction. It is Skepticism that has blotted out God and hell forever, and has put in their place human love and a happy residence on this earth, which have now become the honest man's supreme hope.

Let us now turn to human governments and note the effect upon them of the results of Skepticism.

With the principle of divine sovereignty over the operations of the universe came the idea of the divine right of kings. In virtue of this notion every nation of the old world has at some time groaned under the weight of an unscrupulous imperialism. Wherever the hand of democracy has been raised in opposition to this false system of government, it has always been met by the God-commissioned ruler with the sword of persecution and death. Wherever the voice of democracy has made itself heard above the mandates of absolutism, there it was that men were burned at the stake, all their property confiscated, and their wives and children left desolate to the mercy of the stranger or the ravages of wild beasts.

The greatest abettor of unconstitutional authority, of unlimited monarchism, was the so-called "Church of the Living God." From the earliest ages the church coupled itself with the dominant state authority, and tried to share with it in controlling the destiny of mankind both in this world and in that which was supposed to follow when life here was ended. No doctrine has proved more injurious to the right of free speech and free thought, to the privilege of free assembly for personal education and communal advancement, than that system of state government which claims to hail from God. The general unrest in Russia today, though the yoke of servitude has been broken, is a realistic picture of the evil results of a heaven-born government backed by a God-inspired church. When the minds of a people have become so thoroughly unbalanced by centuries of serfdom that they do not know how to use their liberty when it is fully granted them, one can begin to understand dimly the oppressive character of oligarchism, and the inestimable benefits of a well-ordered democracy. These benefits are the fruits of Skepticism; for until men learned to doubt the idea that kings were divinely commissioned, they made no effort to better their political state.

The blessings that have accrued to the world in the matters of human health and sanitation as the result of men's doubts and unbelief have been great and enduring. The religious notion that men were to be healed of their diseases by prayer to God while neglecting the most ordinary rules of hygiene and sanitation; that disease found an embodiment in the being of an evil spirit or demon, which must first be exorcised before recovery could be hoped for, was one of the most marked conditions that contributed to keep the people in ignorance, and to narrow the possibilities of the nations becoming numerous and well-constituted. Modern science, the offspring of doubt, has accomplished wonders for the modern world in maintaining the nations in good health, and providing for their quick recovery when assailed by sickness. Religion, in this regard, has done nothing. To illustrate the hold that the old régime concerning the healing of disease has still upon the practices, in this regard, of some religionists, we have only to point to the society of Christian Science, and to other bodies of fake-healers, who because of their constant failure to fulfill their promises, frequently fall under the ban of the civil authority. It is the advance of knowledge brought about by sincere doubt which has rendered the idea of satanic agency, through the medium of demoniacal possession, grotesquely ridiculous. For more than fifteen hundred years the belief in demons and witchcraft was universal in Christendom. The public mind was saturated with the idea of satanic agency in the economy of nature. If we ask why the world now rejects what was once so unquestionably believed, we can only reply that advancing knowledge, originating in a spirit of Skepticism, has gradually undermined the belief. At least, we may plead that unbelief has healed the bleeding feet of science and made the road free for her upward march.

I will not here dwell upon the great good accomplished for the world by the abolition of slavery. There is not a darker page in the history of Christianity than that which records the sad effects of the system of slavery as practiced by that religion for many hundreds of years. "Century followed century, and the church never raised its voice against slavery as an institution. It excommunicated heretics, but not slaveholders. Christian divines invariably justified slavery from scripture." All the great saints of the church taught that slavery is a divine institution. Christian jurists, even in the eighteenth century, defended negro slavery, which it was reserved for the skeptical Montesquieu and the arch-heretic Voltaire to condemn. It has been rightly said that "the first public act against slavery came from republican France, in the madness of atheistic enthusiasm."

The gain to the world through the disbelief in witchcraft and wizardry has also been valuable and impressive. Professor Huxley writes that "the be-

lief in demoniacal possession and witchcraft gave rise in the fifteenth, sixteenth, and seventeenth centuries, to persecutions by Christians of innocent men, women and children, more extensive, more cruel, and more murderous than any to which the Christians of the first three centuries were subjected by the authorities of pagan Rome." The statute 1 James I., c. 12, condemned to death "all persons invoking any evil spirits, or consulting, covenanting with, entertaining, employing, feeding, or rewarding any evil spirit," or generally practicing any "infernal arts." This was not repealed until the eighteenth century was far advanced. Had the electrical and other inventors of today lived three hundred years ago, their works would have insured for them the "gift" of martyrdom.

The changed conditions touching the care and management of the insane, which is a marked feature of our modern civilization, may very properly be attributed to the growth of learning regarding the true nature of their complaint growing out of a feeling of doubt as to the medieval opinion in their case. For centuries, under Christianity, mental disease was most ignorantly treated. Exorcism, shackles, and the whip were the penalties, rather than the curatives, for mental maladies. From the heretical departure of Pinel, the eminent French physician, who completely reformed the old method of dealing with the mentally unbalanced at the opening of the nineteenth century, to the position of Maudesley in the twentieth, every step illustrates the march of unbelief. The Christian church did nothing for these unfortunate people. Her knowledge of such cases for purposes of healing was equally inadequate with her knowledge of many another phase of human life, and of the natural universe about her. She appeared to be well-informed concerning the operation of the forces of the celestial world which she had never seen, but knew little or nothing concerning the natural world, the forces governing which were a matter of daily observation. Modern study of the laws of health, experiments in sanitary improvements, more careful application of medical knowledge, have proved more efficacious in preventing or diminishing diseases of various kinds, and the evil results which naturally follow a squalid manner of living, than all the intercessions sent up to heaven by a hired body of mercenary priests.

Those who today hold the old faith that prayer will suffice to cure disease, are looked upon as an eccentric people, and, as I have said, are occasionally indicted for manslaughter, when their sick children die, because the parents have trusted to God instead of appealing to the resources of science.

Great fear had been imparted to the life of our ancestors by the childish yet fatal idea that war, plagues, famine, and all the convulsive operations of nature such as earthquakes and volcanic eruptions were the visible expressions of the wrath of an angry God. In their pious fear of God they left no place for the workings on a natural basis of the essential functions of a great and wonderful universe. They looked upon God as a personal being of gigantic power and vision enthroned in majesty and state somewhere outside our visible planetary system, but controlling arbitrarily all the forces of nature at his will. When men opposed his wishes he pulled the cord which opened up the floodgates of volcanic eruptions, or unloosed the bars which held the earth stable so that it trembled into a gaping earthquake; or he broke up the fountains of the great deep so that the land ran with rivers of water, or unlocked the cave of the winds so that they blew into a mighty cyclone, which carried before it death and destruction. This explanation of natural events is still held by many pious and even learned Christians of our own day. But thanks to the power of science to discover the truth of nature, and the courage displayed by Skepticism to honor its labors, every honest inquirer may learn today that nature follows in its revelations of power as well as of beauty a system of orderly arrangement which knows nothing about an arbitrary will or a plan of operation based upon feeling or sentiment. Thanks to the skeptical spirit we are now learning how to anticipate some of the more harmful phases of nature's functioning, and to guard against their serious effects by following the suggestions proposed by scientific enlightenment.

The claim, then, made by Christians that all the good things included in the civilization of our day are the direct result of the great worth hidden in the nature of the Christian religion, is entirely false. The situation is somewhat complicated, it is true, for many persons associated with modern progress make some profession of Christianity; but whatever such persons have accomplished for the benefit of the race has not been *because* of their religion but rather *in spite* of their religion. For it will be found upon investigation that wherever they are

in accord with the results of Skepticism and the natural sciences, they are distinctly out of accord with the traditions of their religion. The late Mr. W. E. Gladstone, when writing of the effect produced upon the Roman world by the introduction of Christianity, makes this statement: "Christianity changed profoundly the relation of the rich to the poor. It abolished slavery, abolished human sacrifice, abolished gladiatorial shows, and a multitude of other horrors. It restored the position of woman in society. It proscribed polygamy; and put down divorce, absolutely in the West, though not absolutely in the East. It made peace, instead of war, the normal and presumed relation between human societies." Likewise Guizot, in his "European Civilization," endeavors to make out a case for Christianity in the matter of the abolition of slavery; but these views are but the Christian side of the matter, and by no means tell the complete story as revealed in the investigations of more recent and less interested writers.

All the improvements in life as we witness them today are the offspring of civilization, not of religion. "Why was there so little civilization in Europe when Christianity was supreme? Why did Europe wait so long for the advent of what we call 'progress'? Why was every new idea baptized in blood? Why was every reform opposed by the church of Christ? Why have Skepticism and civilization moved forward with an equal pace? Why does Christianity fade as men become wiser and happier? Why is this age of progress the age of unbelief?" To answer these questions and others with the old plea that Christianity without a doubt has been the cause of all men's happiness today, but the spirit of persecution which lurks in unbelief is unwilling to give the credit where it is justly due, is to waive entirely all the unquestioned results of scientific discovery, as well as to lay the reproach for the evil practices of religion at the door of science and honest Skepticism. This Christianity would be glad to do; but thinking men of today are too well informed to insure such a falsehood passing muster with any but the most stupid and superstitious. All good men are now well acquainted with the distinguished value of Skepticism to Humanity.

Miracles Unknown to Paul.

From the enormous circulation of the Bible persistently boasted of by the churches as still the biggest of the "best sellers"—a result fraudulently arrived at by sale at less than cost, free distribution, etc.—it must be realized that the best fight that can be made against superstitious error is through the demolition of its authority as divine revelation.

My most recent discovery is that Paul practically disproves all the miracles of Christ; showing that, like the miraculous conception, they were invented after the time he wrote.

In 1 Cor. xv, 20, 23, and Rom. xi, 16, Paul by insisting on Christ being "the first fruits of them that slept," and necessarily so that the "first fruits be holy," disproves the miracles of the raising of Lazarus and Jairus' daughter; and in disproving these greatest of miracles practically renders all the others fabulous.

His "interpreter" Luke, the supposed writer of Acts, also in xxvi, 23, distinctly confirms it.

As the miracles were originally relied on to prove Christ's divinity, this fact goes a long way in annihilating this superstition. A. T.

"It may come as a matter of surprise to many," says the *Catholic Citizen*, "to hear that the late governor-general of Belgium, General von Bissing, who died recently, was a Catholic." In view of the atrocities of Von Bissing's rule in Belgium, we should suppose the above information would come to Catholics as a matter of shame and regret. Had the Prussian general been an unbeliever, we should feel a strong temptation not to mention the fact.

As an old German soldier is reported to have said: "There is no God in the trenches." Perhaps his remark could be extended with truth to "There is no God in artillery." And if there is a God anywhere in war a man of any feeling for his brother-man would say: "Better to have peace without God than to have war with God." There seems to be no God anywhere in the world to-day, except where men and women haven't brains enough to think.

A certain amount of opposition is a great help to a man; it is what he wants and must have to be good for anything.—*John Neal*.

Experience does take dreadfully high school-wages, but he teaches like no other.—*Carlyle*.

THE EVER-ADMIRABLE PAINE

Generous Praise of the Author-Hero Comes from a Member of an Orthodox Church.

It is late to express an appreciation of a patriot of our Revolution, but not too late when he is still maligned and vilified as no other American patriot has ever been. A living historical writer has dubbed him a "filthy little Atheist," and such he is commonly considered by the ignorant. This reputation began with the publication of his criticism of the Bible, which was couched in rather strong language, but no stronger than that in which theologians of his day attacked each other. His assailants have long since become reconciled to each other in a degree, but they have never forgiven Paine. At the beginning of his "Age of Reason" he declares his creed: "I believe in one God and no more; and I hope for happiness beyond this life." If that be Atheism, then I, a member of an orthodox church, am an Atheist, and so is the distinguished author of the cruel gibe quoted. He continues his creed. "I believe the equality of man and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy." Few men have been truer to their creeds than was Thomas Paine to his. His motto was, "The world is my country and to do good is my religion." Franklin once said, "Where Freedom is there is my home." Said Paine, "Where Freedom is *not*, there is mine."

Paine came to this country in the late fall of 1774. The colonies were in the throes of impending revolution. They were demanding their political rights. Paine's sense of justice impelled him to write, within three months of his arrival, an essay against slavery in which he mentioned the inconsistency of the demands of the colonists when they themselves were holding human beings as slaves. The following May he published a protest against dueling. In August of the same year, 1775, he issued the first American plea for the rights of woman. In the summer of 1776 Paine enlisted in the American army. He had taken the oath of allegiance to the state of Pennsylvania and was an American citizen. In the meantime his pen was not idle. His correspondence with Franklin, Jefferson and others revealed an understanding of the times and of the needs of the colonies unsurpassed by anyone. His published writings did much to prepare the people for independence. It was his hope that the coming Declaration of Independence should include a provision for the emancipation of the slaves, but he was too much in advance of his time.

In the continental army he was a soldier by day and a pamphleteer by night. Under these conditions his first "Crisis" was written. Its opening paragraph ranks high in patriotic utterances.

"These are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of his country; but he that stands it now deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict the more glorious the triumph; what we obtain too cheap we esteem too lightly; 'tis dearness only that gives everything its value. Heaven knows how to put a proper price upon its goods, and it would be strange indeed if so celestial a thing as Freedom should not be highly rated."

The soldiers of Washington read the stirring words and, with their commander and the author, marched to victory at Trenton. Other "Crises" appeared, were published, inspired the weary soldiers of the American army, and brought profit to the publishers, but none to the author.

It was Paine who first proposed obtaining financial aid from France. He gave up his salaried position, went to France with Colonel Laurens, brought back money and supplies to the value of six million livres, paid his own bills and received nothing in return. The value of Paine's services to the young republic have been too well attested by Washington, Franklin, Jefferson, Adams, Madison and others to be slightly considered now. Paine was one of the first to suggest independence and he was one of the first to urge a stronger federal government. His efforts in this line were by no means slight.

The war over, a stable government on its way to realization, Paine sailed for Europe. He carried with him a model of his recently invented iron arch bridge to be submitted to the French Academy of Sciences. He was soon after in his old home at Thetford, England, on a visit to his aged mother. There, as in France, he was received with honor. A crisis in the governmental affairs of his native country called forth his "Rights of Man," with

speeches in favor of popular liberty, and he became an outlaw. Before the English courts succeeded in hanging him, however, the National Assembly of France made him a French citizen; three different departments elected him deputy to the Convention, and he sailed for France.

The most trying portion of his life was to come. His vote and influence were always opposed to violence. He persistently voted against the death of the king. His argument that, as a matter of policy, no less than of humanity, it was better to keep the king alive as a hostage, while abolishing the office, fell on deaf ears. The Mountain gradually gained control, and the reign of terror began. It is fitting here to transcribe a portion of a letter by Lord Edward Fitzgerald to his mother, written October 30, 1792: "I lodge with my friend Paine—we breakfast, dine and sup together. The more I see of his interior the more I like and respect him. I cannot express how kind he is to me; there is a simplicity of manner, a goodness of heart and a strength of mind in him that I never knew a man possess."

It was an opinion that was duplicated by all his friends to the last. A Captain Grimstone of England, in a controversy with Paine at a dinner party, lost his temper and struck him a violent blow. Death was the penalty for striking a deputy, and Paine had difficulty in securing a passport for his assailant, paying his expenses to England from his own funds.

The king was beheaded. The sight of blood was crazing. The Mountain was supreme. Citizens and deputies made a short stop at prison on their way to the scaffold. Paine's turn came at last. However, he remained in prison for ten months and escaped the guillotine. His appeals for help to Gouverneur Morris, American minister to France, were ignored for the ostensible reason that he was not an American citizen! With the advent of Monroe as minister Paine's release was secured without difficulty. He was recalled to the Convention and remained in Paris till the triumphant return of Napoleon from Italy.

It was 1802 before he again saw his beloved America. Applause and abuse contended for ascendancy in public prints. His last years were passed on his farm in New Rochelle, given him by the state of New York as payment of her debt to him for his Revolutionary efforts. June 8, 1809, marked the end of the earthly life of Thomas Paine.

He has been accused of debauchery and the vilest vices by his enemies. They have never presented proofs of their statements and have apparently judged him by themselves or their friends. His friends were unanimously enthusiastic regarding his character, his talents and his personality.

A recent writer has declared that Paine has few followers. It is true that his direct followers are few, especially in attacks upon the Bible, but his indirect followers are many. He was the first American to offer a definite plan for freeing the slaves. That work has been finished. He was one of the first to point out the dangers of monarchy to the states seeking a government and to urge a strong federal government on republican lines. That matter was settled in 1787. He was the first to advocate international arbitration. We are moving slowly towards his position. He was the first to show the absurdity and criminality of dueling. Public sentiment in most civilized countries has adopted his view. He was the first to advocate more rational ideas of marriage and divorce. That question is not yet settled. He was the first to urge national and international copyright. The leading nations have followed him, far in the rear. He was the first to demand justice for woman. She is slowly getting it, but as a nation we are more than a century behind him. There are few followers of Thomas Paine who keep his name or know what he has done for them. There is a vast multitude of those who are living better, freer, safer lives because he lived.

W. H. HUSE.

Proposed Evangelical Quintet.

Count Leo Tolstoy once said, "The only difference between the minister and the footpad is, that whereas the latter knocks you down and rifles your pockets, the minister gets at the pockets of honest people by a more ingenious if less violent process. Furthermore, both minister and footpad eat food that they have never earned, and which consequently cannot possibly be theirs by right." In view of this the pious sky pilots show a fine sense of fitness and propriety in asking "grace" and thanking God for what they consume.

Now that Billy Sunday, ex-thug and booze-fighter; Al Jennings, ex-train-robber and outlaw, and Pat Crowe, kidnapper, have heard the jingle of coin, otherwise known as the "call," and entered

the scramble for loot, there still remain in the background two more evangelical possibilities of even greater notoriety and promise; namely, Abe Reuf and Harry K. Thaw. If Sunday's common-place stories of his indecencies and carousals can make 'em "hit the trail" by the hundreds, what results might be expected of a candid confession from the others? Realizing the value of teamwork and organized spoliation, as the churches do, it is astounding that they have not brought this wonderful quintet of saints together. This is undoubtedly the first opportunity for graft that they have ever overlooked. In a one-week's stand these five evangelical prodigies should convince and convert the entire population of any city or community.

Starting on the evening of the seventh day (the Sabbath) Billy Sunday could give a pulpit exhibition of his gyrations, coupled with his usual stock lies about Ingersoll and Paine, a vulgar recital of his own worldly career, the decline of his earnings as a ball player and his sighting a ray of financial hope in his present promising field. Admission 50c.

On Monday evening Pat Crowe could edify and spiritually elevate the sinners with a narration of his Cudahy kidnapping and blackmailing stunts, later enforced idleness, short rations, subsequent conversion and financial salvation through evangelical channels. Admission only one dollar (\$1).

Tuesday evening Dr. Al Jennings' inspiring recital of his many daring hold-ups, train robberies and shooting affrays, election as sheriff, gubernatorial defeat, succeeding bankruptcy, conversion and evangelical rehabilitation would make 'em long for the "sawdust." Admission \$2.

On Wednesday evening wild-eyed Harry K. Thaw, pistol in hand, would be the stellar attraction in the rôle of the prodigal son. His description of a red-light career in New York and Europe, culminating in the deliberate murder of Stanford White, his fight to evade justice, incarceration in an asylum for the insane, hair-raising escape to Canada, recapture, retrial, final liberty and metamorphosis into an evangelical divine, would far surpass anything thus far offered by the three lesser lights, and with the air of their commanding presence to back him on the stage, this wholesome rehearsal should make even the hardest hearts and stubborn minds "hit the trail." Admission \$4, with free-will offering during the hand-shaking.

Thursday evening (admission \$8) any of the unfortunate sinners still hell-bent would be given a last opportunity to climb the fire-escape (otherwise known as "joining the church") and be rounded-up by the Hon. Rev. Abe Reuf (treasurer of the Evangelical Troupe) with a tearful and eloquent account of his grafting machinations and robbery of the San Francisco earthquake victims, subsequent trials and imprisonment in San Quentin, with recent parole and consequent opportunity to realize arrested evangelical aspirations. The series of *entertainments* would close on Thursday evening with a grand trail-hitting fiesta and religious jubilee, at least 57 varieties being represented. After coralling the final free-will "offering" the Evangelical Quintet would sing, as the doxology, that grand old hymn, "I Got Mine, Boys, I Got Mine." Friday would be spent in dividing the spoils, Saturday in moving to another Sodom, and Sunday in praising the Lord and concocting schemes for the new campaign.

There is one possible flaw in this plan. While Sunday, Crowe and Jennings are already in the game, Thaw and Reuf may not yet be in need of funds. But I am offering it only as a suggestion, knowing that the clergy, with their ample time and proven ingenuity, can work out the details.

Tampico, Mexico.

W. H. WHITEKIN.

If the church wishes to aid this country during war times and set the right pace for all times, let it pay the taxes on all of its property; stop asking the government for emoluments; set its chaplains planting gardens or doing other useful work; quit offering prayers for peace and shoulder a rifle and everywhere do something for the salvation of liberty and justice and brotherhood.

The value of reading lies not in the fact that you accept what you read as truth. The big value is that it makes you think for yourself, opens the way for you to reach new conclusions and form new ideas in your mind.—*Barstow*.

One thing only in this world always depends upon ourselves, and that is the resolution to do what is in accordance with right reason. Here is virtue; here, also, is the only true happiness.—*Descartes*.

To business that we love we rise betimes and go to it with delight.—*Shakespeare*.

THE TRUTH SEEKER.

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There is a saying in the New Testament that you cannot serve two masters, that is, you cannot serve the state and the church. Every man will be called upon at a late day to decide which it shall be. It is impossible for a man to be loyal to both. The flag is above the cross, and must be kept above it, at any price. Save the flag and destroy the cross.

Jesus was never born, he was made. No woman was his mother because no man was his father. There is only one way that human children come into the world. They must have parents. Jesus had only one parent. We have no knowledge of persons who had mothers but not fathers. Only a religion could have invented such a preposterous notion as a miraculous conception.

The worst enemy of America is not Germany, but Romanism, and the autocrat that we have most to fear is not the kaiser but the pope. There is the plain truth in plain words, and the American citizen who does not agree with this statement should take a day off and study the political situation in this country. What Romanism has not got she is after with both hands and feet.

Strip the four gospels of what is false in them and you would not have enough left to make a Sunday school leaflet. It is now known for a fact that there never was such a person on earth as the person called Jesus by the authors of the four gospels. It logically follows that whatever is said of this person then must be and is false to a letter. This makes Christianity a lie and the Christian churches liars.

If Massachusetts is expected to take and pay for \$300,000,000 worth of Liberty Bonds, how many of these bonds should be allotted to the Roman Catholic church, the wealthiest corporation in the United States? Now is the time for this rich church to show its love for this country. It has told of its admiration for our flag, now let it follow that flag. The attitude of Romanism towards America in this war will prove its patriotism.

If Christianity is true and its teachings the best for human beings, why is there such fear among Christians to discuss their faith? If I were defending a lie I should act just as Christians act. The TRUTH has nothing to fear, but Christianity is afraid to meet its opponents. Not one single dogma of the Christian religion stands upon a fact. The thirty-nine articles are thirty-nine lies. The Christian cannot defend his faith because it is false.

A Fictionist in Theology.

Sentiments worthy of the backward centuries and backwoods preachers are emitted by Mr. H. G. Wells, the imaginative fictionist and imagined scientist, in his latest book, "God the Invisible King." The one redeeming word in the title is "invisible"—that accurately describes "God."

Mr. Wells was once thought worthy to be numbered with the iconoclasts, but he has hit the trail. He says that life without God has no meaning, and that benevolent acts not performed for the glory of God have no virtue. This is seventeenth century theology (see the Westminster Confession of Faith) and twentieth century evangelism (see the sermons of Torrey and Sunday). He has to explain the benevolent deeds of the unbeliever, which he is candid enough to admit, although strict orthodoxy ignores or denies there are any; and this is how he does it:

"The difference is this, that the benevolent Atheist stands alone upon his own good will, without a reference, without a standard, trusting to his own impulse to goodness, relying upon his own moral strength. A certain immodesty, a certain self-righteousness, hangs like a precipice above him; incalculable temptations open like gulfs beneath his feet. He has not really given himself or got away from himself. He has no one to whom he can give himself. He is still a masterless man. His exaltation is self-centered, is priggishness; his fall is unrestrained by any exterior obligation. His devotion is only the good will in himself, a disposition; it is a mood that may change. At any moment

it may change. He may have pledged himself to his own pride and honor, but who will hold him to his bargain? He has no source of strength beyond his own amiable sentiments, his conscience speaks with an unsupported voice, and no one watches while he sleeps. He cannot pray; he can but ejaculate. *He has no real and living link with other men of good will.*"

The turgidity of this utterance compared with the clear writing of which Mr. Wells has at times shown himself to be capable is proof of the laborious task he encountered when, to the prejudice of the unbeliever, he tried to show the difference between the benevolence of an Atheist and that of a believer in God.

The impression that results from reading the last sentence of the foregoing quotation is that Mr. Wells is exceedingly stupid or mentally crooked. How else could he blunder upon such a statement as that the Atheist "has no real and living link with other men of good will"? Is he ignorant of the Atheist's professed purpose to serve humanity, to promote human welfare on earth, and to diminish as far as he may the amount of human suffering? This looks to us like the most "living" of all links that could bind together men of good will. It is a far livelier proposition than any god Mr. Wells could name. There never was a really live god, except among the worshipers of animals, and it is a historical fact that when a religion has wanted a "living link" between men of good will it has always drawn upon that humanity which Mr. Wells repudiates as inanimate. They had to take a man and call him a god in order to get a live one. Jesus is an example, and only the blind and perverse will deny that the despised humanity of Jesus has linked together a thousand times more men of good will than all his pretended divinity, or the divinity of his alleged begetter.

The right of opinion is one by Rationalists steadfastly maintained, but they dislike to see it supported by false reasoning. Mr. Wells says that the proof of God is sacrifice. His phrase is, "Sacrifice implies God." There surely have been enough sacrifices in God's name—millions of them human sacrifices. The Inquisition implied God. The God idea begot the kaiser. If Mr. Wells means that self-sacrifice implies God, he is blind to the careers of thousands of Atheists who have given their lives to science and humanity. But self-sacrifice is not an ideal. It is a misfortune—a thing to be prevented and abolished. The conditions that at times make it imperative are invariably bad. God and religion have always demanded it, and they have created the conditions that bring it about.

Self-sacrifice implies not God—at least not a benevolent one—but the reign of wrong in human affairs. The ideal of humanity is to make self-sacrifice forever unnecessary; it is a preventable disease, and if God goes with it, so much the better. It has flourished in his name; let him share its grave.

In our Rationalist contemporary of London we find Mr. Wells quoted as affirming: "*Without God the 'service of Man' is no better than a hobby or a sentimentality, or a hypocrisy in the undisciplined prison of the mortal life.*" The Catechism and Torrey and Sunday once more! As a trail-hitter Mr. Wells has gone the limit. From the evangelist he most flatters by imitation we should like to borrow one word to describe that statement: it is "rotten."

If devotion to the service of man professed by Atheists is "hypocrisy," why did Atheist physicians from America go to Serbia at the risk of their lives to stamp out disease? Why does an Atheist physician write us in a letter received today that he is going to the front with a surgeon's unit? Why does Jack Binns, the "wireless" hero of the steamship Republic disaster in 1909, enlist in the aviation corps? Why does a British army captain, the president of a Rationalist society, return to the front when his wounds would exempt him? And what about all the soldiers in the Allied armies who are, as their chaplains say, "without God," and those French Atheists whose records are given by Alfred Loisy in the articles we have published—are all of

them "hypocrites"? We mention these particular Atheists because they are our contemporaries, but history is full of other instances.

If we were looking for persons who make hypocritical professions of devotion to the service of man we should not search the ranks of Atheism to find them. Rather we should seek where they apparently most abound, among those subjects of "God the invisible King" who pretend that serving man depends on belief in a supernatural deity.

A passage in the New Testament runs: "No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other." The passage means that you cannot serve God and man. The instance we are here discussing shows that when you get the God idea fixed in your mind you cannot tell the truth about men; and it is no service of man to misrepresent him.

Religious Studies for the Few.

There are persons of sound judgment who, though they fully approve of a comparative treatment of religions, and of the freest criticism of a particular religion, as for instance Christianity, still insist that it is wise to keep such studies for the few. Like the Roman Catholic church, they express the opinion that theological books ought to be written in Latin. Religion, they say, is common property. It belongs by its very nature to the young and to the old, to the wise and to the foolish, to men, women and children. Unless it fulfills that condition, unless it is open to little children as well as to the wisest of the wise, it ceases to be religion. Now, they say, the technical character of the language which is employed in treatises on other subjects restricts their influence to those who can judge for themselves. No one would think of restricting lectures on botany because such lectures might teach people to extract poisons from plants. No one would prevent professors of chemistry from lecturing to large classes because some of their pupils might wish to learn how to prepare dynamite. But while every other subject is thus, by its very nature, restricted to a professional class, we are reminded that a study of religion, or at all events, an interest in religion, appeals to every human heart, and that a treatment of religion that may be quite harmless, nay quite legitimate, with advanced students and expert thinkers, may prove very hurtful to younger minds that are not prepared as yet for such strong diet.

Now we know quite well that there is some truth in this. We do not deny even that the use of the Latin language in theological discussions which were likely to prove a stumbling-block to the uninitiated, had its advantages. But it is useless to discuss such proposals now. We must learn to accept the times in which we live, and to make the best of them. Whatever is now discussed in academic precincts is preached the next day in the streets, and there is neither palace nor cottage that is not reached by the million arms of the public press. Latin is no longer any protection; we doubt whether it was so altogether even in the middle ages. The discovery of Copernicus (1473-1543) that the earth moves round the sun and does not form the center of the universe, may, indeed, have been kept back for nearly a century, remaining known only to those who could read Latin; but it burst forth all the same in the Italian writings of Galileo (1564-1642), and people soon recovered from the shock, even though deprived of a much-cherished conviction.

Artificial protection of any kind is out of date in the century in which we live, and in which we must learn to act and to do as much good as we can. To expect that religion can ever be placed again beyond the reach of scientific treatment or of honest criticism, shows an utter misapprehension of the signs of the times; it would, after all, be no more than to set up private judgment against private judgment. We believe, on the contrary, that if the inalienable rights of private judgment—that is, of

honesty and truth—should be more generally recognized, the character of religious controversy would at once be changed. Restriction provokes resentment, and thus embitters all discussions on religious subjects. To encourage people, and particularly theologians, not to speak the truth openly, though they know it, must be fatal to every religion. Who can draw the line between the truth that may, and the truth that may not, be communicated? We have known theologians, occupying the highest positions in the church, who have frankly admitted among their intimate friends that physical miracles are impossible. But they did not consider it right to say so from the pulpit, though to many of their hearers such a confession would probably have been far more helpful than many an apologetic sermon. Unfortunately there exists at present a very widespread impression that preachers do not preach all they know, that they will not help others to face the abyss which all have to face, and that they will not open the shutters to let in the light of the sun and the fresh air of the morning which we all are meant to breathe; but that they will keep the truth to themselves—we will not say from selfish motives, but from fear that it might do more harm than good to others. To all this we know but one reply: Can there be anything higher and better than truth? Surely, he who cannot trust in truth cannot trust in anything, and his religion is vain indeed.

The Divine Slacker.

The *Outlook* has an editorial article, presumably written by Dr. Lyman Abbott, with the suggestive heading, "If God reigns." Beginning with the question, "If God reigns, why does he not stop this terrible war?" it goes on to affirm that he (God) "could easily swallow up the kaiser's army by an earthquake, as Dathan and Abiram were swallowed up; he could destroy them by a pestilence, as the Assyrians were destroyed. Why not?" Two columns are devoted by the *Outlook* to evading the question. We are told that God is not an autocrat; that he does not rule in that fashion; that "he is a democratic God." Or, "at least it is thus that God is represented in the Bible." All which is humbug; and when Dr. Abbott adds that God "governs men by teaching them self-government," we know that the case for God is lost.

In his new work on "Jesus the Christ in the Light of Psychology," Dr. G. Stanley Hall, president of Clark University, announces the truth, which all knowledge verifies, that there is no deity but those which man has created. The gods originate in the imaginations of men, and the God of Dr. Abbott is his own private manufacture.

There is nothing more conspicuous in the Bible than the fact that God was always fighting on the side of the Jews, and resorting to all sorts of interference to give them the victory and annihilate their enemies. The kaiser, who claims that God is with his army as he was with that of Joshua, has a much more faithful conception of the Bible God than Dr. Abbott displays.

The orthodox ministers have no hesitation in asserting that God has brought on this war, and to keep up the farcical pretense they appoint days for praying that he will bring about peace. And judging from the character of God as portrayed in the Bible, if he were to interfere by doing some miracle of destruction, it would not be the kaiser's army that would be destroyed, but the armies of the Allies. The kaiser is his most obedient servant, and his warfare is strictly that of the Jehovahists of the Old Testament.

Passing to the New Testament, the *Outlook* editorially says that "Jesus would exercise no authority except over those who yielded to his authority." No scripture is cited in support of that assertion. Dr. Abbott's Jesus, like his God, is of his own manufacture. The text applicable to the argument would show that Dr. Abbott does not know his Bible. It reads (Luke xix, 27): "But those mine enemies who would not that I should reign over them, bring hither and slay them before me." When

a ruler orders the slaying of those who do not yield to his authority, he is surely carrying his authority to the extreme. The Inquisition professed not to extend its authority beyond those who yielded to its authority; it only demanded that the state should exterminate them, as Jesus commanded.

If God reigns, asks Dr. Abbott, why does he not swallow up the kaiser's army by an earthquake or destroy it by pestilence? Why the kaiser's army? Why not the British and French armies? On what does Dr. Abbott assume that God is on the Allies' side? That is a question he should answer before wasting any more mental effort on the problem presented by God's acting the slacker and not getting in on either side.

"If God reigns, why does he not stop this terrible war?" is only an "academic" question with Rationalists, who know well enough that God is merely a proposition. He is an inference, a hypothesis, whereby ignorance seeks to solve the unknowable. The very scriptures which Dr. Abbott misinterprets to explain the conduct of God affirm that his ways are past finding out. He is confessedly a mystery, and, as Ingersoll said, a mystery is never great enough to become an explanation.

The confusion on this subject is introduced with the sign of the subjunctive mood, which as Hensley the grammarian tells us "expresses something not as a fact but as a conception." "If" God reigns? But God does not reign. Kings and kaisers and emperors reign. That is why the war was begun; that is why the war is not stopped. God exists only in the conception that they reign by divine right.

Refreshment.

A wavelet of appreciative letters flowed into this office the past week—some from old and some from new friends. An early one or two fall into the Letters of Friends in another part of the paper. The writer of one is subscribing because a friend handed him a copy when he did not know that such a journal was published. The moral is that well-wishers can increase our list by introducing the paper where it is a stranger.

Another is attracted by a column extract from THE TRUTH SEEKER appearing in the *Literary Digest* of June 16. Such incidents lead to the supposition that the paper needs more publicity, more advertising. (The *Digest's* selection for reprint was a fine article on "Theology in National Songs" contributed by Professor Bowne).

One of this year's recruits, writing from a conservative community in New York state, where a kind of stigma attaches to heterodoxy, says:

"It certainly is refreshing to get a copy of THE TRUTH SEEKER each week, and we only regret that we never heard of the paper until this spring. It seems to me there must be many isolated instances of Agnostics who would be glad to be numbered among your subscribers if they knew such a paper was published. In brushing up against the people we meet there is, I find, occasionally one who with a little encouragement and backing would be a Free-thinker, but who hasn't the courage to assert himself. We only regret that we had not seen a copy of THE TRUTH SEEKER years ago and can assure you our name will always be on your list as long as the paper is issued."

The writer of that letter has been getting Ingersoll's works and reading them, and we have to agree with him that it is a kind of crime against progress and civilization "that works of such marvelous literary beauty, to say nothing of the wholesomeness of the subject matter, should be banned by public libraries."

From still another, a state of Washington reader, we pick a few sentences:

"THE TRUTH SEEKER is an absolute necessity in our intellectual menu. With us it has filled a felt want for a number of years. The principles it advocates are mighty and must prevail, but, 'O Lord, how long' must we wait for the light to penetrate the boneheads that fill the earth?"

He renews for a year; and in doing the same a West Virginia reader observes:

"THE TRUTH SEEKER reaches me regularly and I look forward to its arrival with greater pleasure than all the magazines combined; and I am a patron of no less than nine."

Lastly, for the moment, comes one of our New York city reliables, renewing, purchasing and "donating" with this remark:

"As usual, I cannot but express my pleasure at reading your weekly paper. I am in full sympathy with your views in regard to the failure of our Congress to tax church property, etc., and I only wish that our daily press could have manhood enough to ask for such measures, which would be only fair and square."

There is nothing fickle about the wind that blows this way and keeps the wavelets at their constant

office of refreshing and renewing THE TRUTH SEEKER at its source. The manifestations of good will are at times almost enough to make an editor get sentimental or drop into poetry and fine writing. There is also the practical and material part to be grateful for. We have to thank the friend who passes his paper to some acquaintance who may be a possible subscriber. Gratitude is doubled when with the good word comes the renewal; multiplied when something is added to cover the percentage of expense due to the high cost of everything. If the readers of this paper were a penurious bunch it would never have lived to be forty-four years old. Were they unappreciative, the hearts of the publishers might long since have been eaten out by disappointment. We occasionally receive letters soliciting some service we are pleased to render, and closing with the words, "Thanking you in advance."

It is thus that our gratitude expresses itself, with thanks for past favors and a lively sense of benefits to come; for one good turn is the harbinger of another. Thus are we kept in heart for the present and hope for the future.

It is now becoming a matter of inquiry with certain believers as to who will stand for the "Law of Christ" in the Parliament of Nations at the end of the war. The Catholic theologian, who is ever ready to show his zeal for his church, has long since declared that there is one august figure—one, and only one—to be named on such a day. He is described as the "Bearer of the keys," the "Servant of the servants of God, uniting in his own person the Rome of the Cæsars with the Rome of the Apostles; and as Leo XIII warned the Conference at The Hague, which would not give him a share in its deliberations, he is by divine appointment 'the mediator of peace.'" The arrogance displayed in this Jesuitical attempt to force a denominational opinion upon the world as if this view of ecclesiastical polity was the latent creed of all mankind, is a bold illustration of the dangerous capacity for evil that still lies hidden in the modern papacy, notwithstanding the current plea that Catholicism has been greatly liberalized in recent years. While every Roman Catholic knows that the foregoing statement of papal authority is accepted only by members of his own denomination, he still reiterates it constantly in order to keep the idea before people's minds as much as possible. It is a part of the hypocritical plans of that liberty-destroying organization. As a matter of truth and justice, the pope of Rome has no more right to sit in a "parliament of man" as a divinely appointed "mediator of peace" than has the High Priest of Buddhism, the Grand Llama of Thibet, or the Archimandrite of Jerusalem. When will Roman Catholics quit their childish game of bluff? The authority that did absolutely nothing to prevent the war ought to be the last considered when terms of peace are being negotiated.

We have received from readers of THE TRUTH SEEKER and forwarded to Judge Jesse W. Weik of Greencastle, Ind., \$13 as contributions to the proposed marker for the grave of the Hon. W. H. Herndon, the Freethinking biographer of Lincoln who was for twenty-five years the law partner of the martyred President. Other readers have sent their contributions direct to Judge Weik, who reports the receipt of something more than \$150. Contributors through the TRUTH SEEKER office are H. J. Winegardner, C. W. Seavy, E. A. Stevens, M. H. Gold, W. Knight, R. C. Nash, J. H. Duel, John Sherrill, Jos. Barnard, Jack Potter, D. Lafe Hubler and Aaron Sullivan. Judge Weik writes that he expects to place on Herndon's grave a stone costing about \$200. His original call for \$100 has been oversubscribed.

Because of his organizing ability, the evangelist whom New York has lately entertained at a cost of hundreds of thousands of dollars is recommended for the office of secretary of war. But the claims of Get-Rich-Quick Mrs. Ray Hyman to a place as secretary of the treasury are overlooked.

A man is rich in proportion to the number of things which he can afford to let alone.—*Thoreau*.

THE NEW RELIGIOUS CENSUS

Futility of a Numbering that Omits 61 Per Cent. of the Population.

Another census of religions is now being taken, according to the *Catholic News* of April 14, and this one is to be different from the one taken about twelve years ago, the results of which were published in "Bulletin 103, Religious Bodies, 1906," in so far as the returns given in that Bulletin exclude Roman Catholic children under nine years of age, while this present one is to include all the children baptized by that church.

This seems only fair at first sight, but as nothing is said of including the children of Baptists and other sects who do not admit children to church membership, many of which would not claim such young persons as members of their church, an obviously incorrect importance is again being created for the Vatican communion.

Exactly five years ago a series of three articles by the present writer appeared in this magazine. These dealt with the whole question of Roman Catholic statistics. The adventures of those articles before they finally appeared would read as a piece of detective fiction of the wildest description. They were put in a box to be sent from Boston to Chicago and it was ten months before the writer obtained possession of it; when he was charged \$4.55 for storage! The main points of those articles bear repetition at the present moment in regard to this new census. In those articles it is pointed out that the initial error of religious statistics is the having such a census at all—a census which on the face of it must be fallacious. A man's religion is not a reality like his avocation. It is not a fact like his age. It is a sentiment which powerfully affects him, but which he cannot define nor reason on. In England all proposals to take a religious census have been successfully opposed as attacks on liberty, and no such census has been made. Such an inquisition is in direct contradiction of the spirit of the American Constitution, and moreover was demonstrated to be actually impossible, for on page 41 of the Bulletin is a diagram which shows that no information is given regarding sixty-one per cent. of the population. Further, the number given for Jews represent households, not individuals. It is a burlesque on government to publish officially as a "census" of the whole population a report which omits sixty-one per cent. and so seriously underestimates the numbers, and consequently the power of so wealthy, aggressive and influential a sect as that of the Hebrews, as to ignore all who are not the head of a household.

But this "census" is a strange hole-and-corner concoction done in secret. The persons enumerated know absolutely nothing of it. The citizens are not approached, nor are they regarded by any official of the state, but are numbered at the discretion of absolutely irresponsible private persons: secretaries and ministers of churches. There is the wildest difference in the data on which these work. A few sects keep well ordered books, and are in a position to speak with certainty of all the details of their organization. On the other hand, there are small bodies which resent anything like a record, and some who regard a census as unscriptural and blasphemous. For the numbers of such sects, the enumerator admitted he had to fall back on guess-work and intrusive observation. Then the church for which in point of fact this grave nonsense is perpetuated, the Vatican church of the asserted overlord of the world, the Roman church, frankly admits that its knowledge of its membership is confused; and the sect itself is chaotic. Cardinal O'Connell on October 29, 1906, said at the dedication of a church "that it frequently happened that before the debt could be paid off a church it stood in a district totally changed; and from which the original parishioners had removed their residence and their interest."

What good religionists expect to obtain from a census beyond a kind of governmental peg on which to hang falsehoods, it is difficult to conceive. The last religious census demonstrated that the majority of the population were not attached to any church, that all churches were heavily in debt, while many were so loosely organized they were mere names which represented no institution.

On what pretext is this census made? And why is it not made in a regulation manner and by government employees? The Constitution of the United States has no further knowledge of the existence of religion than to prohibit persecution on account of religious opinions. It concerns itself in no way with what those opinions are, and the persons who have been so aggressively unwise as to cause public money to be spent to discover how

many sets of religious opinions have adherents in this republic, and what are the numbers of those separate associations professing those variations of belief, have been so purblind in their propagandist enthusiasm as to overlook that the next and logically necessary step is an enquiry what those opinions are; and the consideration how far they are consistent with—not the Constitution, for the whole thing is an obvious breach of the Constitution, but the existence of the Republic itself. This is already done, in regard to the Mormon church, and one of its religious opinions and ecclesiastical institutions has been made penal, and men are imprisoned for holding the opinion and adhering to the institution. There is no consistency in demanding that an Algerian Mohammedan should repudiate polygamy, which is consistent with the Bible, the majority of the religions of the world, and with physiology, as the United States does as a condition of permitting him to land on American soil, and in not requiring a Spaniard to condemn celibacy, a practice which is not merely race suicide but, if generally accepted, would extinguish not the republic only, but the whole human race. If the state is within its right in suppressing all sexual relations save such as have been registered by a state official as existing between one male and one female only, how much more is it just for it to take account of the fatal delusions of priestly and monastic celibacy. Again, having recognized the existence of religions and priests by a census, can it rationally continue to tolerate the *usurpation by priests, of its right of inquisition into conduct, and not take drastic measures to suppress the confessional, as it has attempted in regard to polygamy in Utah?* Further still. Cardinal O'Connell volunteered the information to the Unitarians of Boston that his church is monarchical. This fact is patent enough. It is more than monarchical, for these Vaticanists, who are so eager to expand the statistics in their favor, have forgotten that every unit they report to the authorities of the Republic as a member of their church is under religious obligation to maintain the head of his communion as the owner and overlord of the whole earth—an overlord who once actually divided America in two and gave one portion to Spain and the other to Portugal. Every member of the Roman Catholic communion holds that Christ ordered, to the end of time, all nations to obey the authority of this pretended king of the capital of Italy, the self-styled successor of Numa Pompilius, "Pontifex Maximus of Rome." In collecting these statistics, therefore, these enthusiasts are in fact simply enumerating an organization of traitors to the Republic. If not traitors to the Republic, then they are making a census of puzzle-pated traitors to that asserted divine right suzerain they are sworn to obey as the head of the church to which they, like Cardinal Gibbons, still protest they belong.

But the attempt at censuses of religion are dangerous and misleading from the fact they deal only with overt communions and omit the occult societies and mystic orders, many of which are more really religious sects than several of the churches which are numbered. Consequently, they show neither the strength of religion nor the relative forces of different varieties of religious opinion. The Freemasons, as Roman Catholic authorities have asserted, are a duplicate of the Roman church, and far more essentially religious than the Friends or Brethren who are enumerated. The Elks appear to have a brand-new paganism of their own invention, and, if they do not worship a clock, reverence it much as Catholics do the cross. They are emphatically a religious body, and the census is futile while they and similar freak religionists are ignored.

The real object of this census, and the reason the larger churches desire it, is that it is the first step to transmuting the Republic into a theocracy. Already, by the arrangement authorized by the government, Vatican bishops are recognized as rulers of a section of the citizens; and are made responsible for them. They are assumed to have duties in regard to them which are recognized by the government of the Republic. But this is in relation to matters with which the Constitution has absolutely no concern, and can only serve to defy the Constitution by pointing out to the fanatics and bigots who are thus given a quasi-official authority, those persons who have left their communions and whom they now have to regard as enemies. It is just such a theocracy as this census lays the foundation of which Ireland in its Vaticanist provinces has now become, and which Newfoundland also is becoming. There, the peasants are taught all are equal—the land is their communal property, and the priest is king. But the

anxiety of Vaticanists to run with the state is purblind and dazed. The Free churches in England for about two hundred years have been alive to the danger of Erastianism, and have pointed to the enslaved condition of the Anglican Established church as an awful example of the results of communion with the state. Already the efforts of the Vaticanist enthusiasts have gone towards an enslavement of their sect to the American government. For many years one of the most prominent bankers in the country has been a member of its ruling committee. Roosevelt intrigued to get another prominent American appointed to the same Vatican board of directors to look after the interests of our western states. Since then two other prominent Americans have in a manner been forced upon that board. But what have been the consequences to the Americans acknowledging the authority of the Vatican church? An arrangement has been made by the state with their pretended king of Rome, and he has sent a legate who is outside the existing hierarchical organization, and has a power from him to over-rule everyone, and to deal for them with the government of the Republic. The American Romanist church, therefore, is by this practical, if yet unwritten, concordat between the Federal government of the United States and that of the Pretender who claims the crown of Rome, put in a condition of puerile tutelage to the two high concurring parties and becomes an oscillating feudatory under both.

But again it must be pointed out to the adherents of the successor of Numa Pompilius that wherever their church comes in contact with the state it loses its freedom. It is not at this moment free wherever it harmonizes with the state. It is established in Austria, and the late emperor vetoed the man elected by it for its head; and Rampolla was put back for an ignorant peasant, Sarto. Its history from Constantine to the present French republic is a long record of slavery to the state, and defeat by it, and in as far as it unites itself with the government of the United States it will find itself the servant, and not the master, of this Republic—which is ruled by that vast majority of non-religionists represented by a blank in the Bulletin of the Religious Census.

GEORGE TREBELLS.

P. S.—Since writing the foregoing article I have re-read the Constitution and find the exact words of Article 1, section 9, subdivision 8 are: "No person holding any office of profit or trust under them, shall, without the consent of Congress, accept of any present, emolument, office or title, of any kind whatever, from any king, prince or foreign state." By "Congress" must be understood every authority in the United States, as Congress is the ultimate source from which all authority springs. It is in fact the Republic. Note that this does not debar such persons as have such foreign offices or titles from being appointed to offices by the government; quite the contrary. They are citizens and they cannot voluntarily outlaw themselves from obedience to Congress by accepting servitude from a king or foreign state; and the pope is a king and the Vatican a state. It is merely that upon being called by the American government to an office all engagements of service to a foreigner become void. Consequently the Vatican bishops and parish priests who are now appointed census enumerators of religions cease their relationship with the mediatized king of Rome, and become merely heads of American communions—those institutions which have been founded by popes in America—and are under their personal rule, such as the Josephinum at Columbus, and the Jesuit Colleges and Houses—are entirely emancipated from control by the hierarchy; and consequently, being separated from the American officials of the Vatican communion, these colleges and Houses cease to be in any way American institutions. Thus the Catholic bishops and priests while enumerators are no longer "Roman," and the seminaries and Jesuit colleges are purely Roman and non-American. G. T.

A priest who will teach the "Lives of the Saints" as reliable biography ought to teach the Arabian Nights as divine revelation. There is a difference between ordinary fiction and lies. The Romish church is a monument to the biggest impositions ever saddled on ignorant humanity, and it is unfortunate that the children of the world are imposed upon by this corrupt amalgamation.

Theologians do not and cannot believe that the authority to govern comes from the consent of the governed. They regard God as the monarch, and themselves as his agents. They always have been the enemy of liberty.—Robert G. Ingersoll.

THE MANGASARIAN IDEA.

It Solves all Difficulties of Citizenship and Loyalty for the Americanized Alien.

M. M. Mangasarian, Rationalist lecturer and author, formerly of Chicago and now of Spokane, Washington, is doing splendid service for his adopted country. Mr. Mangasarian is an Armenian by birth, and he makes the point that a foreign-born citizen, having deliberately chosen America as his home, should be more loyal to his adopted land than the one in which he happened first to see the light by no volition of his own. We reproduce one of his recent lectures from a report in the *Spokesman-Review* (May 21), which in introducing it said:

"More than 200 persons were turned away and all available space in the Clemmer theater was taken yesterday morning when M. M. Mangasarian dealt with the war situation in his lecture, under the auspices of the First Unitarian society. Taking for his topic, 'The Case of Germany,' he said:

By M. M. MANGASARIAN.

"The German-Americans in this country have a right to be proud of the Germany of Goethe, of Wagner and Mozart; but they should find it a pleasant duty to be loyal to the country of their adoption. An adopted country should be dearer to us than our fatherland, and a naturalized citizen could be more patriotic than the native born. We are not responsible for the place of our birth—we are responsible for the choice of a country to belong to.

"I am a naturalized citizen. I was a little over 21 when I came to this country, and after five years of acquaintance with its people, its institutions, its opportunities, I decided to adopt America for my country. Was not that a more deliberate and responsible act than that of being born an American? The infant born under the flag has no choice. I could have chosen France, England, Russia or Germany for my country; but I said: 'I will take America for my bride.' Does not that make me an American in a sense more real than if the accident of birth had made me an American?

"And my American sympathies at this critical hour prove that when I took the oath of allegiance I knew what I was doing, and my loyalty also proves that in that respect, at least, America did not make a mistake in adopting me for a citizen. I am now ready to bend every energy not to lose the country I adopted as my own, even as America is ready to tax all her resources to protect me in the exercise of the rights which she conferred on me when I became a citizen.

"But is there any danger of losing America? Where is Belgium today? Where is Serbia, or Armenia? And is not France wavering in the balance? Is not Great Britain? Is not Germany herself on the brink of the precipice? What, then, could make us think that America is exempt from a similar fate? Is there any one among the millions of naturalized Americans who would be happy to see this country like another Belgium?

"But such a fate is sure to befall us—let there be no mistake—if the German submarine proves to be an invincible weapon. I would not like to see even America in possession of an invincible weapon of warfare. Liberty is born of the balance of power among nations. Therefore, for a single country to be able to send all the first-class powers of the world to the bottom of the sea by a weapon stronger than all their combined strength would spell the doom of freedom. Our congressmen in Washington who hesitated, dilly-dallied, swooned in their seats, and finally voted against their own flag, did not have sufficient acumen to foresee the consequences of an invincible weapon which threatened to whip the world to its knees.

"Let even America be in a position to impose her will upon all mankind and there would develop an American autocracy as evil and corrupt as any the world has ever seen. If the German submarine wins, do you think that Germany will leave England, France and America in a position to recuperate their losses, grow strong again for another war? Will she permit these countries to continue to hold some of the fairest portions of the earth? Is Germany as thoughtless as that? If the submarine succeeds there will be no Monroe doctrine; that is to say, no America, or only a 'little America,' something like Mexico, and there will be no France, except shrunken France, and no Great Britain, except as a vassal, and no Russian empire. There will be only the imperial will of the German submarine.

"Americans, beware!

"It may be objected that if America and the entente powers won there would be the same menace

to liberty. But the allies practically represent the world, and their success at its worst could only hurt the four central empires. Moreover, the allies are so balanced in military strength that three or four of them together could easily curb imperialistic designs on the part of any one of them. Germany, however, is so much superior to Turkey, Bulgaria and Austria-Hungary that all three of them combined would be helpless against her after she has downed the rest of the world."

Mr. Mangasarian, after dwelling at some length on the moral and intellectual qualities of the German which have made him a power in the world, and after touching upon the German high pressure system of education, and the German form of government which is nominally constitutional, but really an autocracy, since the chancellor can not be removed by the reichstag, and is not responsible except to the emperor, quoted German authorities to prove that in political education the Germans are at least a hundred years behind the United States.

"The crown in Germany possesses the whole and undivided power of the state in all its plenitude," Mr. Mangasarian quoted from a celebrated German jurist. "Thus what Louis the Fourteenth could say in France 300 years ago, the German emperor can say today. 'The state; it is I.' Do naturalized Americans prefer such a ruler to an Abraham Lincoln as the head of a government of the people, by the people and for the people?

"We are often invited to consider the wonderful results of the German form of government and education, its efficiency and organization. And what, after three years of the war, are the accomplishments of the German system or machine? One thing we may freely find fault with is German diplomacy. There has never been in recent years anything more inadequate.

"Was the failure of the German government to keep the friendship of the United States a credit to German diplomacy?

"Was the nature of the German propaganda in this country which necessitated the dismissal of the attaches of the German embassy and the arrest of her many agents a credit to her diplomacy?

"Was the way Germany alienated Italy, one of her allies, a credit to the German diplomat?

"Was the German assault upon the conscience of the world by her invasion of Belgium, by her silence in the massacre of Armenians, by her waging war upon noncombatants—upon women and children even—a credit to the pupil of the German schools and the German government?

"Was Von Zimmerman's attempt secretly to pluck three of the stars from the American flag and toss them over to Carranza as a sop for Mexican friendship the evidence of German efficiency?

"The excuse that, in inviting neutrals to break with Germany, America did the very same thing loses its point when it is remembered that the Zimmerman note to Mexico was dispatched before our government broke relations with Germany, and certainly contributed toward bringing about the present breach.

"Finally, is Germany's ruthless warfare, after having assured us that unarmed merchantmen would not be torpedoed without warning, worthy the diplomacy of a civilized nation? The plea that the promise of Germany not to sink passenger boats was conditional on the future conduct of England is wide of the mark, for the very cogent reason that our government refused to accept a conditional promise, and sent a note to that effect, to which Germany gave its consent by silence. In diplomacy it is the last and final communication which binds. Why did not the German government reply to America's last note? Was she not under obligation to let us know that our protest would not be heeded, instead of by her silence leading us to believe that it would be?

"But look at the military accomplishments of German efficiency? Where are they? Did it require great talent to conquer Belgium or Serbia? Did it require great strategy to invade France by a door left open by mutual agreement and solemn pledges and treaties?

"I am sure President Wilson was right when he drew a distinction between the German government and the German people. The newspapers of the empire resented Wilson's discrimination, but the German newspapers are muzzled. It will be difficult for me to believe that the country of some of the greatest sons of our planet prefers to be directed than to direct itself; that, as a nation, it would rather be a subject than a sovereign people; that if the kaiser were to resign his crown the people would insist upon his wearing it; that if the chancellor were to tell the reichstag that henceforth he would be responsible to them for his policies they would plead with him to let them remain mere figureheads and their parliament only

a debating society; that if the government were to tear the old constitution and invite the people to write a new charter of liberty they would of their own will restore the old parchment.

"There is only one thing that stands between the great German people and an unhampered democracy—the German government. Let it be our service to that glorious land to remove that obstacle."

Commenting on this lecture the *Spokesman-Review* of May 22, said:

"The German-Americans, Mr. Mangasarian rightly said in Spokane on Sunday, should find it a pleasant duty to be loyal to the country of their adoption. An adopted country should be dearer than our fatherland. A naturalized citizen could be more patriotic than the native born. We are not responsible for the place of our birth. We are for the choice of a country.

"After five years' acquaintance with this country, its people, institutions and opportunities, Mr. Mangasarian decided to adopt America as his country. The choice was a fortunate one both for him and for us. Was not his decision, he cogently asks, a more responsible and deliberate act than being born an American? He could have chosen England, France, Germany or Russia as his country, but he said: 'I will take America for my bride.' Does not that choice make him an American in a more real sense than if the accident of birth had made him an American?

"The parable of this Americanized Armenian has its message for other Americans of foreign birth or ancestry. We have our citizens of alien blood who naturally and justifiably feel a decided liking for the home of their forebears. It may be the England of Lloyd George, the France of Joffre, the Germany of Kant, the Italy of Garibaldi, the Russia of Tolstoi or Holland, Scandinavia or Switzerland, each and all a nation to be proud of. But it is imperative and indispensable that the naturalized American from any of those peoples should replace even allegiance of the heart for them with whole-souled loyalty to the country which he has chosen as his new home. There can be no divided allegiance. Love the old land as much as you can or will, but love the new land better and more.

"The new country of one's citizenship claims the new citizen exclusively. The Mangasarian idea that loyalty on the part of the naturalized citizen to the country of his adoption should be a joy is the true and sound idea. It solves immediately whatever difficulties arise from the Americanized alien from his love for the fatherland and his duty to his adopted country. There can be but one reply to his questioning. It is that his deliberate adoption of a new country ends all question of duty to the old country."

A Menace to Children.

Dr. Henry Jones Mulford does not share Dr. Lyman Abbott's admiration for the gutter evangelist. He believes that children should be kept away from the revival meetings, and says so in a communication to the *Outlook*, which Dr. Abbott prints. Under the heading, "Our Children and Billy Sunday," he gives renewed expression to the dictum of Thomas Paine: "Any religion which shocks the mind of a child cannot be a true religion." His article follows:

The question behind our title is: Shall we send our children to the Tabernacle to hear "Billy" Sunday?

And the answer is: No.

But why shouldn't we send them? Because, approaching the matter from a general point of view, the example there set forth is a wrong example to set before immature and impressionable minds. The developing mind is easily impressed, readily takes on a bias; and it never forgets anything, good or bad. We therefore should be very careful what we place before such minds.

But why the need for caution in regard to Mr. Sunday? Isn't his a good influence?

Again, the answer must be: No, not for children. But, in order rightly to understand it, let us examine the matter more in detail. We approach the subject from four directions.

First, the environment. The atmosphere of the Tabernacle is all wrong as to the effect produced upon the child. It is the atmosphere of the circus rather than of the church. There is more entertainment in the Tabernacle than there is theology. As one young man put it: "I don't go to the movies now; I go to the Tabernacle. It's more fun, and it doesn't cost me anything."

Second, the discourse. There is much that is objectionable here because of its unconscious suggestion to the youthful mind. There is the slang. Slang has a subtle appeal for all of us; it has an especial appeal for the child. He will remember slang while he forgets the real points of the dis-

course. There is the poor English in which the discourse is presented. Language is one of the weak points of the child, and the example confirms his weakness. There are the stories used to drive home the points of the discourse. These induce laughter but not understanding. And sometimes they put into the mind of the child (and the adult) an idea that had, and should have, no place there. There are the "knocks" and the abuse of "unbelievers" that are a major part of the discourse. The child wonders at these, and then, unable to reason for himself, accepts them because he is led to believe that the preacher speaks as one having authority.

Third, the attitudes of the preacher. Bizarre antics never added dignity to any discourse. To appreciate the effect upon his hearers one needs only to attend the meetings and listen to the laughter that follows the antics of Mr. Sunday. Instead of being impressed by his words, his hearers see only his motions; instead of gravity, there is levity. Is this a fit embellishment for a sacred message? Is the example a fit one for children whose minds are in the formative stage?

Fourth, the theology presented to the listener. Mr. Sunday's theology is obsolete, horrible, unchristian; it is the theology of fear. He says, in an interview reported in *Pearson's Magazine* for April: "I believe in heaven, where all saved souls will rejoice in blessed company, and I believe in hell. Yes, I believe that the devil receives the damned souls and that other devils shovel coals and build fires to torment the sinners with flames." And, further, Mr. Sunday believes that, in order to escape this hell, one needs only to confess Christ; that is, to unload one's sins upon him.

What a picture! All the "saved" gathered together in an appointed place, singing hymns of joy that they are "saved"! Jesus in the background, staggering under the load of *their* sins! Below, lurid hell, with its ever-blazing fires, its devils, and its tortured "sinners"!

What a picture! And what a picture to place before our children: Heaven, a picture of selfishness; hell, a picture of hate; Jesus, a picture of man's supreme cowardice, of man's fear to approach God alone!

And now, am I not right when I say that we should not allow our children to hear "Billy" Sunday? Could there be a more pernicious atmosphere than that within his Tabernacle? Remember here that I am considering children, not adults. I am willing to admit that Mr. Sunday gets results. But he gets his results through the employment of false images; through the effect of fear. It is the subtle effect of this fear upon the unconscious mind of the hearer that brings the result. The fear of the unknown has ever been a threatening shadow upon the face of man. The race has grown up in that shadow; and it is not difficult to make that shadow seem like the real thing in the minds of the susceptible. But this, perhaps, does no harm to those adults who need a good hard jolt before they come to themselves. But our children need no such jolt. The child is not a sinner; and he never will become one if he is kept in the right way—away from superstition and fear. We must not allow these things to become enthroned within his mind. We must say to him that God and he are living together in the same universe, and that his actions must measure up to God's standard. He must be taught that he is to stand upon his own feet before God; not to approach him leaning upon the shoulder of another. The picture to place before our children is not that of a fear-beset man, tottering into the presence of an awful God, leaning upon Jesus as a staff, but that of a man, erect, with the light of confidence upon his face, striding fearlessly toward his God, a God of Love.

There is in fact, as we now see, nothing in the externals of the Christian church which is not a survival from the churches of Paganism. Tonsured head and silvery bells and swinging censer; Christmas and Easter festivals; Holy Madonna with the child; the sacramental use of bread, of water and wine. The very sign of the cross; are all ancient human institutions, rites and symbols. Scratch a Christian and you come upon a Pagan. Christianity is rebaptized Paganism.—*Rev. R. Heber Newton.*

The history of science is the narrative of two contending powers; the expansive force of the human intellect on the one side and the compression arising from traditionary faith on the other. In 1,200 years when Christianity dominated the civilized world, the church had not made a single discovery that advanced the cause of humanity or ameliorated the condition of mankind.—*Professor Draper.*

A Novel Constitution.

A novel and modern if not always a model constitution is the new Mexican charter signed at Queretaro de Arteaga on January 31, 1917, and fully effective since May 1. It contains 136 articles and sixteen transitory articles, as against 128 articles and one transitory article in the Constitution of 1857. It is thus a document of considerable length, and an English translation published in parallel columns with that of 1857 by the American Academy of Political and Social Science, Philadelphia, makes a book of over 100 pages.

The Constitution of Queretaro is especially strict in regard to foreigners. Only Mexicans by birth or naturalization and Mexican companies have the right to acquire ownership in lands and waters, or to obtain concessions to develop mines, waters or mineral fuels. But we read:

"The nation may grant the same right to foreigners provided they agree before the Department of Foreign Affairs to be considered Mexicans in respect to such property, and accordingly not to invoke the protection of their governments in respect to the same, under penalty, in case of breach, of forfeiture to the nation of the property so acquired."

And within 100 kilometers from the frontiers and fifty kilometers from the seaboard no foreigner shall "under any conditions" acquire direct ownership of lands and waters.

This passage is followed immediately by a paragraph vesting in the national government ownership of all places of public worship, episcopal residences, rectories, seminaries, orphan asylums, convents or any other building erected for the purpose of furthering the tenets of any religious creed. The government has power to decide to what use such structures may be put; a place of public worship erected hereafter is national property; no charitable or educational institution may be administered by a religious sect or be under ecclesiastical patronage.

Monopolies are frowned upon except such as are reserved to the federal government, which is to control absolutely the coinage, the postal, telegraph and wireless services, and the issuance of bills. And there is a further exception in favor of limited patents and copyrights. But note this highly modern clause:

"The law will accordingly severely punish and the authorities diligently prosecute any accumulating or cornering by any one or more persons of necessities for the purpose of bringing about a rise in price; any act or measure which shall stifle or endeavor to stifle free competition in any production, industry, trade or public service . . . and in general whatever constitutes an unfair and exclusive advantage in favor of one or more specified person or persons to the detriment of the public in general or for any special class of society."

Trade unions are legalized and so are cooperative associations for selling abroad, provided they act under government supervision and do not sell necessities of life.

Compulsory education is provided up to fifteen years and compulsory military training is ordained for such periods as the various states may prescribe. Mexicans shall be preferred under equal circumstances to foreigners for all kinds of concessions and public employments. Just how far the compulsion extends it is hard to say, but at any rate "it shall be the duty of every Mexican citizen" to register not only for election purposes but for identification, to enlist in the national guard, to vote, to fill offices.

Eight hours is the maximum limit of a day's work. The maximum limit for night work is seven hours. Unhealthful and dangerous occupations are forbidden to all women and to children under sixteen; these cannot do night work in factories nor work in commercial establishments after 10 P. M. Children between twelve and sixteen may not work over six hours a day; the work of children under twelve cannot be made the subject of a contract. To every worker is guaranteed one day's rest in seven.

The provision safeguarding child-birth is broadly worded:

"Women shall not perform any physical work requiring considerable physical effort during the three months immediately preceding parturition; during the month following parturition they shall necessarily enjoy a period of rest and shall receive their salaries or wages in full and retain their employment and the rights they may have acquired under their contracts. During the period of lactation they shall enjoy two extraordinary daily periods of rest of one-half hour each, in order to nurse their children."

Employers must pay a minimum wage sufficient "to satisfy the normal needs of the life of the workman, his education and his lawful pleasures, considering him as the head of a family. In all agricultural, commercial, manufacturing or mining enterprises the workmen shall have the right to participate in the profits." Employers in every agricultural, industrial, mining "or other class of work" are bound to furnish to their workmen sanitary and

comfortable homes at a rental not to exceed one-half of 1 per cent. a month of the assessed value. They "shall likewise establish schools, dispensaries and other services necessary to the community." In addition to this private munificence every labor centre having 200 or more inhabitants must also have a space of 5,000 square meters for public markets, municipal buildings and places of amusement. Saloons and gambling houses are barred from this zone. A church cannot be dedicated without the sanction of the Department of the Interior. Ministers are simply professional men. But freedom of religious belief is protected. The Congress may neither establish nor forbid any creed. All education must be secular; no man must be overworked or underpaid; Mexico is for the Mexicans. These are the underlying ideas of the new Constitution of Mexico.

Church and State in Ireland.

From the Public.

A constitution might be framed that would ensure complete separation of church and state. All constitutions ought to do that anyway. No government may properly regard a church organization differently than it does a secular body lawfully conducted. There should be equal treatment to all, none being allowed any privileges denied to others. Such provision, together with the usual guarantees of freedom of opinion and of expression, should remove all distrust. If nothing more underlies the opposition than fear lest opportunity be given for clerical oppression, such guarantees would make its continuance absurd.

But even if a minority should persist in opposition to self-government that is no reason why it should be withheld. Settlement of differences between parties in Ireland is Ireland's concern alone. To withhold home rule until all agree is to encourage a minority to hold out in order to coerce the majority. Every government ought to preserve the full freedom of each citizen bounded only by the equal freedom of every other. So long as it does that it can do nothing that the most suspicious will find oppressive. Should it fail to do that it must meet opposition from fair-minded persons, regardless of church affiliations.—(*Editorial.*)

Your editorial deserves careful reading by all. Your statement regarding the democratic implications of the principle of the separation of church and state, to which we all pay lip service, should be well pondered by such Singletaxers as still strangely support the undemocratic policy of exempting church property from taxation, and thereby subsidizing the proselyting activities of creeds accepted by only a part of the population, and forcing dissenters, against their conscience, to help pay for the spread of doctrines to which they are opposed. It is hard to comprehend how any opponent of special privilege can so lack consistency as to increase the tax burdens of all members of the community, in order to enable a single element to carry on its private propaganda only in part at its own cost, and largely at the cost of others.

In 1906, the latest year for which exact statistics are at hand, the church property of the country was valued at \$1,257,575,867, having doubled in considerably less than twenty years. The increase of value from 1890 to 1906 was 85.1 per cent., while the increase in church edifices was only 35.3 per cent. It is thus evident that the value of church property to-day, the rate of increase remaining substantially the same, will approximate two billion dollars, much the greater part of which being in the form of land value; and that this part is growing more than twice as fast as building value. It is thus easy to calculate the annual loss to the nation due to this undemocratic exemption.

JAMES F. MORTON, JR.

A correspondent of a Los Angeles newspaper finds room for complaint in the fact that nobody but the unorthodox now calls attention to the peace precepts of Jesus, which the clergy ignore and demand war. A baccalaureate sermon by an eminent Baptist divine is quoted to this effect:

"God can only save the soul of Germany by the supreme licking of history. And we pray that Germany may be licked to a frazzle for the sake of her people's souls."

The devout correspondent who believes God reigns and the Bible is his revelation, avers that the war is directly traceable to the door of the church, and that its continuance is due to the clergy, of whom not one in a hundred has tried to turn the thoughts of his hearers to peace. They are making a fine record for men who pretend to preach the gospel of love. How would the creed sound if it read: "He who would be saved, before all else it is necessary that he be licked to a frazzle."

NOTES AT LARGE.

An announcement which is important if true, or at least interesting, is found in the June number of the *American Sentinel*, Washington, D. C. It is to the effect that Christ is coming; and we gather that he is on the way. Says our contemporary:

"He is coming. He will soon be here.
"Get ready. Get ready. And 'when He shall appear, we shall be like Him; for we shall see Him as He is.' Glory to God."

We have some difficulty in grasping this concept. In the book that tells us all we know about Christ, we find he was on earth nineteen hundred years ago, and departed this life without undergoing dissolution of the flesh. The book says that while in the company of his disciples, after having died and risen, he was separated from the group: We quote:

"And it came to pass, while he blessed them, that he was parted from them and carried up into heaven" (Luke xxiv, 51).

That is a difficult passage. Being "carried up into heaven" is no simple proposition. We have only the direction, but neither the means of conveyance, the speed, nor the distance of the destination. Heaven, to which he was carried up, is affirmed by theology to be beyond the farthest star, and the distance of the farthest star, like the caverns where ran the sacred river, Alph, is fathomless by man. The nearest one by traveling at the inconceivable speed of light, could be reached only by making the start some years ahead of the time the voyager expected to arrive. There is a star called Canopus, so immense that in comparison our sun would be as a flyspeck on a baseball, and so far away that its rays, coming toward us 186,000 miles per second, are a thousand years getting here. Heaven, whence it is assumed Christ will come, is beyond Canopus; and that is why we infer that since he is soon to arrive he must be now on the way. We marvel at the faith retained in the book that tells the story of the ascension, and in its promises. The idea that Christ is soon to come is older than the Christian church. As long ago as apostolic times the second advent was expected, and scoffers were quoted as saying: "Where is the promise of his coming?" (2 Peter iii, 4.) We are of the opinion that if Christ expected to be of further service to this world, he should have taken the precaution not to leave it. For those who go out over the harbor bar it is slow work beating back, and none has accomplished the return trip to our knowledge.

The editors of the *Appeal to Reason* are caught between the ages of 21 and 30 years—Mr. Kopelin being 30 and Mr. Gunn 24—and they registered on June 5. But they will seek exemption from military duty. They say: "Our conscience will not permit us to kill our fellow men nor to participate in war in any form. We cannot change our conscience." Many will feel with Messrs. Kopelin and Gunn that they cannot participate in any kind of war; but is it philosophical to say that a man by taking thought cannot change his conscience? His conscience is merely his settled conviction, working automatically. Conscience often goes with conversion. Convert these editors to Seventh-day Adventism, and their conscience would not permit them to work on Friday. Make Catholics of them, and conscience would deny them meat on Friday. Perhaps at one time Mr. Kopelin's conscience would not permit him to eat pork. The inflexible conscience generally has reference to religious matters. We once felt the again-bite of the inwit when playing a game of croquet on Sunday. We observe that that confirmed conscientious objector to war, the *Public*, has experienced a change of heart. That very clear-thinking organ of Singletax calls upon radicals for a searching of motives. "They must discover how much self-indulgence, how much feeling of vanity and self-conceit, there has been in devotion to principles and movements that set them apart and gave them distinction even as it called for sacrifice of material interests." With a vision of the Prussian rulers dominating western Europe, and our neighbor Canada under the reign of Kultur, the *Public* urges that no considerations should obscure for American radicals "the issue that now unites Americans in a common opposition to the Prussian conception of a superstate divinely ordained to impose, by military force, the will of its irresponsible leaders on an entire world." Thus, apparently, the pacifist may change his conscience. But as to participating in war, we are obliged to do that when we pay our tax; another step is taken when the citizen registers as of military age; and joining the ranks and actually fighting is merely making good what has already been begun. Henceforth, all is done under duress, and conscience is discharged from the direc-

tion of moral conduct. The pacifist or non-resistant has vindicated his principles when he has entered his solemn protest, as the Secularist vindicates his when he raises his voice against the imposition put upon him by religious enactments. If the argument of the *Public* is sound, the editors of the *Appeal to Reason* may change their conscience.

In an address given recently before three hundred Roman Catholic women in New York, Abbé Flynn, who was announced as a priest who had just come from the seat of war, told his hearers that there is now taking place on the battlefields of Europe a religious revival of far greater importance and proportions than the world has realized. This is another little papal scheme to advertise the Catholic church by its priests taking advantage of some war condition which would be quite impossible for one to verify as world-matters now stand. The cause for this revival, as stated by the Irish-French abbé, plainly exhibits the advertising features. He said the revival was due to the spiritualizing effects of constant exposure to death, and to the courage of the French priests who had accompanied the armies to the front. In our opinion neither of these reasons is calculated to produce the result here mentioned. The effect of war among soldiers has heretofore not been looked upon as developing normally any high ideals, whether moral or religious. Men accustomed to the sight of death are rarely moved by religious scruples on the firing line. And as to men becoming Roman Catholics on seeing the courage of Romish priests in war, the thing is so very absurd that a church must indeed be hard pressed for members to announce publicly such a reason for anyone's receiving God's "divine revelation." One does not need to go to war to see the mettle of the "true priest." There is Father McGrath of the Seamen's Mission of New York, who has a fight with the hoodlums of his neighborhood almost every day, and usually comes out victorious. Witness his pugilistic feats, and be converted to the true church.

The man behind Billy Sunday in New York has no fault to find with him. When the evangelist preached his farewell sermon, June 17, John D. Rockefeller, Jr., affirmed his belief in Sunday's sincerity, methods and effectiveness, and predicted that the results of the campaign would be apparent a year hence. "There is only one place for me," said Mr. Rockefeller, "and that is behind Billy Sunday." Before this announcement the public were of the opinion that Mr. Rockefeller was *before* Billy Sunday; at all events, the elaborate preparations of a financial nature made before the arrival of the notorious gospeler seemed to point to some mysterious source as the ground for Billy's remarkable confidence in the success of the meetings. As for the trail-hitters, Mr. Rockefeller confessed that he didn't know how many of them were sincere, but he would be satisfied with that phase of the revival as a "business proposition" if only ten per cent. were honestly desirous of doing the things that are symbolized by the ceremony of taking Sunday's hand. All this talk is so strikingly human and "unspiritual" that we cannot escape a smile while writing this note. The whole performance was practically a business venture. Just what particular returns it will bring to the Standard Oil Company will probably be better known "a year hence." That it has been without moral benefit to the people of the city in general is no longer a question with the thinking part of the public. That a few lazy rich persons may hereafter give up their pink teas in Lent, and confine their card-playing and dram-drinking to Palm Beach and Newport, is a bare possibility. As Billy was the rich man's savior, it is to be hoped that they duly appreciated his sweat-covered efforts to reclaim them; but as for the rest of us who belong to the working class, it looks very much as if we would work out the problem of our little life just as if the Hell-Evangelist had never come to town.

"Opposition to the war," says Miss Jane Addams of Hull House, Chicago, in a typical burst of pacifism, "is not necessarily cowardice." This would be true of war in a general sense, but it is far from being true in the present conflict when our country has engaged in an offensive war in order to protect its life and personal property against the inroads of a peculiarly dangerous and unscrupulous enemy. The advice given to the body of pacifists, which has arisen since this country's declaration of war with Germany, ought certainly to have a primary application to the nation that started the war and not to those nations that are striving to defend themselves. Those who want a speedy end of the war, let them emigrate to their dear Germany, and there apply their peace-loving sentiments. Let them convert the

originators of the conflict, the gentle barbarians of Louvain, of Rheims, of the Lusitania, in whose feelings they have an interest that surpasses that which they have in the fate of the murdered men, women and children in the train of the Teutonic army and navy. It is no place for pacifists here. Their obvious field of labor is the German empire; and if they think their methods are wise ones, and that they possess some efficiency in carrying them out, they may render the world a great service if they confine their energies to the nation that *wanted* war and not to the nation that wanted peace, and is *determined to have it*.

The national food commissioner, Herbert Hoover, asks THE TRUTH SEEKER to print notes or abstracts of sermons preached in the churches on food conservation. We are not generally dependent on the pulpit for information about public questions, and it is our opinion that readers of this paper are about the last persons who would take it from that source. Probably, being intelligent, they are of the saving class anyway. We live in a community where the residents, by breaking up unused spaces, are trying in a bungling and unskilful way to overcome the food shortage with home-raised vegetables. There is excuse this year, perhaps, for exhorting people to serve and eat less food. With proper organization for cultivating vacant land, next year should be a year of plenty, for untold acres within fifty miles of New York are strangers to the plow and hoe. It will take more than one year, even with the parsons preaching about it, to change the people's way of setting their tables, and by that time the shortage should be over; for the country has the land and the workers, who need only to be brought together. According to reports, there are thousands of "food sharks," speculators in the necessities of life, who are getting rich on the high prices they have induced. Let the ministers preach to them. They will be found in the congregations on Sunday.

A lot of ministers are traveling the by and forbidden paths. Some of the instances have a religious import that make them of interest to others than the police. Take the case of the Rev. Ira A. Burnell, who has been presiding over a mission in Kansas City, Mo. He experienced more than a pastoral affection for Mae Closser, a 17-year-old girl who attended his mission, and declared his love. As he is married and the father of three children, the girl questioned whether it was right. The Rev. Mr. Burnell in her presence took it to the Lord in prayer, and got results. "He arose from his knees," the girl testifies, "and said God told him that love was first and we might have each other freely." When doubts arose in her mind, he threw another prayer, and the girl surrendered. To the police, who found him rooming with Miss Closser and gave him quarters in jail, he said he was married to her "in the eyes of God." Taking that view of it, his wife said she would forgive him. He is a very devout man, quite convinced that God is on his side, and grieves that others should be skeptical. Religious organizations generally condemn this sort of thing, but religion itself is readily adjustable to such irregularities. The piety of the Rev. Burnell cannot be impeached, whatever may be said of his morals.

"LONDON, June 20.—Sixteen children, only two of whom were more than five years of age, the victims of the last German air raid on London, were given a public funeral this afternoon and their bodies were laid in a common grave in an East End cemetery, over which a monument will be placed. Floral offerings bore the inscription: 'To our children murdered by German aircraft.'"

The scriptures covering such cases order the invader to "kill every male among the little ones," but the kaiser's zeal carries him further. Some of the little ones killed by the murderous machines were girls.

Mrs. Annie Besant, who before the mental lesion occurred that made a Theosophist of her was a Freethought advocate, appears to have become the Emma Goldman of India. Last year she was expelled from the Presidency of Bombay for preaching revolt, and now she is banished for the same offense from the city of Madras, and her lecturing and writings are prohibited circulation. We have read some of Mrs. Besant's late writings without perceiving how they could do either harm or good.

The pope has given permission for night mass at the Catholic church on Coney Island. The people who frequent or dwell at that pleasure resort must still have funds that the other fakers have not captured.

THE TRUTH SEEKER

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SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Free-thinker who is not a regular subscriber.

OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

THE TRUTH SEEKER upholds the theory of Evolution, believing that to be the solution of the question of the origin, growth, and development of the animal kingdom, including man. THE TRUTH SEEKER believes that the answer to the questions *Whence?* and *Whither?* can be given only by Science.

THE TRUTH SEEKER holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics THE TRUTH SEEKER takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of the Republic.

THE TRUTH SEEKER believes in Free Speech, Free Press, and Free Mail; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinion. We neither indorse an idea by printing it, nor condemn it by exclusion.

THE TRUTH SEEKER is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted.

POLITICAL PRINCIPLES.

(THE NINE DEMANDS OF LIBERALISM.)

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.

2. We demand that the employment of chaplains in Congress, in the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of nat-

ural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

Letters of Friends

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

A TERRESTRIAL HEAVEN.

From L. H. Kreitman, New York.

To the Editor of The Truth Seeker:

Lord Byron has written:

"But words are things, and a small drop of ink

Falling, like dew, upon a thought, produces

That which makes thousands, perhaps millions, think."

In the great alembic of life the mixing of the ingredients of thought and ink, truly as the poet says, moves the world. Like everything else certain thoughts are acceptable to one; others abhorrent. Consequently, a dispute arose in THE TRUTH SEEKER about how much space should be allotted Socialism and economics, and I wish to take my stand with the present policy of the paper as against an increased prominence to these topics. On the other hand, it is idle to argue as one of your subscribers did, against the exploitation of these subjects at all in your pages. You cannot absolutely separate religion from economics. The primary factor in life is self-maintenance, or making a living. This struggle for subsistence has created an inequitable economic régime that spells horror and desperation for millions of us. Discontent is rife, but strange to say not as intense as industrial disorder should make it. Two explanations apparently cover this. First, theology has colored up so enticing a picture of a celestial after-abode, that the struggle in this world is taken for an introduction to ease and security in the hereafter. A banker might discuss this point from the view-point of a promissory note with very unstable collateral. The second explanation is the palliation of conditions by charity—charity in Christ's name.

What is charity? In the last two thousand years, ever active and essentially noble as it is, has it lessened one horror, eased one load? Will two thousand more years of charity do aught else than salve and bandage the wounds? An illuminating insight into the utter inutility of Christian charity is derived from the story of L'Abbe Pierre Froment, the hero of Emile Zola's "Paris," who, as he renounces his priesthood and belief, cries out in travail of spirit: "The poor man, who is the wretched dupe of it all, no longer believes in Paradise, but requires that each and all should be rewarded according to their deserts upon this earth; and thus eternal life becomes the good goddess, and desire and labor the very laws of the world, while the fruitfulness of woman is again honored, and the idiotic nightmare of Hell is replaced by glorious Nature whose travail knows no end. Leaning upon modern Science, clear Latin reason sweeps away the ancient Semitic conception of the Gospel. For eighteen hundred years, Christianity has been hampering the march of mankind towards truth and justice. And mankind will only resume its evolution on the day when it abolishes Christianity, and places the Gospel among the works of the wise, without taking it any longer as its absolute and final law."

Ah, then, if the demand for the full reward on this earth discards charity, a fundamental cure is necessary to accomplish this full reward. Socialism is offered as the probable industrial solution. In the last few numbers of THE TRUTH SEEKER,

Socialism was criticised as having failed at repeated trials previously, and the point is therefore implied that it is a false philosophy and method.

It is inexact to declare Socialism has previously fallen down. There cannot be such a thing as a trial of Socialism. Its plan is not a sporadic, spasmodic compactness that can be folded up and moved about like a tent. Certain ideas that are characteristic Socialistic principles; these more humane and enlightened industrial standards that we are steadily acquiring, for instance, may be instituted at any time. They may perhaps fail on account of inopportune or improper execution. Industrial organisms change and modify like the physical organs at all times, and certain fundamental changes make imperative an entirely new scheme of things. For example, feudalism was impossible for the lusty baby that was born out of the wedlock of new machinery and better water-routes. This babe was christened Capitalism and grew up strong and healthy. Apparently it has served its day, or will soon have done so. At any rate, its senility is working harm on our social status by manipulating profits as an exclusive privilege for a scant handful as against the remaining indigent many. It is the necessity itself of a change in the lop-sided social structure that is bringing on the change. Step by step, inch by inch, new industrial methods will be inaugurated until that time when a new economic psychology will prevail.

Note one essential condition of this change, please. It will not be effected by a bloody physical revolution. The latter is only a phase of certain industrial conditions and is of itself of no fundamental utility. The inception of Socialism will come as a logical, orderly development out of Capitalism, with a retention of all the finer Capitalistic elements and the renouncement of those aspects that the newer industrial standards will demand. It is futile to argue, therefore, that "Socialism has been found wanting before" in view of this explanation that Capitalism is the progenitor of the former. The present world war appears to the discerning to come under Haeckel's "Saltatory" theory in so far as it will unquestionably hasten the elemental social structural changes.

The combination of human direction and application with evolution in nature and time itself makes Socialism inevitable. And this combination is doing this one more thing, it is exerting a powerful change on the erstwhile power of religion. We have already seen how the new social consciousness spurns the promised heavenly guerdon in place of the present earthly satisfaction. We have also seen that charity is only an excuse for the iniquity of exploitation. A still greater Knight of Reason enters the jousts. The probing idea of a Divine manager of things. Doubt gleams from nearly every intellectual eye. In one book John Draper said that he believes in a supreme power but not a supreme Being. In his "Intellectual Development of Europe" he declares that "the equilibrium and movement of humanity are altogether physiological phenomena." Accordingly, if civilization and life are put on a physiological or material basis, the solution of our ills will naturally not be sought for in spiritual sources.

"Man feels no ill but what to man he owes; The earth abundant furnishes a store To sate the rich and satisfy the poor."

So sang Henry Fielding. The complaint however points out the remedy, too. "The earth abundant" should truly abolish all chance of famine and poverty—that dreary, hateful poverty than which not even the Billy Sunday Hell is worse. And yet despite plenty of potentialities for universal happiness and good-living, and above all, despite a God of love and mercy and all-powerfulness, we are suffering under the heaviest burden of wretchedness, disease and degeneracy imaginable. This condition we attempt to mitigate by praying to God. Now, praying oftentimes does bring comfort and added strength to the individual. He breathes a hope or aspiration out of

the innermost recesses of his heart, and the intensity of the desire for the attainment of this prayer, may bring temporary solace and sustenance. The genesis of this inspiration lies in the subconsciousness of the individual praying, and it is a keen pity that this inspiration must surely die out owing to a lack of response from Above when prayed to. Perhaps the immeasurableness of space disintegrates the prayer as it wafts upwards and its message is thus lost. Prayer has been of less use even than charity.

To hide the failure of these two chief religious tenets Christianity has invested itself in a strange ritualistic garb. Its frumpieries and mummeries, its formalisms and incongruities, its numerous insipidities of all kinds, serve to obscure the essential facts of Christianity's futility. Stuff one's head with ceremonials and methodologies and the form will be taken for the substance.

Come, then, let us be honest. God or Christ, cannot save the world, neither by his love or his power. It is true there is a set saying that "Christ saves." It is not Christ, it is *fear* falsely instilled that "saves"—the false fear of an unredeemed death, of an endless punishment in Hell. The only real safety lies in the abolition of Hell as a human concept. Morality is not determined by death-bed repentance but by the laws of social needs and progress. It is admittedly a beautiful work the religious missions are doing in rescuing degenerates from sin, in rehabilitating the downtrodden and sodden sinners. There is a work of true moral resuscitation and physical rejuvenation. But is it Christ who is helping them pull the victims out of the pit? How ridiculous. An all-powerful loving Jesus would have averted the original downfall. If he can and does refashion one's life anew, it were much easier to guide the weak human feet away from the pitfalls in life.

Away with the absurdity of it all. Throw the sunlight of reason on the dark obscure corners of theology. See the rats of superstition, the vermin of ignorance, the dirt of biblical idolatry, the disease of Ultramontaniam, the stench of hell-fear, the mustiness of evangelism—see all that brood scurry away from the new light and die of its brightness.

Science is our Messiah. It has fought its way throughout the ages and left its crusaders slain and bleeding by the path. Religion has reddened its hands in their murder and then wiped the blood on the skirts of its Christ.

Would there were a God to help man along in his path. We have sought him and to-day we need him more than ever. But we fear that only the hand and the heart and the brain of man on this earth has wrought the products of time, and no sign of supernatural partnership will be vouchsafed us.

God and heaven are anxiously needed only while the condition of man is not yet properly developed. When better living conditions become our lot, an after-life of peace and comfort will be so urgent. The need of heaven forces the desire for it.

WORD "IMMORTALITY" OBJECTIONABLE.

From E. Summers, Washington.

To the Editor of The Truth Seeker:

I wish some doctrinal, spiritualistic writer, who loves to employ the word "immortality" with reference to the human soul after the death of the body would consider the following axiom:

Whatever has a beginning must in the nature of things have an ending, as everything that ends must have had a beginning.

It is absurd to assert that a thing that ends now has existed from all eternity, or that a thing that commences to exist now may exist to all eternity. Both are impossible physically, mathematically and logically. I am sick of the continued use of the word "immortality" with reference to the soul, and this of course includes consciousness. Let's quit such nonsense.

NATURE'S GREATEST GIFT.

From E. E. Kusel, California.

To the Editor of The Truth Seeker:

Reason is only a supposition that a thing or theory is true. If it be demonstrated that the theory is false, the structure or argument, built on the sand formation of reason, falls. Intuition does not depend upon reason or so-called logical deductions. To psychometrize we must wait for 'the still small voice' of intuition and not attempt to find truth by material roads of reason and logic."

"Relax all bodily functions and thus quiet material operation and you may read so-called inert matter, as you would read printed pages. Psychometry is miracle-made, natural, or occultism ingrafted into every day life. 'Nothing is hidden that shall not be revealed,' and humanity stands at the door of the New Day when 'none shall say unto his neighbor, Know the Lord for the Truth shall set them free.'"

I quote the above from an article entitled "Psychometry" written for the "Aletheian," a theosophical publication. Geo. W. Carey is the author of that article. I should like to see some of our reasoning scientists tear that Carey argument all to pieces. Evidently Mr. Carey does not know what logic is, for he, like the faithist, is speculating and not reasoning. All such as "know the Lord" is nonsense stuff—an expression meaning absolutely nothing. Our reasoning may sometimes fail, but without reason we know nothing. Beyond reason all is blank. I used to talk like Brother Carey, but since getting a jolt to awaken me I confess all my occult "knowledge" was a lot of fool junk that I got from religion and spiritualism. I wanted something on the line of hallucination, so I studied on "occult" lines. Like Brother Jamieson I reasoned my way out of all superphysical ideas and now I am free indeed. I do not "psychometrize" any more, so now I have my equilibrium and can REASON. As Thomas Paine said: "The choicest gift of God (Nature) to man is Reason." Reason is the weapon of the Rationalist and is the shrapnel-shell that is tearing things asunder and bringing people to their senses.

CHRISTIAN OR BARBARIAN, WHICH?

From Jim Ebb, Missouri.

To the Editor of The Truth Seeker:

A rather important member of our family is a dog named Fox. For twelve years Fox has been the constant companion and playfellow of our only son. Fox was about five inches from the tip of his curly tail to the point of his little nose, when I brought him home and placed him upon the boy's bed; he, the boy, at that time being ill with measles. Fox proved to be such a cheerful companion that the boy soon laughed himself well.

Fox has always been a "belligerent," and the friendship he has been able to establish in dogdom is quite limited. He has fought almost every hound, mastiff, bull and cur from Kansas City to the Rocky Mountains, and he seldom ever gets the worst of it. If he should, he retires to lick his wounds and then again, when the opportunity presents, will take up the fight where he left off.

But there is something emphatically distinct in the way Fox conducts his dog war, and that is highly commendable and worthy the emulation of all Christian soldiers. Fox never plants a mine under the other dog to blow him into eternity without warning, never drops a bomb upon his unsuspecting head, never smothers him with poisonous gases, never impales a little puppy dog upon a bayonet and, listen, Fox will not fight a mother dog or a puppy.

If I am not greatly misinformed, Christian soldiers will do all these things. In fact this very morning I have read in the paper that a bomb had been dropped upon a school house, exploding in a room where were sixty-four little fellows from five to seven years of age, that the explosion killed many, tore the arms and

legs from others, that the room was filled with the screams of the little sufferers crying distractedly for their mothers. And while Christian soldiers do things like this they call upon Almighty God to prosper and bless them in it.

Yet we have been taught for two thousand years that Christianity, with many a word synonymous with the word civilization, works to make the human animal more kindly, more compassionate. We have been led to believe that all men, starting equal, one has surpassed another only when he has excelled in acts and deeds of human kindness; and after all to come to the realization that one man is better than another only in the amount of gold he has been able to filch from the common humanity.

But taking off your smoked glasses, and looking it squarely in the face, applying natural law, natural justice, natural instinct, the question before the jury is this: Which is the Christian and which the Barbarian, Fox or the War Lord? Then if the jury decides that Fox is Barbarian, how much has Christianity and civilization advanced and benefited the human race? Speak up, Stell, what think ye?

A NEW RECRUIT.

From Fred Wessels, California.

To the Editor of The Truth Seeker:

A friend of mine, Mr. Robert Taylor, gave me a few copies of THE TRUTH SEEKER, and I beg to state, that it is the sanest and most common sense talking paper I ever read. I am with you in the cause of humanity. Keep up the cause of Liberty. I will help all I can by putting your papers and books in the hands of friends, and whenever they will do any good. Enclose check for \$6.00 and order. I congratulate Mr. Franklin Steiner on his article of June 2 to "William Sunday, the kaiser of the United States." I wish you could print a few more articles about the kaiser, William II. of Germany like "The Kaiser's Prayers; a favorite story in Belgium." They certainly are fine, and make good liver medicine. We ought to send a few of these copies to "von Gott," Berlin. Could you send me a copy of each piece? I think you will like to know who I am, so I will tell you. I am a young German (but not a patriot) twenty-four years old, raised up in the Roman Catholic church; but when I saw all kinds of humbug happen in said organization, I denounced it as one of the biggest blocks in the path of human progress. I should be glad if you would let me write my life story for publication in THE TRUTH SEEKER. I would tell what I saw as a member of the Roman Catholic church. Please let me know what you think about it. I was living next door to the head priest of the church for eighteen years until I came to California. I hope you will receive this letter in good order, and wish you all success in your work for humanity.

SINCERE APPRECIATION.

From Frank H. Ford, New York.

To the Editor of The Truth Seeker:

Please find enclosed money for renewal of the best weekly paper on the subjects of religion and world matters that it has been my fortune to meet with. I have taken it for fifteen or twenty years. I kept note of the time so I could brag about it, for surely it's a great paper and should be supported in fine style.

Personally I can do very little in a financial way with my twenty-seven and one-half cents an hour; but my heart is with it, and the copies I receive are often taken to the factory for others to read. Last week I took the article of Franklin Steiner to the factory and it was read by at least twenty men. It certainly was fine. Oh! how I do hate a demagogue, one who misleads people for money. THE TRUTH SEEKER has some of the best writers I ever read, both men and women, with occasionally one of those animals that Christ is supposed to have ridden into Jerusalem. More success to THE TRUTH SEEKER, say I.

A RATIONALIST FRATERNITY.

From Philip R. Davis, Chicago.

To the Editor of The Truth Seeker:

In view of the fact that I have been a Rationalist and a reader of your publication for the last ten years, I was indeed pleased to learn that there is at last fomenting some concerted effort at linking together Freethought advocates by means, the only way it can be done, incidentally, of a fraternal organization.

The rise of such an institution would not only be marked by an unprecedented growth but would eventually, along with the invaluable TRUTH SEEKER and other Agnostic organs, be the means of rationalizing the world, for organized propaganda is the only way to combat the sickening spread of superstition infested religion, and all religions have that common bond, superstition.

I know such an organization can be realized and on an international scale, for I myself, while attending the Northwestern University Law School gathered around me unaffiliated broad-minded men and with them organized the Pi Epsilon Delta Legal Fraternity, which was based on the principle of freedom of thought and speech, liberty, justice, and independence, and recognition of the right to individual conviction on all matters. The influence of this body which was organized in the winter of 1913, has been felt wherever there has been an attempt in legal circles to muzzle the mouths of independent thinkers and talkers. I am proud to say that some of our local judiciary are honorable members.

Let's get together and make Rationalism and its vital message potent factors in the lives of those who have hitherto been deprived of knowledge that comes from exercising the brain. Let's make our influence for good felt in the circles where faith and foibles have corroded that which the religious glacier couldn't destroy, the public forum.

If the Rationalists in each city got to know each other, the rest would be easy. Let each Freethinker send his name and address and phone number, as well as city and state, to THE TRUTH SEEKER, if it will undertake the task to be suggested. THE TRUTH SEEKER, with that information could then send to a prominent Rationalist in each city, a list of names of Rationalists in that particular city, the idea being for the respective individuals chosen by THE TRUTH SEEKER to proceed to get in touch with the people on their respective lists, call a meeting, organize locally, inform THE TRUTH SEEKER of the election results, select delegates to a national convention, make a national fraternal body out of it, and adopt THE TRUTH SEEKER for its part in the plan, as the official organ.

And take it from one who has been through the mill of organization, it's not more difficult to do than stand for the things a public speaker on an unpopular subject, has to stand for, and our Agnosticism is decidedly unpopular in some parts "o' this yere town o' oun."

Fellow Freethinkers! There's no time like now. Will you be slackers in the drive for concerted effort to organize what should be the greatest fraternity for liberation of the intellect that the world ever known, or will you volunteer to do your bounden bit? Just think of the nine points enunciated on the editorial page of THE TRUTH SEEKER, and think how far we are from a full realization of them under our present conditions, and think of what unity could do.

DEATH OF R. B. KELLY.

To the Editor of The Truth Seeker:

It is with sadness that I chronicle the death of R. B. Kelly of Clinton, Mo., on Jan. 3, who had long been a subscriber to your paper. He was born in Ohio in 1858, a graduate of Oberlin College, and taught in the colleges for several years. He was a member of the state Grange and deeply interested in the welfare and advancement of the industrial and producing classes. The churches, he claimed, were established by monarchs and used by the predatory classes to rob and enslave the people, and that this government will not be free while

they exist. He regarded the priests and clergy as drones and parasites, and desired no religious services at his funeral. His wishes were respected. He was a member of the Rationalist Association, and outspoken in advocating its principles. I asked him when dying if he had changed his views on religion. He answered No. THE TRUTH SEEKER was his favorite, and the last paper he read. He was honest and upright in his dealings, and kind and gentle in his manner. You may continue his paper to me.

JANET KELLY.

CHARLES D. WALKER.

The announcement of Charles D. Walker's death, Sunday evening, May 13, 1917, at his home at Georgetown, Minnesota, was a great surprise to the community but few people being aware that the end was so near. Although a sufferer for several months, he exercised unusual patience and consideration throughout his sickness; ever thankful for every act of kindness, and anxious to do everything which might hasten the recovery which he so much desired; one of the most patient sufferers it has been our experience to be with.

Mr. Walker came west many years ago, residing with the Northrop family for the past twenty-seven years, and by his sterling qualities of justice and kindness, he had won the love and respect of all who knew him. He held the office of city recorder of Georgetown for several years, every vote being cast for him at the last election in March. He was also a member of the Modern Brotherhood of America since Dec. 28, 1898. He was known as a man representing ambitious purposes and character. He regarded life as a great opportunity to gain knowledge, to increase usefulness, and to add to the sum total of happiness. He believed in the brotherhood of the race and in the fatherhood that embraces all, and that respects the right of individual opinion, honestly held; that regards mankind as learners who though making mistakes are facing toward the light, and are ever seeking the highest good that shall continue to grow better and brighter, with added knowledge, and the lapse of time. His mental horizon was too broad, his spiritual insight too clear; his emotions too tender, to accept the limitations of a human creed.

Mr. Walker was born in Johnson county, Missouri, Nov. 7, 1856, and was therefore 60 years 6 months and 6 days old. An only brother resides at Leighton, Iowa.

After the funeral services at his home in Georgetown, May 16, his remains were conveyed to Leighton, Iowa, where final services were conducted on May 20.

We shall cherish his memory, and emulate his virtues, and we shall entertain a hope, even if we cannot all heartily believe that his loving spirit still continues in conscious existence and that we shall meet him again when life's work here is done. And now—

"Farewell! A word that must be and hath been,
A sound that makes us linger—yet farewell!"

"Cover the embers,
And put out the light,
Toil comes with the morning,
And rest with the night."

The book is complete,
And closed like the day;
And the hand that has written it
Lays it away."

In loving remembrance,
MRS. CHARLOTTE NORTHROP,
MR. and MRS. J. H. NORTHROP.
Georgetown, Minn., June 12, 1917.

[Mr. Walker had been for many years a subscriber to THE TRUTH SEEKER and a loyal friend and supporter of the cause of Freethought. We join the signatures to the above letter in their tribute to the worth of this noble man and useful citizen.—Ed. T. S.]

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When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

FREETHOUGHT CALENDAR. CONDUCTED BY FRANKLIN STEINER.

Jean Jacques Rousseau, June 28, 1712-July 2, 1778.

Jean Jacques Rousseau, emphatically the philosopher of the French Revolution and sometimes called its prelude, was born in Geneva, Switzerland, the old home of John Calvin, June 28, 1712. He was the son of of a watchmaker. Of his early life nothing is known except what he has told us himself in his "Confessions," a work that has become a classic. Here is a plain unvarnished tale that paints him as he was, yet defying any other man to assert truthfully that he was better. As a youth he gave no promise of the talents which have so



greatly distinguished him. In 1725 he was apprenticed to an engraver, from whom he ran away in 1728. He had been born a Protestant, but becoming acquainted with Madam de Warens, who took a fancy to him and sent him to a Roman Catholic college in Turin, he renounced Protestantism. At her house he found a home for three years. He wandered to Lyons, where he became a tutor. The year 1741 found him in Paris, and in 1743 he obtained the position of secretary to the French ambassador in Venice. He returned to Paris in 1745, where he led a precarious life studying and copying music for a livelihood. He became acquainted with Diderot, Grimm, D'Holbach, Madam D'Epinay and other distinguished writers, and became a contributor to the *Encyclopaedia*. At this time he formed an attachment for Therese le Vasseur, whom he afterwards married. In 1750 he won a prize for an essay offered by the Academy of Dijon, which brought him prominently before the public as an author. He afterwards brought out an operetta and a Letter on French Music. In 1760 he published a novel, "Julie ou La Nouvelle Heloise," which was followed by "Le Contrat Social" and "Emile ou de l'Education," which included his well known work, "Confession of Faith of a Savoyard Vicar." Here, in a paradox, he attacked the popular religion. It was condemned and publicly burned both in Paris and Geneva. He was obliged to flee, going finally to England, where he made friends of Hume, Boswell and other literary lights. In May, 1767, he returned to France, where he often lived in great poverty, dying near Paris, July 2, 1778. Rousseau struggled against hypochondria, which often made his life miserable. He was not what is called a practical man, and sometimes did not carry out his own principles consistently. But his great work was the giving of these principles to the world. Professor Lowell says: "He was the father of modern democracy and without him our Declaration of Independence would have wanted some of those sentences in which the immortal longings of the poor and the dreams of solitary enthusiasts were at least affirmed as axioms in the manifesto of a nation, so that all the world might hear." David Hume well said that he was entitled to a place among the first writers of the age.

Other events of which the past week is the anniversary are:

June 24, Robert Dale Owen died, 1877. Dumas born, 1803.
June 25, John Horne Tooke born, 1736. Custer massacred by the Indians, 1876.
June 26, Josiah Warren born, 1798.
June 27, Harriet Martineau died, 1876. Protestants burnt in Smithfield, 1555.
June 28, Declaration of Independence presented to Congress by Thomas Jefferson, 1776.
June 29, Henry Clay died, 1852. Pius VII. condemns reading of the Bible by Papal Bull, 1817.
June 30, Guiteau hanged, 1882.

A Torpedoed Captain's Story.

"I will now give a short account of the events we have experienced," wrote Benjamin Chave, master of the Alnwick Castle, in a report to her owners of the torpedoing of his ship without warning, 320 miles west of the Scilly Islands, about daybreak on March 19. It has been said, remarks the *New York Sun*, that out of the war would come a remarkable literature of heroism, fortitude and sacrifice when peace was concluded. We are already getting it from unaccustomed hands while peace seems far off.

This story of a plain seaman, told in a letter to his employers with no thought that it would be read by others, is as graphic and absorbing a narrative as anything Defoe or Clark Russell ever wrote, and it is entitled to the name of literature.

When the Alnwick Castle met disaster there were on board of her a crew of 100 men, fourteen passengers and twenty-five of the crew of the torpedoed collier transport *Trevose*, who had been rescued in boats the evening before. When the Alnwick Castle was struck Captain Chave was taking his morning coffee, easy in his mind because no less than eight lookouts were scanning the sea. Twenty minutes later all the ship's boats were in the water, and the Alnwick Castle was going down by the head. A Marconi operator and Captain Chave dropped into a boat just in time to escape the fate of the ship, which, like a sentient thing, gave a farewell blast of her whistle as she went down.

The submarine, "silent and sinister," lay near, but with the plunge of the Alnwick Castle "she proceeded northeast after a steamer which was homeward bound about four miles away, and soon after we saw," said Captain Chave, "a tall column of water and knew that she had found another victim."

Telling the officers in the other boats "to steer between east and east-northeast for the Channel," the master gave his attention to his own charges. He had with him eighteen of his crew, six third class passengers and five sailors of the *Trevose*. "After dark I saw no more of the other boats," he says. That night the sea rose before a fierce and bitter wind that blew the spray aboard in sheets. It was necessary to furl the sail and stream a sea anchor. When day broke both sea anchor and rudder were gone. The problem of reaching land 300 miles away became graver. "There was too much sea to sail," says the master. "We manœuvred with oars, while I lashed two oars together and made another sea anchor. We spent the whole of Tuesday fighting the sea, struggling with oars to assist the sea anchor to head the boat up to the waves, constantly soaked with cold spray and pierced with the bitter wind, which was now from the north."

Thirst soon became a torment. Water was served out twice a day, a dipper to two men, "which made a portion about equal to one-third of a condensed milk can." A tin of milk had to do for four men. As to food, there was enough of that, but it was a question how long dry throats could swallow it. Wednesday the iron step of the mast gave way, but shift was made to improvise a new one with an axe and "a piece of wood fitted to support the boat cover strongback." Murmurs

for more water were now heard in the boat. A few of the weaker men got a dole. Hail fell Wednesday night, and it was caught in clothing and eagerly lapped up. Some of the lightheaded men now began to drink sea water. By Thursday most of the men had become helpless, and some were raving in delirium. A cattleman died and his body was slid overboard with little said. It was to be a bad night. Let the master take up the story:

"Soon after dark the sea became confused and angry; I furlled the tiny reef sail and put out the sea anchor. At 8 P. M. we were swamped by a breaking sea and I thought all was over. A moan of despair rose in the darkness, but I shouted to them, 'Bale! Bale! Bale!' and assured them that the boat could not sink. How they found the balers and bucket in the dark I don't know, but they managed to free the boat."

By this time some of the men had lost their reason; one was pugnacious and dangerous. On March 23 the master, "with the help of the few who remained able," hoisted the sail, and headway was made with hope. But not a wisp of smoke was anywhere to be seen. Another night of horrors, and with daylight "the appeals for water were so angry and insistent" that Captain Chave "deemed it best to make an issue at once." Much of the water was lost between the cursing and snatching men. Only one more issue remained, a fact which Chave kept to himself. A fireman now died, and other men were too far gone to swallow water. No one could take food any longer. "Our throats," says the captain, "were afire, our lips furred, our limbs numbed, our hands white and bloodless."

Friday morning four men died, but there was no one strong enough to throw the bodies into the sea. About 1:30 p. m. of that day the French steamer *Venezia* came up, and the long agony was over. Not one of the survivors could climb the ship's ladder. The boat drifted off with the dead men in it. Shots were fired to sink her, but they went wide.

Five days later Captain Chave had not regained the use of his hands and feet. He believes that another night without water in the boat would have finished everybody. Chave was the right man for this terrible adventure: his bravery had been previously recognized by the Royal Humane Society, and he has given us a story that is powerful and moving in its simplicity and its vigor of style.

Frankness Rewarded.

In a Canadian camp somewhere in England a second George Washington has been found. He, in company with several others, had been granted four days' leave, and, as usual, wired for extension. But no hackneyed excuse was his. In fact, it was so original that it had been framed and now hangs in a prominent spot in the battalion orderly-room. It ran as follows: "Nobody dead, nobody ill; still going strong, having a good time, and got plenty of money. Please grant extension."

And he got it!—*Pittsburg Chronicle-Telegraph*.

Family Trait.

At the annual prize-day of a certain school, the head boy rose to give his recitation.

"Friends, Romans, countrymen," he vociferated, "lend me your ears!"

"There," commented the mother of a defeated pupil, sneeringly, "that's Mrs. Biggs's boy! He wouldn't be his mother's son if he didn't want to borrow something."—*Tit-Bits*.

Bad Little Girl.

Archbishop Trench, seeing one day in Dublin a little girl trying to reach a door knocker, came to her assistance.

"Rap hard!" said the little innocent.

He did.

"Now, run like the very devil!"—*Dublin Journal*.

"Everybody has his faults," said Uncle Eben. "De principal difference in folks is whether dey's sorry for 'em or proud of 'em."—*Washington Star*.

A Tip and a Bat.

The woman with a baseball bat advanced ominously. "Are you the teacher that tore Henry's shirt?"

"Yes."

"What did you do it for?"

"Because Henry was naughty and wouldn't behave. To make him listen to me I took him by the collar, and he broke away."

The woman swung the ball bat toward the teacher.

"Next time he don't behave," she said, "you hit him with this."—*Newark News*.

Explaining the "Lamb."

According to the governor (remarks the *London Observer*), the people of Greenland "are all Christians," and they have a Bible, though no bishops. In some ways, the Bible—at least, the Eskimo Bible—differs curiously from ours. Much difficulty was experienced by the early missionaries in getting the fur-clad denizens of icy wastes to understand the pastoral images of Scripture. The phrase "the Lamb of God" proved especially perplexing. In the end it was converted to "the Little Seal of God," and all went well.

Easy Enough.

The colored preacher was a higher critic and denied all miracles.

"But, Caleb, how about the Hebrews crossing the Red Sea?"

"I'll 'splain dat. Dey crossed over on solid ice; and next day it was very warm, and de 'Gyptians just broke through de rotten ice."

"But, Caleb, my geography says that ice does not form south of the equator."

"Dat objection is nuffin. In dem days they didn't have no geographies."

Social Equals.

"Your Uncle Henry writes that he would like to have me spend a month with them on the farm, Dorothy," announced mother smilingly.

"Really? Is there any society in the neighborhood?" questioned Dorothy dubiously.

"I've heard him speak of the Holsteins and Guernseys. No doubt they belong to our set."—*Merchants Reserve Life Magazine*.

Joy.

The lady bank clerk had completed her first week, and a friend asked her how she liked the work. "Oh, it's beautiful!" said the girl. "I'm at a branch where nearly all the people we know have accounts, and it's so nice to see how little money some of your friends have in the bank!"—*Manchester Guardian*.

Piety.

Little Mabel, who belonged to a very religious family, asked for a second helping of her favorite dessert. "Mabel, where would you put it?" asked her mother.

The child, aged three, answered reverently, bowing her head, "My heavenly father will prepare a place for it."—*Missouri Woman*.

Done Hunting.

A young Swede appeared at the county judge's office and asked for a license.

"What kind of a license?" asked the judge. "A hunting license?"

"No," was the answer. "Aye tank aye bane hunting longenough. Aye want marriage license."—*Freeman's Journal*.

Saving the Youngster.

"Oh, hubby, such an instructive lecture. The gentleman told us that what you eat, you become."

"Huh?"

"What you eat, you become."

"Take that all-day sucker away from Tommy."—*Courier-Journal*.

Patriotism Encouraged.

Patriots.—First Subway Director—"We may have to provide more seats."

Second Subway Director—"Nonsense! Simply have 'The Star-Spangled Banner' played on all cars."—*Life*.

THE LETTER BOX.

J. D. T., Boston.—Your skit will appear. We need the stamps you inclosed for its return.

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R. H. L., Chicago.—Congratulations. The editor of the daily who published your quotations from Paine, with one selected by himself, will find the Author-Hero's writings from Revolutionary times a mine of truth at all times appropriate for publication.

F. S., New Jersey.—The first professional Sunday ball game was played at the Polo Grounds in New York, June 17. It was a benefit for the Engineers' Reserve Corps, soon to depart for France, of which the editor's son is a member; and was attended by about 25,000 persons.

A. J., Walla Walla, Wash.—Mr. C. V. Cook, president of the Rationalist Association of North America, was among those so unfortunate as to be arrested in Chicago for participation in a meeting where disregard of the registration and conscription law was advocated, June 14.

DR. WM. J. BRYAN, New York.—We do not question your honesty when you say the pages of verbiage you send us is inspirational writing dictated to you by your spirit-father, but what seems true to you has to us an opposite appearance. We have published some Spiritualist matter lately, and feel a strong sympathy with readers who pronounce it unutterable nonsense.

H. L. TWOMEY, Wyoming.—The two books you saw mentioned as "for those whose education is limited" may be "Travels in Faith from Tradition to Reason," by Captain Roberts C. Adams (25 cents), which was described as having no superior for beginners in the study of truth; and Joseph McCabe's "Bankruptcy of Religion" (\$2.50), called by the reviewer "an authoritative text-book of the status of religion as it exists at the present time."

W. P. DAVIDSON, Chairman War Council American Red Cross, Washington, D. C.—As the Red Cross was founded by a Free-thinker, a Swiss named Dunant, who used the flag of his country as its symbol, we naturally are proud of its work; but if you knew how many times a commuter is held up by Red Cross workers between his office and his home, and how many calls are made on him and his family to contribute to its various activities, you would not expect one of moderate means to send any large sum to the Washington headquarters. You cannot sit in a chair or the seat of an automobile in Montclair, where Skeet-side is located, without risk of being penetrated by needles stuck in sweaters or wristlets or mufflers being knit for the Red Cross. The knitting-work is commendable, but we are of the opinion that the Red Cross should be financed by the government. Some of the collectors for it appear to us to be grafters.

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DEPARTMENT OF ECONOMICS.

Havelock Ellis on Women.

It may interest Mary Monico to learn how one man adversely contemplates man, so I shall quote the following from Vance Thompson on woman: "Man alone, has prisoned the female of his race in an eternal monstrous zenana of sex. He has condemned her into a sex-coop, precisely as a Strasbourg goose is shut up in a coop and gorged until it is all liver; and then having made her all female, he calls her 'a female'; and then having made her all sex, he calls her 'the sex'."

"I say man made the human woman in so far as he could into a long-haired, short-legged, fat-backed female, and condemned her to one function in life; and then finding that mere maternity did not take up all the time of all the females, he invented harlotry. Lest the creature shaped, trained and set aside for sex should waste her empty hours, he invented harlotry, an infamy of which the animal world never dreamed and could not dream in its severe sex-sanity."

This also: "Woman cannot take her place in human society 'side by side with man in splendid companionship until she gets out of her skirts'; and 'woman's first rebellion must be against the indecency of wearing specialized sex-garments in public.' She must be 'a human being having other business in life than that of stimulating the sex-curiosity of the male.'"

"In a world of woman-enfranchisement the double standard of morality is predestined to death and damnation." And Mr. Thompson declares the house built for the free woman shall be "without locks and without bars." Mr. Thompson is responsible for the statement that Joan of Arc introduced three methods of warfare, and if that is true, did the voices prompt her in that also?

Far be it from me to severely criticize man for his treatment of woman in the past, for on his upward way man has stumbled in deep darkness; but today, when intellect supposedly dominates, it is strange that there exist either men or women who are not only willing but anxious to raise barriers between the sexes. Letting my own observations pass, I shall glean for you a few truths from the pen of Havelock Ellis.

It is as wise for women to become soldiers as men, and better far a woman comrade in war than an army of prostitutes trailing the army for no other purpose than prostitution; and to show that women can fight, turn to Ellis. "In all parts of the world, in Australia and Africa, as well as among the ancient Celts, Teutons and Slavs, women have fought at need, and sometimes even habitually."

Woman's endurance is summed up thus: "While the men among all primitive peoples are fitted for work involving violent and brief muscular effort, the women are usually much better able than the men to undergo prolonged and more passive exertion, and they are the universal primitive carriers." From this we may gather that as soon as the petted, pampered women amongst the idle rich revert to a natural existence, neurotic diseases will die a sure death. But there is little hope so long as their men insist they shall not bother their pretty heads about anything more serious than a dance or pink tea. As for the working woman of today, she is enduring more than her primitive sisters, and therefore is growing weaker with every passing generation, and while man sits alone in the saddle we can expect no great remedial measures. Woman knows the needs of woman, even as man best knows the needs of man.

The Indian chief who said "Women were made for labor; one of them can carry or haul as much as two men can," had surely tested woman's strength. "Women have everywhere been the first potters," and that seems to indicate originality, but the ornamentation was left to the men, which clearly shows women strove for utility rather than style; and woman's practical sense would alone qualify her in executive offices.

Ellis quotes Prof. Mason on the American tribes, in which he pictures woman as "the first cutler, the real founder of Sheffield," and in caring for the skin and flesh of slain animals, she makes herself the "patron saint of all butchers," and establishes her reputation "as the first currier and tanner. With fingers weary and worn, with needle of bone and thread of sinew and scissors of flint, she cuts and makes the clothing for her lord and family," thus becoming "the first tailor and dressmaker." She fashions moccasins out of the leather; out of fur, feathers, shell, stone or seeds develop doll-dresses, toggery and head-dresses, "creating at a single pass a dozen modern industries. She was at first and is now the universal cook, preserving food from decomposition and doubling the longevity of man. Of the bones at last she fabricated her needles and charms.

... From the grasses around her cabin she constructs the floor-mat, the mattress, the screen, the wallet, the sail. She is the mother of all spinners, weavers, upholsterers, sail-makers. She becomes the first decorative artist; she invents the chevrons, herring-bones, frets and scrolls of all future art. She is the first pack animal that ever bent under a burden in the world ... she is the primitive miller and thresher, gardener, farmer and nurseryman. Along the lines of industrialism she was pioneer, inventor, author, originator." She is also the primitive architect and agriculturist; "thus in Italy, among eleven million women over nine years of age, more than three millions are employed in agriculture."

Ellis has studied the facts presented by some six or seven hundred investigators, and after examining the physical differences of man and woman he concludes that in some respects woman is further advanced in the scheme of evolution, and in others again the man leads, and this, then, leaves the sexes on an even level as regards the physical.

To show how the reason of one age may be undone in the next age, let us consider Broca. "Broca, the greatest of French anthropologists, whose keen and luminous intelligence has brought so much light to the study of man, believed many years ago (in 1861) that women are naturally and by cerebral organization, slightly less intelligent than men. This opinion has been very widely quoted; it is not so well known that with riper knowledge Broca's opinion changed, and he became inclined to think that it was merely a matter of education—of muscular, it must be understood, and not merely mental education—and he thought that if left to their spontaneous impulses men and women would tend to resemble each other, as happens in the savage state."

As against Juvenal the reformer, I prefer the man of science; and to the unwary reader I may remark that Juvenal "plays in Roman literature a part corresponding to that of the prophets under the Jewish dispensation." But most fitting had it been had Mary Monico with Juvenal genius and candor said, "I'll do my best to make as much waste paper as the rest." It may be that I am obtuse, but I should never have dragged in a writer on art such as Ruskin, when it is the anthropologist and biologist we need to discover the differences of men and women; and better far to turn to Darwin than Juvenal the satirist. Classical writers there are a-plenty, but I would not think to draw upon them in this instance unless they present scientific data, and data, it may be said, is never satirical.

But let the fusillade of words continue until editor and readers throw us out of court. I am quite sure that the most scientific of scientific minds would not venture to map out woman's future because of certain physiological truths. To anticipate the result of the future evolution of either man or woman borders on prophecy, and I will have none of it—as ever, I await proof.

To return to Ellis, who quotes Dr. Englemann: "Physical training begun in early life, the habit of exercise, will do much to remove the susceptibility to injury during the physiological fluctuations of the functional wave, as we are taught by the acrobat, who under constant training from childhood on persists in her trying feats, requiring the greatest nerve and muscle strain and the highest co-ordination of all powers, unaffected by the menstrual period." Perhaps if for three days in the month we cannot take an ice-cold bath, we can at all times take an "ice-cold plunge" in politics, business, or the professions—yes, and perhaps we do!

I shall point out that men are everywhere usurping "woman's sphere" and are found as cooks, dressmakers, milliners, housekeepers, and yet no one seems to think them the less manly nor have we heard the women wailing because the men have taken their jobs. However, let us consider what to Mary Monico would be the ideal state of affairs. Remove the women from the professions and trades and more men may find work at greater wages, which means more men will marry and thus a very few of the cast-off women may find their "natural sphere;" then please remove the men doing woman's work and replace them with women, and these cast-off men must crowd into "man's sphere" and wages go down again—the same old industrial see-saw. However, let us suppose that all women will take to housework; are there homes enough to employ them all? No. Then, there being more workers than jobs, it spells starvation wages or harlotry. Need I go further to prove that Mary Monico is not even an economist?

"There is at present no country in the world, certainly no civilized country, in which a woman may safely state openly her wishes and desires and proceed openly to

seek their satisfaction." Do we wonder, then, that women give way to deception and cunning? "The masculine method of thought is massive and deliberate, while the feminine method is quick to perceive and nimble to act. The latter method is apt to fall into error, but is agile in retrieving the error." Would the conjunction of these two methods prove a boon in governmental matters? Or is it best to ponderously deliberate and investigate the food question while the masses die in poverty?

Since the idiosyncrasies of woman may be traced to the peculiar sex function, she is at all times excusable, but to what shall we trace the idiosyncrasies of man, who does not so functionate, and is therefore unpardonable? I shall reiterate that if woman is "absurd" for copying man, then man is likewise "absurd," for he has copied woman, and your circle is still a circle. If Mary persists in falling into her own traps I shall not stop her. When a man's socks are full of holes he may not darn them, but must wait until he happens to meet some willing woman, the darned "wretch." I am thrown into a state of bliss when I see a man croon over a baby; that kind of a man is all wrong and so am I.

Hear Ellis again: "I think there can be little doubt as to the more ready intelligence of women among the uncultivated classes, whatever the reason may be." Also: "women start more readily from the immediate fact before them." ... "Riccardi considers that women have greater educability, sociability, domesticity, diligence and a more profound aversion than men." ... "In America Scott Thomas has found that young women graduate at an earlier age than young men in the same college." Then it is said that women are not such good workers in the postoffice and telegraphic field, but it is supposed that, looking forward to marriage, they do not put forth their best efforts. But here is a test case in telegraphy. "It is admitted that the staff is a picked one, but the results obtained are stated to compare even to the disadvantage of the average male division."

Needless to say that those who have attained to the greatest heights (excepting the stage) have been men, but owing to their deductive sense women have ranked highly as mathematicians. But the fact remains when all comparisons are drawn, that though women are at a disadvantage in some respects, they have the advantage in other respects, and we discover that the balance swings rather evenly and there is neither inferior nor superior. While the male shows greater genius, he also shows greater idiocy, and of the woman it is said: "From an organic standpoint, therefore, women represent the more stable and conservative element in evolution." ... Organic conservatism may often involve political revolution. Socialism and nihilism are not, I believe, usually regarded by politicians as conservative movements, but from the organic point of view of the race they may be truly conservative, and, as is well known, these movements have appealed powerfully to women." And so I judge women may be needed in politics in order that conditions for the better may the sooner obtain.

Ellis so clearly shows that this being an industrial age and woman being the mother of all industries, it is at once to be seen that our age has a feminine trend, and woman is after all but seeking to come into her own. Yet man alone remains the governing force, thereby compelling woman to remain a slave and dependent. "Those who wish to prove the absolute inferiority of the male sex" and those "who wish to circumscribe rigidly the sphere of women, must alike be ruled out of court ... a precise knowledge of the actual facts of the life of men and women forbids us to dogmatize rigidly concerning the respective spheres of men and women."

"Nor may we listen to those would-be scientific dogmatists who on a priori grounds on the strength of some single and often doubtful anatomical fact, lay down social laws for mankind at large. The ludicrous errors of arrogant and over-hasty brain anatomists in the past should alone suffice to teach us this caution. And so many of the facts are modifiable under a changing environment that in the absence of experience we cannot pronounce definitely regarding the behavior of either the male or female organism under different conditions. ... The respective fitness of men and women for any kind of work or privilege can only be ascertained by actual open experiment. And as the conditions for such experiment are never twice the same, it can never be positively affirmed that anything has been settled once and for all."

So, then, do I rest my argument with Havelock Ellis, knowing well that if Ellis is to be discarded, we must discard with him the ablest authorities on the man and woman question. And in the face of Mary Monico's self-aggrandizement I shall at all times retain my humble attitude of pupil to all the world, serenely sensing that the passing years may ever add to my meagre store of knowledge.

EMMA BRUNZELL.

A RUSKINIAN JUSTIFICATION OF THE WORLD WAR.

Today we have a great wringing of hands and a loud crying of voices that ask: "How was it possible for the conditions that prevail in Europe today to have occurred in our time and in our present stage of civilization?"

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Far from being a wanton waste of life and wealth, far from betokening the benightedness of Medievalism, far from prelude to a period of utter financial depletion among the peoples of the earth, this Armageddon is a veritable bow of promise to Humanity—the only one that has ever flashed its myriad hopeful hues above the drab level of economic serfdom since Commercialism first bore sway.

This war must not cease too soon: it must not cease until it has piled up debts so huge that the interest can never be paid; when the absurdity of Interest will surely be apparent even to our most learned professors and our most distinguished statesmen.

The grave danger to Humanity is not that the war will not cease, but that it will cease *too soon*, before the sum total of the debts, through it incurred, shall have become repudiable by its enormity.

MARY MONICO.

No Rejection Slips.—Shears—How is it that young Scribleigh has been attending church so regularly of late?

Typo—Why, he says that he likes to go where he is always sure of having his contributions accepted.—A. W. B. in The Lamb.

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The Reply of the Fan.—"What is the 'call of the wild'?" "Take him out of the box!"—The Lamb.

Denied.—Lawyer—Judge, I plead for the dismissal of the defendant. He's deaf. Judge—Not granted. He'll have his hearing in the morning.—Chaparrall.

Mary.

Mary had a little lamp;
It was well trained, no doubt,
For every time a fellow called,
The little lamp went out.

Temptation in War Times.—"O vicar, I beg of you not to mention the 'fires of hell' in your sermon today. It would only lead us into temptation during this terrible shortage of coal!"—Le Rire, Paris.

What More Could She Do?—Daddy—You little scallawag, I'm sure that you must have given him some encouragement.

Dolly—Well, yes; I told him faint heart ne'er won fair lady and sent him a case of nerve tonic.

Held in His Wife's Name.—"John," whispered his wife, "I'm thoroughly convinced that there is a burglar downstairs." "Well, my dear," replied her husband sleepily, "I hope you don't expect me to have the courage of your convictions."—Boston Transcript.

Veterans.—A Boston woman applied for a pension the other day.

"And pray, madam," asked the pension examiner, "why do you think yourself entitled to a pension?"

"My husband and I fought all through the war," was the reply.—The Labor Clarion.

Makes Penalty Fit Crime.—Mrs. Justwed—We hadn't been married a week when he hit me with a piece of sponge-cake.

Judge—Disorderly conduct. Five shillings and costs.

Mrs. Justwed—And I'd made the cake with my own hands.

Judge—Assault with a deadly weapon. One year.—Pall Mall Gazette.

Chilling.—Clarence—"Would you scream if I kissed you?" Clara—"Do you flatter yourself that I would be speechless with joy?"—Puck.

The Real Thing.—"They own a limousine."

"That's nothing. I know people who eat potatoes twice every day."—Detroit Free Press.

Looks Well in Print.—The Lady—"And you may say we suspect a discharged butler of the robbery."

Reporter—"When was he discharged?" The Lady—"Oh, we never really kept a butler, but I think it sounds quite well."—Judge.

Less Room for Fault.—Mr. Bacon—Did you make these biscuits, wife?

Mrs. Bacon—I did. "They're smaller than usual, aren't they?"

"They are. That's so you'll have less to find fault with."—Yonkers Statesman.

Joyous Expectancy.

Farewell to old dyspepsia! No more we'll have to take

A lot of chemical compounds for the digestion's sake.

The nation will be happy yet; with sugar scarce and high,

Not mentioning the flour and lard, we'll all quit eating pie.—Washington Star.

Didn't Think Quick Enough.—Before introducing Lieutenant de Tesson, aid to General Joffre, and Colonel Fabry, the

"Blue Devil of France," Chairman Spencer, of the St. Louis entertainment committee,

at the M.A.A. breakfast told this anecdote.

"In Washington, Lieutenant de Tesson was approached by a pretty American girl, who said:

"And did you kill a German soldier?"

"Yes," he replied.

"With what hand did you do it?" she inquired.

"With this right hand," he said.

"And then the pretty American girl seized his right hand and kissed it. Colonel Fabry stood near by. He strolled over and said to Lieutenant de Tesson:

"Heavens, man, why didn't you tell her that you bit him to death."—Kansas City Star.

Recognized.—An old farmer couldn't really believe that people who were miles apart were able to converse over a tele-

phone-wire. One day his wife went to a distant friend who had a telephone in her house. During the afternoon the farmer sought shelter from a thunder-storm in the house of a neighbor, who also possessed a telephone and who persuaded the farmer to call up his wife as a little surprise.

Following instructions, the farmer put the receiver to his ear and, after the usual preliminaries, shouted:

"Halloa, Jane!" Just then a flash of lightning struck the wire and he fell to the floor under the force of the shock.

Rising to his feet and shaking his head wisely, he said:

"It's wonderful! That was Jane right enough."—Chicago News.

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News of the Week.

A Roumanian mission to the United States arrived at a Pacific port June 22.

Mrs. Emmeline Pankhurst, British suffragist leader, arrived unexpectedly in Petrograd June 19.

Gifts of \$284,000 from alumni and others have been made to Princeton University during the last few months.

Dr. Charles Brodie Patterson, the New Thought lecturer and author, died in New York June 22, aged 63 years.

James Montgomery Flagg is appointed by Gov. Whitman as official military artist of the state of New York for the duration of the war.

War registration returns show 9,649,938 men between the ages of 21 and 30 years, inclusive, have been enrolled for the country's service.

A report presented to the National Physical Laboratory at its annual meeting declares that the Tower of London is sliding into the Thames.

Two thousand machinists at the plant of the General Electric Company, Schenectady, N. Y., struck June 18 as a protest against the employment of a negro.

Dynamite Johnny O'Brien, filibuster and blockade runner during the civil war and the Spanish-American war, died in New York June 21, aged 80 years.

The Senate, after giving a tremendous welcome to the Belgian Mission June 22, heard from Baron Moncheur the terrible story of Europe's saddest country.

The Senate has settled the question of war tax on publishers by raising the postage on periodicals from 1 cent to 1 1/4 cents per pound, and levying a 5 per cent. tax on profits.

President Wilson gives his unqualified indorsement to the War Department programme for building the greatest fleet of aeroplanes and hydroaeroplanes the world has ever seen.

James Mason Crafts of Boston, a distinguished scientist, and president of Massachusetts Institute of Technology from 1898 to 1900, died June 20 at his summer home in Ridgefield, Conn.

In greeting Belgium's war mission June 18, President Wilson expressed America's solemn determination that on the inevitable day of victory Belgium shall be restored to her place among the nations.

Contracts for ten more steel merchant ships complete and for twenty-four additional wooden hulls were announced June 18 by Major General Goethals. The vessels will be delivered in 1918.

Throughout Germany, according to reports, all valuable grain crops are burning, as they did in 1915, in an unprecedented heat wave. A prolonged drought has not been broken since early in May.

Great Britain resumed shipping gold to the United States June 18 when a consignment of \$22,000,000 from Ottawa arrived here for the account of J. P. Morgan & Co., fiscal agents of Great Britain.

Judson C. Clements, who for a quarter of a century was interstate commerce commissioner, died June 21 in Washington, aged 71. He had been soldier, lawyer, Representative in Congress and conspicuous public pleader.

The British Union Jack was taken up Bunker Hill for the first time June 18 in a military and civic parade commemorating the historic battle on the heights of Charlestown between the American Minute Men and the English redcoats 142 years ago.

Treasury officials have reached a tentative decision that all subscribers to the Liberty bond offering in amounts of \$10,000 or less shall receive their full subscriptions. There were 4,000,000 subscribers, and the two billion is 50 per cent. oversubscribed.

It is officially announced that an explosion has occurred in the military munition depots at the Steinfeld, near Wiener-Neustadt, thirty-one miles from Vienna. The statement says three depots have been destroyed, and that 100 persons were injured.

The rush of the people of Thessaly, the most fertile province of Greece, to embrace the cause of Venizelos and the Allies is continuing, and now virtually all the populous sections of the province have repudiated the principles of the deposed Constantine.

The North German Lloyd liner Kronprinzessin Cecilie, in port at Boston since the early days of the war, was seized June 21 by Collector of Customs Billings and held for the United States Shipping Board, which will proceed to put her in seaworthy condition.

Minister of War Kerensky of Russia won enthusiastic applause in the Pan-Russian Congress of all Councils of Soldiers' and Workmen's Delegates June 17 by a ringing defense of his steps in attempting to make the Russian army once more an active fighting force.

Charles F. Phillips and Owen Cattell, the Columbia students accused of conspiring to induce other persons not to register under the Federal draft law, were found guilty in the United States District Court. Miss Eleanor Wilson Parker, indicted with them, was acquitted.

The German mark went to a new low level on June 9, when a despatch from Berne, Switzerland, said it had reached 71 francs for 100 marks, compared with 123.42 in peace time. The rate of the mark on that date dropped lower than the Italian lira, which was quoted at 72.

El Universal, which is probably the most important newspaper in Mexico, prints statements from twenty-three prominent civilians of Mexico advocating severance by Mexico of relations with Germany and asserting that Mexico's place in the war is on the side of the entente Allies.

The House of Commons June 19 by a large majority passed the final reading of the clause in the electoral reform bill dealing with the question of woman suffrage. It is expected that a proposal will now be made that the franchise be conferred on women on the same basis as men.

Emma Goldman and Alexander Berkman were indicted by a Federal grand jury June 21 on a charge of conspiring to induce men of military age not to register under the conscription law. Their trial begins this week. Miss Goldman has raised \$25,000 cash bail and got out of the Tombs.

Alfredo Cocchi, the fugitive New York motorcycle dealer, abandoned June 23 his pretense of innocence of the murder of Ruth Cruger and confessed his guilt. Jealousy was his motive. He was unable, he declared, to win the girl's love, and became furious when she rebuffed his persistent attentions.

Excavating in the vicinity of the battered remnants of the Hindenburg line, British soldiers struck a strange object which proved to be the tooth of a mammoth. The discovery caused great excitement among the troops. The skeleton of the prehistoric monster now has been located definitely and the gradual exposure of it is proceeding under a scientific din.

At Rome, June 23, Monsignor Gerlach, former chamberlain at the Vatican, was found guilty of being head of pro-German propaganda in the papal court and throughout high circles in Italy, and was sentenced to life imprisonment. Pomarice, an accomplice, was sentenced to be shot. Both convicted men are fugitives from Italy. The conviction of Mgr. Gerlach is the climax of the Italian secret service's successful attempt to run down pro-German propaganda in the Vatican and Italy. Documents whose contents involved about 300 residents of Italy were discovered locked in a safe in a building adjoining the German embassy at Vienna.

THE WAR.

The Norwegian steamship Bissy, bound from Chili with coal, has been sunk by a mine. The crew of the steamship was saved.

After many weeks of inactivity on the Russian front heavy guns have been brought into operation and general activity is reported.

Vice-Admiral William S. Sims, U. S. N., has been appointed to take general charge of the operations of the Allied naval forces in Irish waters.

A large number of British and Indian prisoners taken by the Turks in Mesopotamia have succumbed to ill treatment or lack of proper medical attention.

Fighting activity on the west front is shifting to that portion of the line held by General Petain's armies and is assuming considerable proportions, with the French steadily advancing.

Members of the crew of the American freighter Hilonian, which was sunk on May 16 in the Mediterranean, said that two days later they saw the submarine sunk a short distance off shore.

The British have begun their winter campaign to wrest what remains of German East Africa from the enemy. This is the last of the German colonies to resist complete occupation by the Allies.

The German casualties, as reported in the German official casualty lists in the month of May, follow: Killed and died of wounds or sickness, 22,000; prisoners and missing, 26,562; wounded, 62,394; total, 110,956.

These casualties, added to those previously reported, give the following totals since the beginning of the war: Killed and died of wounds or sickness, 1,068,127; prisoners and missing, 557,410; wounded, 2,731,223; total, 4,356,760.

Comparatively small, but stoutly contested struggles for position characterized the fighting on the West front June 20, with the artillery activity growing in intensity both on the Flanders front and in the Champagne.

On all fronts the Italian troops have given a good account of themselves. June 18 there was fighting in the Trentino, on the upper Isonzo and on the Carso plateau, and everywhere success was with Gen. Cadorna's troops.

An American destroyer came back to its British port June 21 with a crew jubilant in the belief that they had rammed and sunk a German submarine. This is the first submarine the sinking of which a crew has reported.

The Germans made an attack June 19 on the positions in the Champagne, between Mont Blond and Mont Carnillet, which were taken by the French June 17. The official statement says the Germans were repulsed with heavy losses.

The crew of the Norwegian sailing vessel Perfect, 1,088 tons gross, has arrived at Ymuiden, Holland, the ship having been torpedoed and sunk. Two of the crew are Americans. The Perfect had a cargo of wheat from Bahia for Copenhagen.

A vigorous German attempt to recapture lost positions on Infantry Hill, on the Arras front, which Haig's forces recently stormed in two minutes, June 18 cost the British several advanced defense elements, but failed to shake their grip on the height itself.

Heavy attacks by the Germans north of the Aisne have been repulsed by the French troops with severe casualties. In the attack, which was along a front of about one and one-quarter miles, the Germans only at one point succeeded in penetrating the French trenches.

By a dashing attack June 20 the Canadian troops, inactive for nearly two months in the outskirts of Lens, snatched from the Germans a nest of trenches at the foot of Reservoir Hill, which the Canadian staff regarded as the chief German place of shelter between the Canadian lines and Lens.

Lectures and Meetings

The New York Secular Society. Mr. Irving Meirowitz and Mr. Nicholas Mitichuly of this society will speak at Thirty-seventh street and Broadway every Wednesday and Saturday night; and at 137th street and Broadway every Tuesday night.

The Rationalist Society of Toledo, Ohio, meets in the Arcade Bldg., Room 133, St. Clair and Jackson sts., Wednesday evenings at 8.

The Chicago Freethought Society meets in Corinthian Hall, Masonic Temple, Sunday mornings, at 11 o'clock; H. Percy Ward, lecturer.

The Freethought Congregation of Cedar Rapids, Iowa, meets every second Sunday of the month at the C. S. P. S. Hall, corner Eleventh Avenue and Third Street; Jos. J. Hajek, Speaker.

The Columbus Rationalist Association meets the second and fourth Tuesday evening of each month, 7:30 P. M., at the Hotel Vendome, Third street, opposite State House. O. C. Weatherby, president; Olin J. Ross, 23 East State street, Columbus, O., secretary.

The Friendship Liberal League, (Inc.) of Philadelphia, meets every Sunday at 2:30 and 7:30, at 1417 Columbia avenue. Open platform. The Truth Seeker and liberal literature on sale. F. Garfield Bowers, secretary, 245 N. Ninth street.

The Milwaukee Rationalist Society meets every Friday evening in Convention Hall, Republican House. Joel Rubin, Pres., 9, 10 Cawker Bldg.

The Denver Rationalist Association meets the first and third Thursday of each month at 319 Kittredge Building: Olive Oliver, president.

The Meetings of the Independent Lectureship of San Francisco. Walter Holloway, Rationalist and Lecturer, are held every Sunday night at 8 o'clock, at Golden Gate Commandery, 2135 Sutter Street, San Francisco, Cal.

The Toledo Rationalist Society meets every Wednesday evening at 8, Room 133, Arcade Building, St. Clair and Jackson streets. W. M. Braun, secretary. Speakers, Dr. Rullison, J. Carl, J. Braun and K. Pauli.

Tacoma Rationalist Society meets every Sunday at 3 p. m. in Maccabees Hall, 1109 Broadway, Tacoma, Wash. S. T. Hammersmark, Secy., Colonial Hotel.

The Ferrer Association holds public meetings at the Ferrer Centre, 63 East 107th street, New York, every Saturday and Sunday evening.

The Detroit Society of Truth Seekers (Lithuanian) meets the second Sunday of every month at 2 P. M. in C. O. F. Hall, Chene, cor. Trombly st.; Karl Rutkus, organizer, 338 West End ave., Detroit, Mich.

The Detroit Freethought Association and the Toledo Rationalist Society will hold a joint picnic at the Piers, a park at Monroe, Michigan, on Sunday, July 22, 1917.

GOD AND MY NEIGHBOR

The Bible Reviewed in the Light of Modern Thought.

By ROBERT BLATCHFORD

IS THE BIBLE TRUE?

This is the chief subject of debate today between Christians and Scientists the world over.

Robert Blatchford, who does not believe it is, says: "Is the Bible a holy and inspired book and the Word of God to man, or is it an incongruous and contradictory collection of tribal tradition and ancient fables, written by men of genius and imagination?" He answers Yes to the last question.

"We cannot accept as the God of creation," he writes, "this savage idol (Jehovah) of an obscure tribe, and we have renounced him and are ashamed of him, not because of any later divine revelation, but because mankind have become too enlightened to tolerate Jehovah."

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